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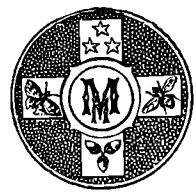
NEW TESTAMENT.

VOL. I.

THE FOUR GOSPELS

WITH

ANALYTICAL AND CHRONOLOGICAL HARMONY.



THE NEW TESTAMENT

OF

OUR LORD AND SAVIOUR JESUS CHRIST,

A NEW TRANSLATION,

ON THE BASIS OF THE AUTHORIZED VERSION,

FROM A CRITICALLY REVISED GREEK TEXT,

NEWLY ARRANGED IN PARAGRAPHS, WITH ANALYSES, COPIOUS REFERENCES AND ILLUSTRATIONS FROM ORIGINAL AUTHORITIES, NEW CHRONOLOGICAL AND ANALYTICAL HARMONY OF THE FOUR GOSPELS, NOTES AND DISSERTATIONS.

A CONTRIBUTION TO CHRISTIAN EVIDENCE.

BY

JOHN BROWN McCLELLAN, M.A.,
VICAR OF BOTTISHAM, RURAL DEAN OF NORTH CAMPS, AND LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

IN TWO VOLUMES.

VOL. I.

THE FOUR GOSPELS,

WITH THE

CHRONOLOGICAL AND ANALYTICAL HARMONY.

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AT THE UNIVERSITY PRESS.

To the Blessed Memory

OF

WILLIAM TYNDALE,

EXILE AND MARTYR

FOR THE WORD OF GOD AND THE TESTIMONY OF JESUS CHRIST,

FATHER OF THE AUTHORIZED ENGLISH VERSION

OF THE HOLY SCRIPTURES,

AND PRINCE OF TRANSLATORS.

"I call God to record against the day we shall appear before our Lord Jesus Christ to give reckoning of our doings, that I never altered one syllable of God's Word against my conscience, nor would do this day, if all that is in the earth, whether it be honour, pleasure, or riches, might be given me."

TYNDALE, *Letter to Frith*, A.D. 1533.

PREFACE.

Conflict between the New Testament and Modern Thought:

FOR eighteen hundred years, amid the janglings of heathen philosophies and the contentions of pseudo-Christian heresies, one voice has ever been heard claiming to speak with certainty and authority in the declaration of Truth: it is the voice of the New Testament Scriptures, the voice of the Spirit of the Incarnate Son of God. "*God no one hath ever yet seen: the Only-Begotten Son, He that is in the bosom of the Father, He hath interpreted Him.*" In these evil days of presumption and superficial speculation, when, on every side, the haughtiness and wilfulness of men's hearts are fretting under and casting off the beneficent restraints of ancient and venerable authority, human reason is growing too proud and wayward for such a Voice and such an Interpreter. And the Church is suffering and in danger from her alliances with the world. As if under the influence of a rampant spirit of evil, "*that knoweth he hath but a little time*," the attacks upon the authority and doctrine of these Holy Scriptures, and of the Revelation contained in them, are daily waxing more assiduous, audacious, and malignant. Nations foremost in the van of civilization, England, France, and Germany, in the persons of their leading scholars and men of science, appear vying with one another for preeminency in an almost undisguised revolt against the Faith and Law of Christ. While the pretensions and usurpations of the Mystic Babylon are seducing and degrading her votaries, the manliness and nobleness of Protestantism are bowing down before the

CONFLICT, &c.

idols of intellectual pride and individual independence[1]; both systems equally, although by different methods, preparing the way, unless Almighty God in pity interpose, for a re-actionary and self-asserting infidelity. Drunken with the successes of commerce and scientific discovery, "Modern Progress" and "Modern Thought" boldly demand to subject Truth and Law to the "mind and spirit of the age," and to substitute the probabilities of shifting human theories for the certainties of unchanging Divine Revelation. Nay, more. By unparalleled arrogance of assertion and deceitfulness of reasoning, the belief in any Divine Revelation, other than through nature, is concluded and proclaimed to be a "wild delusion," and Christianity itself scouted as the offspring of "pious fanaticism" and the foundling of "ignorant superstition"! Instead thereof, for a Rule of Life, the anxious soul of man is directed to the unvarying "Law of Nature" and the example of the "Poets," "Musicians," and other suchlike "Renowned Ones" of the past[2]; and, for the loving Providence of a Personal God, to the inexorable working of an "infinitely agitated Cosmos"! A wreck of faith that forewarns the world of a retributive

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In this infatuated warfare of Scepticism and Infidelity against the belief and hope of the Church, it is no wonder, but the contrary, that the four Holy Gospels, the sacred records of the earthly life and teachings of the Incarnate God, are specially selected for assault by means of an irreverent and ignorant criticism. They are the loudest witnesses to the supernatural, the strongest forts of the citadel which the enemy would fain lay low. Who may allege the authority of Peter or of Paul, if the Gospels be the romances of enthusiasts or the fabrications of impostors? Hence the Gospels, not the Epistles, bear the brunt of the attack. Their antiquity is impugned, their harmony denied, their inspiration contemptuously rejected, their historical credibility disallowed, their writers defamed, and the perfect life and doctrine of the great Exemplar and Instructor impiously blasphemed. Such is the attack. And, with sorrow be it said, the defence is not faithful. Instead of offering the due uncompromising resistance to the charges and demands of Scepticism, too many within the Church seem ever to be casting about rather to find to what extent compromise can be decently carried, and the positions of orthodoxy reconciled with the licence of the so-called enlightenment of the day. The virtue of primitive steadfastness is on the wane. Rash compliance is dignified with the name of frank admission, and disloyal surrender shelters itself

Chief Assault upon the Holy Gospels.

Unfaithful Yielding of Defenders.

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under the mantle of charitable concession. To the amazement and peril of the Lord's flock, doubts are insinuated and disparagements openly advanced by the professed adherents of the truth: "this perhaps is historical," "this doubtless an error," "this a failure of memory," "this a conjecture of floating legend:" till the canon of Holy Scripture is practically reduced to a mass of unauthoritative and antiquated opinions[1]. But this swimming with the stream, on the part of the defenders of the Gospel and of Christianity, commends itself as little to the honest infidel as to the consistent believer; and recently, we are thankful to note, it has received from one of the most able assailants of Christianity a well-merited and pungent rebuke. "The prevalent characteristic of popular theology in England," writes the anonymous author of "Supernatural Religion," "may be said to be a tendency to eliminate from Christianity, with thoughtless dexterity, every supernatural element which does not quite accord with current opinion. This tendency is fostered with profoundly illogical zeal by many distinguished men within the Church itself, who endeavour to arrest for a moment the pursuing wolves of doubt and unbelief, by practically throwing to them, scrap by scrap, the very doctrines which constitute the claims of Christianity to be regarded as a Divine Revelation at all[2]." This rebuke, from such a quarter, will, we trust, not be without considerable effect. But concerning not a few, to return to the special subject of the Holy Gospels, the ancient censure of Origen needs renewed utterance: "*Feigning*

[1] The following pages, from p. 369 onwards, disclose only too much evidence of this assertion. And a living Bishop of the Church of England has ventured to affirm, that "the Bible is a history; even the doctrinal parts of it are cast in a historical form, and are best studied by considering them as *records of the time at which they were written*, and as conveying to us the *highest and greatest religious life of that time*" (Bp. Temple, *Essays and Reviews*, p. 44). We cannot but admire the more exemplary fidelity of the Roman Catholic Hierarchy, witnessed *inter alia* in the recent learned Pastoral of the R. C. Bishops in Ireland with reference to the Address of Prof. Tyndall at the late Meeting of the British Association in Belfast.

[2] Vol. i. p. 14.

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to believe the Evangelic Scriptures, by occasion of one question or another, either difficult or, it may be, insoluble, they do verily oppose the Scriptures and make haste to take away all faith in Christ and His Gospels from our souls[1]." Professedly indeed, (wherein lurks the greater danger,) such preserve to the Church, of their indulgence, a remnant of faith; but it is a depraved and mutilated faith, or rather, as S. Augustine has it, "*non est fides, quoniam non est vera et catholica fides,—it is not faith, because it is not the true and catholic faith*[2]."

Nature of Present Contribution to the Defence.

Our object, then, in the present work, the continued labour, so far, of more than fifteen years, has been to offer, as a contribution to the evidences of Apostolic Christianity, such an exhibition and examination of the Holy Scriptures of the New Testament, as by its clearness and completeness shall plainly convict and shame the false assertions and fallacious arguments of Scepticism, and confirm, or, where need be, restore the ancient confidence of sober-minded and reasonable men in the infallible truth of the Gospels and the rest of these Scriptures. This object rests upon the firm conviction that the intelligent reading of the New Testament itself is the surest preservative against the sophistries of unbelief, and discloses irresistible confirmation of the Christian Dogma. To this end, therefore, (we speak of our endeavour rather than our performance,) we have proposed, as here shall be stated in brief and more largely unfolded hereafter, First to construct (for the sure hidden foundation), from all the rich and now sufficiently accumulated stores of original evidence, a pure Original Greek Text of these Scriptures; that is to say, a Text which shall be the nearest possible approximation, in the original tongue, to the very words in which they were delivered at the first by the Inspired Writers to the Churches: Second, from this Greek text, upon the basis of our endeared and venerable Authorized Version, (after such an exhaustive investigation

[1] *Comm. Ser. in Matt.* § 134.
[2] *In Jo. Evang.* Tract. lxvii.

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of the original language as has now for the first time, we believe, been attempted for the purpose of any Version,) to produce a most faithful and exact English translation, which, while never departing to any unnecessary extent from the style and diction now happily familiar to the Church, shall yet satisfy the most rigid demands of sound and accurate scholarship: Third, to exhibit to the eye of the reader, for his ready use and thorough satisfaction, ample authorities for the words and phrases of the Translation, as likewise for the sense and allusions, from all the original authorities, and from such only: Fourth, to examine and refute at length all the principal particular charges of inconsistency and discrepancy alleged by the Sceptics against the contents of the Holy Gospels, and more briefly, either explicitly or implicitly, all the minor charges likewise: Fifth, by an original Harmony, on a simple and exhaustive plan, as well analytical as chronological, to exhibit the order in time and logical connection of all the events and discourses related in these Gospels: Sixth, finally to append Notes and Dissertations on the more difficult passages, detailing and discussing the evidence for both Text and Translation, controverting erroneous criticism and doctrine, confirming the genuineness of certain principal disputed Sections, and establishing throughout the real value and proper application of critical materials. Such, we repeat, has been our *endeavour*. "*In quantum mihi ex Deo est virtus*," as was the pious determination of Origen, "*ut fideles non solum fide simplici, sed etiam ratione fidei muniantur in fide*[1]."

Two Special Present Considerations:

Not to dwell upon the treasures which the researches and studies of the present century, more especially those of the last five and twenty years, have first made available for the perfecting of the Text and Translation of the New Testament[2], there are two special considerations which of late have served to deepen our sense of responsibility, and

[1] *In Matt. Comm. Ser.*, Migne's ed. Tom. III. col. 1783.

[2] See below, p. xxii., n. 2; also pp. xxvii. sq.

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(1) The Convocation Revision now in progress;

spur us forward in the execution of our purpose. The first is that the need of a new and thorough revision of the Authorized Version has at length received so wide and strong a recognition in this country, that, under the auspices of the Convocation of the Province of Canterbury, Committees of Divines and Scholars, both of Churchmen and Nonconformists, have actually been appointed to, and already for the space of four years engaged in this very work. The "New Testament Committee" is composed, with rare exceptions, of members of striking ability, profound learning, special training, and devout faith, and is presided over by a Prelate of sound critical judgment and large exegetical experience[1]; so that, whatever opinion may be held touching the expediency or propriety of supplanting in the public Services of the Church a Version which, unlike any of its English predecessors, has been held in sacred use for more than two hundred and fifty years, it is only reasonable and just to expect that the result of such distinguished and prolonged labours will exercise a most important influence on the future integrity and interpretation of the Word of God. At the same time it cannot be lost sight of, that, justly or unjustly, grave exceptions have already been publicly taken in advance to the decisions of this Committee[2]; while some of its most able and prominent members, by publications already issued or about to be issued, have definitely committed themselves, and are bound therefore to endeavour to commit their colleagues, to theories and

[1] An excellent account of the origin and composition of the Committee is given in Canon Westcott's *Hist. Eng. Bib.*, 2nd ed., App. IX.

[2] See especially the remarks of Mr Burgon, *Last Twelve Verses of S. Mark*, pp. 263 sq., and his protest on the same subject addressed to the Lord Bishop of Gloucester and Bristol, Chairman of the New Testament Committee. The solemn expostulations of Mr Burgon are directed against the experimental comprehensiveness of the Committee, as embracing also Nonconformists, including a Unitarian. But, on the other hand, the injustice of excluding Nonconformists in these days from taking part in a Revision which it is earnestly desired that they shall unite with the Church in accepting, is insurmountable; and if any one Nonconformist Body be admitted, another cannot in any consistency be rejected.

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designs respecting the Original Text which full research and solid reason constrain us emphatically to condemn and grievously to deplore[1]. "The permanent value of the new Revision," says one of these, "will depend in a great degree on the courage and fidelity with which it deals with questions of readings[2]." Here, then, we pass to our second special consideration, namely, that, by the crude application of certain novel and unsound principles of Textual Criticism, sanctioned and strenuously advocated by the chief modern Editors, the pure and entire Word of God has come to be in imminent danger of gross corruption and horrible mutilation. By plausible but superficial assumptions, two or three of the most ancient extant copies, none earlier than the fourth century, and confessedly depraved, have been honoured with the misleading title of "the best" Manuscripts; they are exalted to be the standard of comparison; others are accounted "good" and "excellent" in proportion as they conform to them; the mass of authorities which disagree with them are despised or ignored; and thus by a vicious circle of reasoning results have been attained, against which the judgment of a profounder criticism, no less than the pious instincts of the Church, unhesitatingly revolts. Let due acknowledgment be rendered with all thankfulness for the large number of minor and verbal amendments which "Modern Criticism" has introduced into the sacred Text; but could these be multiplied a thousandfold, they would fail to compensate in the slightest degree for such losses as this "Criticism" has inflicted, or threatened to inflict, as the excision of the last twelve verses of S. Mark, the Agony in the Garden, the Prayer on the Cross, the Angel at the Pool of Bethesda, the Woman taken in Adultery, and the last Chapter of S. John. The mischievous depravations, however, effected by the princi-

(2) Grave Perils of the Greek Text of the New Testament from Modern Textual Criticism:

[1] We allude particularly to Professors Lightfoot, Westcott and Hort, and Milligan. The irreparable loss of Dean Alford renders it no longer necessary to add his name to the list: Malan, *Plea*, p. 211, is very severe.

[2] Prof. Lightfoot, *On Rev. of N. T.* p. 32.

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the great Modern Editions of the Greek Text retrogressive.

ples of this Criticism, and of which, therefore, the Committee's Revision may be in serious danger, shall be largely exemplified in a special Table hereafter. In the meantime we record our unfaltering conviction, concerning the two great editions of the Text constructed on these principles, which the unparalleled labours of the present generation have produced—those of Prof. Tischendorf and Dr Tregelles—that, while unwearied collection and digestion of materials, exact collation and publication of Manuscripts, rare discoveries and learned disquisitions, have earned for their authors an imperishable title to gratitude and fame, nevertheless the constructed *Texts* of these editions are *considerably less pure and less perfect than the old Textus Receptus which they are designed to overthrow.* The steps backward outmeasure in *value* the steps forward. The same must be said of other Editions, next in importance, constructed on the same or nearly the same principles, and accordingly, with the same or nearly the same results[1]. And this conviction involves that other, which ought not to be repressed, that were the Committee of Revision not to be proof (as, we hope, and indeed believe, they will be proof) against the seductiveness of such authority, the result to their Revision would be overwhelming disaster. With heavy hearts the work would have to be done over again. Against these principles, then, and the conclusions from them, our present work will deliver and explain our mature and decided protest, and may, perhaps, not be deemed unworthy to serve as a partial antidote. And we shall venture to entertain a hope that, if the sounder principles to which, after most extensive research and diligent consideration, we

[1] The late Dean Alford's, and, after the notice in Dr Scrivener's *Crit. of N. T.* p. 431, 2nd ed., and the readings discussed in that work, and in the American ed. of Lange's *Comm. on S. John*, or allowed to be cited by ourselves, that of Canon Westcott and Mr Hort. On the other hand, if we could have approved of their *principles*, we should, for ability and excellence of execution, have ventured to place the Text of the last-mentioned editors in the very front rank. Cf. Bp. Ellicott's judicious criticisms on the Modern Texts, *On Rev. of N. T.* pp. 44—49; also Burgon, pp. viii., ix.

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have sincerely striven to give effect in the present work[1], come to be generally recognized, the boons of Textual Criticism will be enjoyed without the bane, and the Church will possess, more truly than in the days of the Reformation, "*textum ab omnibus receptum*[2]."

Consideration of Scruples against Revision of Authorized Version:

But here, perhaps, it is not unnecessary to notice the scruples of many devout minds against any fresh Revision whatever of the present Version of the Holy Scriptures, and, more especially, against any such undertaking by private enterprise. As regards the general question, these scruples, springing from old hallowed associations and the dread of evil results of change, were in ancient times so forcibly stated and wisely answered by the most famous reviser of any age, in language of great historical importance, that, without waiting for cogent answers to present themselves in the sequel, it will be a twofold gain if we shall now bring forth his very words. "*You constrain me*," writes S. Jerome in his memorable Preface to his Revision of the Gospels in the Latin Vulgate, addressed to Pope Damasus[3], A.D. 383, "*to make a new work out of an old, so that after the dispersion of copies of the Scriptures throughout the whole world, I should sit as a kind of umpire, and, inasmuch as they are mutually at variance, should decide which they be that agree with the* TRUTH OF THE GREEK ORIGINALS[4]. *A pious labour, but a perilous presumption: to judge of the rest, oneself to be judged by all; to change an old man's tongue, and when the world is already growing grey, to bring it back again to the beginnings of infancy. For who is there, learned or unlearned, who, when he takes the volume*

(1) Answer from Jerome's Preface to the Gospels in the Vulgate Latin;

[1] If we might be permitted, we would thankfully use the noble words of Tyndale's letter to Frith, above given in our Dedication page, to express our sincerity in this matter.

[2] See below, p. xxvii.

[3] Hieron. *Opera*, Migne's ed. Tom. x. col. 557. Cf. Canon Westcott's Article, *Vulgate*, in Smith's *Dict. Bibl.*, and Canon Lightfoot, *On Rev. of N. T.* pp. 1 sqq., where the whole subject of the need of a Revision, with citation of portions of the present and following extract from S. Jerome, is most ably treated.

[4] Lat. *cum Græcâ consentiunt veritate.*

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into his hands, and sees the reading differ from the flavour which he has once tasted, will not immediately raise an outcry against me of forgery and sacrilege[1], *for daring to add, change, correct, anything in the old Bible? Against this odium I have two consolations: the first, that the work is undertaken at the command of yourself, the Most High Priest; the second, that, as is proved by the adversaries' own testimony, the parts altered are not true. For if the Latin patterns are to be trusted, let them tell me which: for there are almost as many different patterns as there are copies*[2]. *But if the truth is to be sought from the majority, why do we not go back to the Greek Original and correct all the errors due to the wrong publication of faulty translators, or to the perverse corrections of presumptuous empirics, or to the additions of sleepy copyists?...This Preface, then, promises only the Four Gospels, amended by comparison with the Greek Manuscripts, but, of these, the ancient ones. And to prevent great discrepancy from the accustomed Latin reading, we have so governed our pen, as only to correct those passages which seemed to change the sense, and to suffer the rest to remain as they had been before.*" And the same S. Jerome, with much severity toward the mere clamour of ill-natured ignorance, in a private Letter written about the year following[3], says thus: "*It has come to my ears that certain puny weaklings are diligently disparaging me for attempting to amend some passages in the Gospels against the authority of the ancients and the opinion of the whole world...Let them take this answer: That I have not been so dull of heart or one of so dense boorishness (which alone they take for holiness, asserting that they themselves are disciples of the fishermen; as if, forsooth, they be saints because they be ignoramuses) as to think that any of* THE LORD'S OWN WORDS *ought to be corrected, or is not divinely inspired; but that I have wished to recall the faultiness of the* LATIN COPIES (*faultiness seen*

[1] Lat. *me falsarium, me clamans esse sacrilegum.*

[2] Lat. *tot sunt exemplaria pene quot codices.*

[3] *Ep.* xxvii., *ad Marcellam*, Migne's ed.

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by their own diversities) back again to the GREEK ORIGINAL *from which they were confessedly translated. If, then, they like not the pure waters of the fountain-head, let them drink the muddy streams...Let them read, 'rejoicing in hope, serving the* TIME,' *we ourselves will read, 'rejoicing in hope, serving the* LORD.'...*Let them be pleased with, 'It is a* HUMAN *saying and worthy of all acceptation,' we will err with the Greeks, that is, with the Apostle, who spoke Greek, in reading 'It is a* FAITHFUL *saying, and worthy of all acceptation.'*" Suitable whereunto is that remark of S. Augustine: "*Those who desire to know the Divine Scriptures ought first to bestow their vigilance and pains on the amending of the Copies, that so the unamended may give place to the amended*[1]." But if any be not content with the judgment of the Fathers, they may be satisfied out of the noble Preface to the English Bible, in which "the Translators to the Reader" speak thus: "...Whosoever attempteth anything for the public (specially if it pertain to Religion, and to the opening and clearing of the Word of God) the same setteth himself upon a stage to be glouted upon by every evil eye, yea he casteth himself headlong upon pikes, to be gored by every sharp tongue...Many men's mouths have been open a good while (and yet are not stopped) with speeches about the Translation so long in hand, or rather perusals of Translations made before; and ask what may be the reason, what the necessity of the employment: Hath the Church been deceived, say they, all this while?...We hoped that we had been in the right way, that we had had the Oracles of God delivered unto us...Also the adversaries of Judah and Jerusalem mock, saying, Was their Translation good before? Why do they now mend it? Was it not good? Why then was it obtruded to the people?...We will answer them both briefly:—the former, with S. Jerome, thus, '*Do we condemn the ancient? In no case: but after the endeavours of them that were before us, we take the best pains we can in the house of God*[2].'...As nothing is begun and perfected at

(a) Answer from the Preface of the Translators of the Authorized English Version;

[1] *De Doctr. Christ.* ii. 14. [2] *Apol. c. Ruf.* [ii. 25.]

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the same time, and the later thoughts are thought to be the wiser: so, if we, building on their foundation that went before us, and being holpen by their labours, do endeavour to make that better which they left so good; no man, we are sure, hath cause to mislike us....Whatsoever is sound already, the same will shine as gold more brightly, being rubbed and polished; also, if anything be halting or superfluous, or not so agreeable to the original, the same may be corrected, and the truth set in place." Thus, then, for the present, concerning general scruples, and their reasonable satisfaction.

(3) Answer from Individual Precedents.

And next, if, after that we are contented to admit in general the advantages and obligation of faithful revision, we examine the remaining particular scruple touching the propriety of individual zeal, we find a superabundant answer in the example and success of wide and illustrious precedents. It is a remarkable fact, that, (as in the case of editions of the Greek Text[1],) so far as the authorship of the divers Versions of the New Testament can be ascertained, *nearly all* the principal, both ancient and modern, which have exercised the widest influence and received the strongest sanction of the Church, have essentially been the production of *single*, and generally *private workers*. The only important exception is the Modern Russian. The Old Latins, as S. Augustine testifies[2], were the work of private interpreters; the world-wide Latin Vulgate, as we have just seen, the work of S. Jerome; the Gothic, of Ulfilas; the Philoxenian Syriac, (for the authorship of the Peshito Syriac is unknown,) of one Polycarp and Thomas of Harkel; the Slavonic, of Cyril and Methodius. So probably with the rest of the ancients. Of the moderns, the known examples are too numerous to mention. Yet, (not to dwell upon the grand old English Version of John Wycliffe, "the

[1] See below, pp. xxvii. sqq.

[2] *De Doctr. Christ.* ii. 11: "*The Latin Translators are innumerable: for, in the first times of the Faith, into whose hands soever a Greek copy came, and he thought he had some little power over both tongues, he ventured to make a translation.*"

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Morning Star of the Reformation," or the smoother and brighter work of Myles Coverdale, or the profitable labours of Erasmus and Beza in the Latin, so fertile in their consequences even to the present day[1],) the French Churches owe their many Versions to Le Fevre, to Olivetan, to Martin, to Ostervald, to De Sacy; the one national Version of Germany is that of Martin Luther, and that of England and Scotland, (as will appear[2],) is substantially the Version of William Tyndale. Tyndale himself, moreover, urges, that if certain "perceive in any places that I have not attained the very sense of the tongue, or meaning of the Scripture, or have not given the right English word, *they put to their hands to amend it, remembering that so is their duty to do.* For we have not received the gifts of God for ourselves only, or for to hide them; but for to bestow them unto the honouring of God and Christ, and edifying of the congregation, which is the Body of Christ[3]." And his almost equally successful fellow-labourer, "of holy and learned memory," the aforementioned Myles Coverdale, affirms, that "whereas some men think now the many translations make disunion in the faith and in the people of God, yet it is not so: for it was never better with the congregation of God, than when every Church almost had the Bible of a sundry translation...and sure I am, that *there cometh more knowledge and understanding of the Scripture by their sundry translations*, than by all the glosses of our sophistical doctors[4]."

Detailed Account of the present Edition and preliminary labours, under Four Heads.

With such general and particular justifications, we can more freely proceed, as promised, to a detailed account of the features of the present edition. This will necessarily involve a concise historical survey of the principal matters,

[1] By the direct influence of Erasmus on Tyndale and Cranmer's Bible, and of Beza on the Genevan and K. James' Version. See p. xxxviii.

[2] See below, pp. xxxviii. sqq.

[3] Tyndale's *Prologue;* from the *Facsimile* in Anderson's *Annals Eng. Bib.*, before p. 1. The italics are our own.

[4] Coverdale's *Prologue unto the Christian Reader*, Bagster's reprint of Coverdale's Bible. Italics our own.

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and an exposition of the preparatory fundamental labours which the exigencies of the present times have appeared to us to require. We have felt that if any new or revised Version of the New Testament were to be propounded by any single scholar or body of scholars for the favourable notice of the Church, and in the midst of the minute cavils and controversies of the age, to be deserving of her exact and settled confidence, it would be a clear and definite advantage to obtain the results of a much more independent and exhaustive examination *de novo* of *all extant original authorities* than has ever previously been undertaken on such behalf[1]. What we have felt to be expedient, we have endeavoured faithfully to perform. Of this endeavour, then, with a rapid review of the labours of those who have preceded us, we shall speak under the four general heads of I. *Greek Text;* II. *English Version;* III. *Harmony of the Gospels;* IV. *Notes and Dissertations.*

I. GREEK TEXT.

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Divine Wisdom having so ordained that the Holy Scriptures of the New Testament should at the first have been written in the *Greek tongue*, and the autographs of the Sacred Writers, *ipsæ authenticæ*, as Tertullian calls them[2], being, so far as is known, long since perished[3], the very first necessity of Translators is to obtain (gathered from all extant sources of evidence) the most accurate representation possible *in the original tongue* of the very words of these autographs. So S. Jerome professes, for the Latins, to conform his Translation to the "*Greek fidelity*[4]"

[1] We desire to be understood as speaking with great submission. But this feeling was strong within us, and operated long before the Convocation Revision was in contemplation.

[2] *De Præscript.* c. 36.

[3] S. Irenæus, *Hæres.* v. 30, even in the 2nd Cent., speaks only of "*approved and ancient copies;*" although Tertullian, *l. c.*, *seems* (rhetorically, some have thought) to imply the later existence of the originals. See Routh's *Eccl. Opusc.*, Note *in loc.*

[4] *De Vir. Illustr.* c. 135.

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and the "*Greek authority*[1]." To the furtherance of this end, the same Divine Wisdom has mercifully preserved to His Church from the violence of persecution and the decays of time hundreds of more or less ancient *Greek Manuscript Copies* of these Scriptures, of dates varying from the fourth to the fifteenth century; divers manuscript copies of *Ancient Versions* of these Scriptures in sundry different languages, the composition of which Versions dates from the second to the seventh century; and divers manuscript copies, likewise, of the writings of *Early Fathers* of the Church, from the Apostolic age downwards, who, in uninterrupted succession have more or less copiously cited from and commented upon these Scriptures. These three, then, Greek Manuscript Copies, Ancient Versions, and Early Fathers, are now the primal authorities for the preservation or restoration of the Original Greek Text.

Three Primary Sources of Original Evidence for Greek Text:

Few of these known to K. James' Revisers for present Authorized Version.

Comparatively few of the principal members of these authorities were at all or sufficiently available to King James' Revisers at the time of the execution of our present Authorized Version[2], (a fact which is one of the chief reasons for desiring its amendment,) and it has been reserved to the present generation, mainly by the grand discoveries and labours of Prof. Tischendorf and Dr Tregelles, (notably the discovery and publication by the former of one of the two most ancient MSS., the *Codex Sinaiticus*[3],) to provide so extensive and well digested a mass of critical materials as in this particular department to leave little to be expected or desired. It is true that much yet remains to be done for estimating the merits of the later Manu-

[1] Epist. lxxi., *ad Lucinium.*

[2] See pp. xxvii. sq.; also Bp. Ellicott's popular *résumé, On Rev. of N. T.* pp. 35—44.

[3] See below, *List of MSS.* A complete account of the labours of Prof. Tischendorf and Dr Tregelles will doubtless be given in the expected *Prolegomena* to their respective editions (ed. viii. of Prof. Tischendorf) of the Greek Text, now unhappily delayed by their bodily prostration. [Tischendorf is since dead.] Meanwhile the reader is referred to Tischendorf's *Prolegomena* to his ed. vii., Tregelles' *Account of Printed Text of Gr. N. T.*, his edition of Horne's *Introd.*, vol. iv., and Scrivener's *Introd. Crit. N. T.*

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scripts, and purifying the texts of the ancient Versions and Fathers; but this is a work which rather concerns the credit and editing of these authorities. For the main purpose of settling the Text of the New Testament itself, there is abundant reason to be satisfied that amply sufficient has been accomplished[1]. What is now needed is *thorough testing* and *correct use* of the materials already provided. These, however, are tasks which, it is admitted, demand most diligent care, unwearied patience, refined judgment, matured experience, and, we must not shrink from adding, Christian faith and spiritual discernment. The spirituality of the Scriptures is, we contend, an element of the problem.

Important considerations respecting the Primary Sources: (1) touching Greek MSS.;

The following important points, among others, need to be taken into consideration. i. GREEK MSS. (1) Of the thousands of copies which must have existed in the first six centuries, *all* those which belonged to the first three centuries have apparently shared the fate of the original autographs, and utterly disappeared; of the next, that is, of the fourth century, only *two* are known to survive, one the recent discovery of Prof. Tischendorf; of the fifth century, only *two*, and a few fragments; of the sixth, only about another *two*, and a few more fragments. (2) The most ancient copies now extant are not necessarily in any case, and certainly not in all cases, the most ancient documentary evidence extant; some of the ancient Versions and Fathers oftentimes preserving the unquestionable evidence of copies yet more ancient, even by so much as one or two centuries. (3) The later extant copies, as well uncials as cursives, having been transcribed and corrected from one or more copies more ancient than themselves, not identical with our present most ancient copies, are more or less exact representatives of additional witnesses possibly as old or older than the oldest surviving ones[2]. (4) The history of the most ancient

[1] Canon Westcott formerly thought otherwise, but he is *now* of a similar opinion (*Hist. Eng. Bib.*, 2nd ed., p. viii. n.). Mr Burgon, on the contrary, holds that "a careful collation of every existing Codex is one indispensable preliminary" (*Last Verses of S. Mark*, p. 113: see also p. 263).

[2] Fifty magnificent copies of the whole Bible were provided by Euse-

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extant copies being lost in obscurity, their antiquity is no true index of their fidelity or rightful authority. As S. Augustine, with truer appreciation than that of many modern critics, justly remarks, "*the chief authority ought to be assigned to those Greek copies which are found*," (if, indeed, their evidence can yet be found,) "*among the more learned and careful Churches*[1]." And, to borrow an illustration from the printed texts of ancient and modern classical authors, on the score of purity and accuracy, certain later editions are deservedly preferred before certain which have preceded them[2]. (5) From the operation of various causes, attested by divers of the early Fathers themselves[3], as infirmity and carelessness of copyists, amendments of correctors, interpolations of harmonists, annotations of scholiasts, wilful corruptions of heretics, pious frauds of the orthodox, and suchlike[4], all extant copies are more or less

bius, Bishop of Cæsarea, in the 4th cent., for the use of the numerous Churches in Constantinople, by express order of the Emperor Constantine (Euseb. *Vit. Const.* iv. 36 sq.). It is only reasonable to believe that these Constantinopolitan copies have had a very large and influential lineal posterity.

[1] *De Doctr. Christ.* ii. 15, *ad fin.*

[2] Tischendorf, *Prolegom.* ed. VII., p. xxix., admits that in the struggle of readings for supremacy, "the question must often no longer be which is the *more ancient*, but which is *preeminent by its own proper force and reasonableness*." It is to be regretted that he has so frequently violated this principle.

[3] Iren. *Hæres.* iv. 6. 1; Dion. Cor. *Ep. ad Rom.* (ap. Routh, *Rel. Sacr.* i. 181); Orig. *Comm. in Mt.* xix. 19, Migne's ed. Tom. III. col. 1293; Euseb. *Hist. Eccl.* v. 28; Hieron. *Præf. in Evang.*, cited above, p. xvii. Cf. also the last, *Epist.* lxxi., *ad Lucinium*, respecting errors in copies of his own works: "*You must blame the unskilfulness of secretaries and the carelessness of copyists, who write not what they find, but what they understand, and whilst they strive to correct other folks' errors, display their own.*"

[4] The following is a rough classification, with a few instances, of these errors and corruptions:—(a) *Ecclesiastical:* Mt. vi. 13, addition of doxology; Lk. vii. 31, addition of introductory clause of Church Lesson. (b) *Harmonical:* Mk. xiv. 68, omission of the first cock-crowing; Mk. xvi. 9—20, omission of the entire section. (c) *Exegetical:* Lk. vi. 1, omission of difficult epithet, "*second-first;*" Lk. xxi. 4, addition of particular description, "*of God;*" Jo. ii. 3, substitution of paraphrase for "*when there lacked wine;*" 1 Jo. v. 7, 8, insertion of the passage of the Three Heavenly Witnesses. (d) *Physical:* Mt. xvi. 2, 3, omission of meteorological statement; Lk. xxii. 43, 44, omission of the

disfigured with errors and perversions, which in the most ancient copies are grossly and scandalously conspicuous[1]. (6) All extant copies, upon careful examination, are found to range themselves more or less rigorously under one or other of two distinct classes or types of text, which, since the middle of the last century, have been mainly recognized and designated by the titles of Asiatic and African, or Byzantine and Alexandrine, or Eastern and Western: and the few more ancient copies generally exhibit the latter type, the very many less ancient the former. ii. ANCIENT VERSIONS. (1) Whereas the Versions themselves originated from the second to the seventh century, the copies in which they are now extant are generally of far later dates. (2) The extant copies of the Versions have been subject to some or all of the manifold causes of corruption which we have seen to have been at work in the depravation of the copies of the Greek originals. (3) Independently of the consideration last mentioned, certain of the Versions, before the time of the production of the copies in which they are now extant, appear to have been modified by special and

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(2) touching Ancient Versions;

Bloody Sweat; Lk. xxiii. 45, substitution of Eclipse of the Sun for the Darkening; Jo. v. 3, 4, omission of the Angel at the Pool of Bethesda. (e) *Moral:* Lk. ix. 54—56, omission of the case of Elijah, &c.; Lk. xxiii. 34, omission of the Prayer on the Cross; Jo. viii. 1—11, omission of the Story of the Adulteress. (f) *Doctrinal:* Mt. iv. 25, omission of "*first-born*;" Lk. ii. 33, substitution of "*Joseph*" for "*his Father*;" Jo. i. 18, substitution of "*Only-Begotten God*" for "*Only-Begotten Son*;" Jo. x. 8, omission of "*before me.*"

[1] The careless depravations and wilful perversions occurring in the two most ancient copies, ℵ, B, (*Codex Sinaiticus, Codex Vaticanus,*) may be readily seen in Tischendorf's editions of these MSS. or Hansell's *Nov. Test. Antiq. Codd. &c.* "It is easier," says Mr Burgon, *Last Twelve Verses of S. Mark*, p. 78, "to find two consecutive verses in which they differ, than two consecutive verses in which they entirely agree." And, Dr Dobbin, cited by Dr Scrivener, *Introd. Crit.* p. 108, has calculated that Codex B *leaves out words or whole clauses no less than 2556 times!* Yet these are the two MSS. which modern Editors laud with extravagant commendation, and to which we are gravely asked to render an almost implicit obedience! Let us again cite from Tischendorf himself, *Prolegom.* ed. VII. p. xxix., "It is manifest that *none* of our surviving witnesses is higher than that age *when a certain universal variety and depravation of the Sacred Text already existed.*" See below, pp. xxx. sqq.

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(3) touching Early Fathers.

formal recensions. iii. EARLY FATHERS. (1) As in the case of the Versions, the extant copies of the writings are considerably later than the original editions. (2) The Scriptural citations introduced by the Fathers are commonly, of deliberate design, the more or less free reproduction of the *sense* rather than of the *exact words* of the Scriptures. (3) The extant copies, in addition to the usual varieties of corruption, are continually disfigured by divers tamperings and accommodations of the Scriptural citations to forms of text best known or most approved by the copyists or revisers[1].

Hopelessness of particular external evidence alone.

From the preceding considerations, then, in respect of Greek MSS., Versions and Fathers, it is abundantly evident how precarious must be the work of hasty and empirical criticism, and that any attempt to reconstruct a correct Greek Text of the New Testament upon *external evidence alone*, and more especially upon that of the *few most ancient extant* witnesses, to the exclusion of the rest, must be utterly hopeless and without scientific justification.

Greek Text of Printed Editions:

Next in order, therefore, arises the grave question of the extent and manner in which modern editors of the Greek Text have employed the materials aforesaid, and of the degree of conformity which their printed Texts may be deemed to have attained to the original autographs. In other words,—As to exact representation of these originals, what is the actual state of the printed Greek Text or Texts on which the Church relies for the "*Greek authority*"? For, clearly, the Church, as "a witness and a keeper of Holy Writ[2]", is in duty

[1] Full critical information will only be found in the *Prolegomena* of the editions of *Nov. Test.* by Mill, Wetstein, Griesbach, Scholz, Lachmann, and Tischendorf, ed. VII. For one single work, incomparably the best in the English language is Scrivener's *Introd. Crit. N. T.* Smaller useful manuals are those of Bleek, *Introd. to N. T.* vol. ii., Milligan and Roberts, *Words of New Test.*, and Hammond, *Textual Criticism.* Dr Tregelles' portion of Horne's *Introd.*, vol. IV., 1860, is, of course, very valuable, but now needs additions; and the *Prolegomena* to his own noble work are still wanting.

[2] Ch. of Eng. *Articles of Religion*, Art. XX.

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(1) *Textus Receptus*, or Common Greek Text.

bound to use all faithfulness and diligence to secure the purity and integrity of her Scriptural standard. The editions to be noticed will be those of the *Textus Receptus* and the later "Critical Editors." The *Textus Receptus*, or *Received Text*, as it is called, which is the form of Text commonly given in the printed editions of the Greek New Testament, is simply a copy of that which was first published at Paris in the third or royal edition of Robert Stephens, A.D. 1550, or else, which is essentially the same thing, of one or other of the Texts printed at Leyden, in Holland, by the brothers Elzevir, A. D. 1624, and A. D. 1633, from the preface of which last the title of *Textus Receptus* is derived[1]. From the first of these our present Authorized Version may, with sufficient accuracy, be said to have been executed; and, generally speaking, it may be accounted to have formed the sacred standard of the Protestant Churches for the space of 300 years. Yet this Text, which we have already confidently pronounced to be *upon the whole* superior to those of the two most elaborate critical editions of our own times[2], and the marvellous merits of which, notwithstanding all its minor inaccuracies and imperfections, seem to indicate the special guidance of Divine Providence for the furtherance of the work of the Reformation[3], is little more than a reproduction of that of the fifth edition of the

[1] The Editor's well known assertion is, "*Textum ergo habes nunc ab omnibus receptum, You therefore now have a text* [that of A. D. 1624] *received by all.*"

[2] See above, p. xv.

[3] We have so frequently differed from Prof. Milligan in our pages, that we have exceeding pleasure in citing the following from his colleague, Dr Roberts: "The common text of the Greek New Testament excites our deepest wonder and admiration. We cannot but regard it as a kind of Providential miracle. Although so much has been done since it was formed to throw light upon the true text of Scripture, that which was at first adopted remains, for almost all practical purposes, *totally unaffected*... Criticism [*rather*, Sound Criticism], even in its most rigorous exercise, has not demanded any great or material alterations in the text. This is a very comforting and satisfactory thought to all the friends of Scripture." Milligan and Roberts, *Words of N. T.* pp. 74 sq.

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scholar Erasmus, published at Basle, in Switzerland, in A.D. 1535, which, like the same editor's second edition (whence Luther's immortal German Version of the New Testament was translated), and his third (which supplied the Greek used by Tyndale), was based upon only a very few and late MSS., none older than the tenth century. It has remained therefore one of the clearest possible duties of the Church still further to revise and correct the Greek Text by the aid of the many and more ancient MSS., from the fourth century downwards, since brought to light and examined. The earliest chief contributions to this end were the publications of the great editions of the *Textus Receptus* of Walton's Polyglott, in London, A.D. 1657, and of Mill, at Oxford, A.D. 1707, each with a large collection of *various readings* placed beneath or after the Text (in the latter numbering about 30,000), and, more or less, with the several documentary witnesses for each reading. But the later and more arduous task of critically weighing all the fresh and the older materials, and employing them for the thorough revision or actual supersession of the *Textus Receptus*, was first resolutely broached, in A.D. 1720, in the memorable proposals of the famous Dr Richard Bentley, Master of Trinity College, Cambridge, to publish "an edition of the Greek and Latin as represented in the most ancient and venerable MSS. in Greek and Roman capital letters;...to confirm the lections by use of the old Versions, Syriac, Coptic, Gothic, and Æthiopic;...and to consecrate the whole as a *Magna Charta* to the Church, to last when the ancient MSS. here quoted may be lost or extinguished[1]." The unexpected multitudinous disagreements, however, of these chosen authorities themselves, (disagreements revealed to a far more serious extent by later discoveries), helped to doom this sanguine, but over-straitened, scheme to miserable disappointment. Nevertheless, the labour too imper-

Bentley's Proposals.

[1] Tischend. *Nov. Test. Gr.* ed. VII., *Prolegom.* pp. lxxxviii. sqq.

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(2) Modern Critical Editions:

fectly conceived by Bentley has since been accomplished in a manner which his highest hopes could not have ventured to anticipate; and the elaborate editions of Griesbach, 2nd ed., A. D. 1796, Lachmann, A. D. 1832, Tischendorf, ed. VIII. A. D. 1869—72, Tregelles, A. D. 1857—72, to which must be added those of Alford and Wordsworth, of various recent dates, and the very valuable edition of Westcott and Hort not yet published, these are they which exhibit Greek Texts claiming (as the *Textus Receptus* necessarily could not claim) to be the ripe fruit of well nigh perfect collection and thoroughly scientific use of all the materials. But, alas! when we come to examine these several Texts, we discover that, with the important exceptions of Griesbach and Wordsworth, (the latter of whom, in our judgment, has furnished the purest Greek Text yet printed,) the modern editors, blinded, we can only believe, by the brilliance of Bentley's ill-fated project[1], have so persistently applied his cold and narrow principles to the enlarged body of evidence since made available, that the distinguishing characteristic of their editions is *servile submission to the written evidence of certain most ancient surviving witnesses, to the neglect of the mass of witnesses, and the great disregard of the internal evidence.* And, since the discovery of the *Codex Sinaiticus*, this characteristic has practically resolved itself into *servile submission to the two most ancient surviving MSS., of the fourth century, and of the country of Egypt, the Codex Sinaiticus and the Codex Vaticanus.* The result is, that, as the afore-noted peculiarities of the extant documentary evidence might have led us to expect[2], *consequences have at length been reached so absurd and disastrous as to demand to be taken for a complete and final demonstration of radical error of procedure*[3]. In-

their chief feature,

and radical error of procedure:

[1] Cf. Tisch. *Prof.* pp. vii. sq., ed. VIII., "*Dum Sinaiticum, &c., magnopere Richardi Bentleji suffragio delectamur.*"

[2] See above, pp. xxiii. sq.

[3] It is very significant of the arbitrary criticism we are condemning, that Tischendorf's own 7th ed. differs

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Bondage of Egypt.

stead of the pure Text of Evangelists and Apostles of the first century, Modern Criticism offers to the Church *a corrupt Egyptian Text of the fourth century*. The New Testament has been forced into "*the bondage of Egypt*." In proof of these assertions, and of the reasonableness of our previously expressed conviction of the greater purity and integrity of the *Textus Receptus* over the very latest and most celebrated critical editions of the Greek Text[1], we now subjoin a Table exhibiting a select number of the errors and graver corruptions contained in the aforesaid two most ancient MSS.[2], together with the names of the principal modern editors afore-mentioned who have admitted these errors and corruptions severally into the Sacred Text.

Select List of Errors and Graver Corruptions in the Two Most Ancient MSS.,[2] ℵ *and* B,[3] *with Names of Principal Modern Editors who have admitted them into the Sacred Text.*

[N.B. The editions of Griesbach, Lachmann, and of Tregelles as far as Jo. xx., were published before the discovery or publication of Codex ℵ.]

Errors of ℵB and Editors.

Received Reading.	*Reading of* ℵ *and* B *and Names of Modern Edd. following* ℵ B.
Mt. i. 25. *her firstborn son.*	*a son.* See p. 625[4].—Lachmann, Tregelles, Alford, Tischendorf, Westcott and Hort.
Mt. vii. 13. *wide is the gate*	*wide*, ℵ*. p. 648[4].—Lachmann, [Tischendorf, Westcott and Hort].
Mt. xi. 16. *their fellows*	*the others.*—Tregelles, Tischendorf, Westcott and Hort.

from his 5th in about 1296 places, and his 8th again from his 7th in about 3369 places. (See Scriv. *Nov. Test.* ed. 1873, pp. vii. viii.)

[1] See above, p. xv.

[2] Cf. p. xxv., n. 1.

[3] That is, Codex Sinaiticus and Codex Vaticanus. See List of Greek MSS., p. lxvii.

[4] These references indicate the pages of the present work where the readings of the several passages are discussed.

Received Reading.	*Reading of* ℵ *and* B, *and Names of Modern Edd. following* ℵ B.
Mt. xi. 19. *her children*	*her works.* p. 653.—Tregelles, Tischendorf, Westcott and Hort.
Mt. xii. 47. *but one said unto him, Behold thy mother,* &c.	Omitted.—Bracketed by Tischendorf, Westcott and Hort.
Mt. xiv. 30. *the wind boisterous*	*the wind.* p. 656.—Tischendorf, Westcott and Hort.
Mt. xvi. 2, 3. *when it is evening, ye say, &c.*	Omitted. p. 657.—Bracketed by Alford, Tischendorf, Westcott and Hort.
Mt. xvii. 20. *your unbelief*	*your little faith.* p. 659.—Lachmann, Tregelles, Alford, Tischendorf, Westcott and Hort.
Mt. xix. 16, 17. *Good Teacher, &c. Why callest thou me good*	*Teacher, What good thing, &c. Why askest thou me concerning good.* p. 659.—Griesbach, Lachmann, Tregelles, Alford, Wordsworth, Tischendorf, Westcott and Hort.
Mk. iv. 24. *shall be added unto you that hear*	*shall be added unto you.* p. 673.—Lachmann, Tregelles, Alford, Tischendorf, Westcott and Hort. Griesbach omits the whole.
Mk. vi. 22. *the daughter of Herodias herself came in*	*his own daughter Herodias came in.*—Westcott and Hort.
Mk. vii. 3. *wash their hands vigorously*	*wash their hands frequently,* ℵ. p. 673.—Tischendorf.
Mk. vii. 19. *into the draught, cleansing*	*into the draught:* this he said *cleansing.* p. 674.—Lachmann, Tregelles, Alford, Tischendorf, Westcott and Hort.
Mk. xiv. 68. *and the cock crew*	Omitted. p. 679.—Westcott and Hort.
Mk. xvi. 9—20. *but when he was risen again, &c.,* to end of the chapter.	Omitted. p. 680.—Tischendorf, and, in effect, Westcott and Hort. Bracketed by Tregelles and Alford.
Lk. i. 28. *blessed art thou among women*	Omitted. p. 686.—Alford, Tischendorf, Westcott and Hort, [Griesbach, Tregelles].
Lk. ii. 14. *peace, good pleasure among men*	*peace among men of good pleasure.* p. 687.—Lachmann, Tregelles, Alford, Tischendorf, Westcott and Hort.

GREEK TEXT. Errors of ℵB and Editors.

Received Reading.	*Reading of* ℵ *and* B, *and Names of Modern Edd. following* ℵ B.
Lk. iv. 44. *synagogues of Galilee*	*synagogues of Judæa.* p. 689.—Alford, Westcott and Hort.
Lk. vii. 1. *second-first*	Omitted. p. 690. Tregelles, Westcott and Hort. [Lachmann, Alford.]
Lk. ix. 10. *into a desert place of a city called Bethsaida*	*into a city called Bethsaida*, B. p. 692.—Tregelles, Alford, Tischendorf, Westcott and Hort.
Lk. ix. 54. *as Elijah did*	Omitted. — Tregelles, Tischendorf, [Griesbach, Alford, Westcott and Hort].
Lk. ix. 55. *and said, Ye know not what manner of Spirit ye are of*	Omitted.—Lachmann, Tregelles, Alford, Tischendorf, [Griesbach, Westcott and Hort].
Lk. ix. 55. *for the Son of Man is not come to destroy men's lives, &c.*	Omitted.—Griesbach, Lachmann, Tregelles, Alford, Tischendorf, Westcott and Hort.
Lk. x. 42. *one thing is needful*	*few things are needful or one.* p. 693.—[Westcott and Hort.]
Lk. xv. 21. aposiopesis	*make me as one of thy hired servants.* repetition. p. 694. [Westcott and Hort.]
Lk. xvi. 9. *when ye fail*	*when it fails.* p. 695.—Lachmann, Tregelles, Alford, Tischendorf, Wescott and Hort.
Lk. xvi. 12. *who will give you that which is yours*	*who will give you that which is ours*, B. —Westcott and Hort.
Lk. xxi. 34, 35. *come upon you suddenly: for as a snare shall it come*	*come upon you suddenly as a snare: for it shall come.* p. 699.—Lachmann, Tregelles, Alford, Tischendorf, Westcott and Hort.
Lk. xxii. 43, 44. *and there appeared unto him an Angel, &c.*	Omitted by B. p. 699.—[Lachmann, Westcott and Hort.]
Lk. xxii. 68. *me, or release me*	Omitted.—Tischendorf, Westcott and Hort [Tregelles, Alford].
Lk. xxiii. 15. *I sent you up unto him*	*he sent him back unto us.* p. 700.—Tischendorf, Westcott and Hort.

Received Reading.	*Reading of* ℵ *and* B, *and Names of Modern Edd. following* ℵ B.
Lk. xxiii. 34. *But Jesus said, Father, forgive them, &c.*	Omitted by ℵ[a] B (not by ℵ). p. 700.—[Lachmann, Westcott and Hort.]
Lk. xxiii. 45. *and the sun was darkened*	*the sun being eclipsed.* p. 701.—Tischendorf, Westcott and Hort.
Lk. xxiv. 17. *and are sad*	*and they stood still sad.* p. 703.—Tregelles, [Alford], Tischendorf, Westcott and Hort.
Lk. xxiv. 46. *and thus must the Christ have suffered*	Omitted.—[Griesbach, Lachmann], Tregelles, Alford, Tischendorf, Westcott and Hort.
Jo. i. 3, 4. *was not anything made that, &c. In him, &c.*	*was not any thing made, &c. That which hath been made, in him, &c.* p. 705.—Tregelles, Westcott and Hort.
Jo. i. 18. *Only-Begotten Son*	*Only-Begotten God.* p. 707.—Tregelles, Westcott and Hort.
Jo. ii. 3. *when there lacked wine*	*they had no wine, because the wine of the marriage was finished,* ℵ. p. 709.—Tischendorf.
Jo. iii. 13. *that is in Heaven*	Omitted. p. 710.—[Griesbach], Westcott and Hort.
Jo. v. 3, 4. *waiting for the moving of the water, &c.*	Omitted. p. 711.—[Griesbach], Tregelles, Alford, Tischendorf, Westcott and Hort.
Jo. vii. 53—viii. 11. Section of the Adulteress.	Omitted. pp. 719 sqq.—[Griesbach], Lachmann, Tregelles, Alford, Tischendorf, Westcott and Hort.
Jo. ix. 4. *I must work the works*	*we must work the works.* p. 728.—Tregelles, Tischendorf, Westcott and Hort.
Jo. ix. 35. *believe on the Son of God*	*believe on the Son of Man.* p. 729.—Tischendorf, Westcott and Hort.
Jo. x. 8. *all that came before me*	*all that came,* ℵ. p. 729.—Tischendorf.
Jo. x. 22. *But there came to pass the Dedication*	B, *there came to pass at that time the Dedication.* p. 729.—Westcott and Hort.

GREEK TEXT. Errors of ℵB and Editors.

Received Reading.	*Reading of* ℵ *and* B, *and Names of Modern Edd. following* ℵ B.
Jo. xiii. 2. *supper was come*	*supper was going on.* p. 730.—Tregelles, Tischendorf, Westcott and Hort.
Jo. xiii. 10. *no need save to wash his feet*	Omit, *save his feet,* ℵ.—Tischendorf, [Westcott and Hort.]
Jo. xiv. 4. *whither I go ye know, and the way ye know*	*whether I go the way ye know.*—[Lachmann], Tregelles, Alford, Tischendorf, Westcott and Hort.
Jo. xiv. 16. *because I go unto the Father*	Omitted.—[Lachmann], Tregelles, Alford, Tischendorf, Westcott and Hort.
Jo. xxi. 25. *but there are also, &c.*	Omitted, ℵ.—Tischendorf.

Reductio ad absurdum complete; and ℵB demonstrated unreliable.

Here, for a while at least, we may stop[1]. The *reductio ad absurdum* is already complete. The unreliable character of the two most ancient MSS. is demonstrated. If the list even thus far have been wearisome, our excuse, which is an ample one, is this, that, at the present, in our Schools and Universities, among our Students and Professors, our Preachers and Divines, and possibly even at the Table of Revisers, so excessive is the sway of the so-called "best MSS.," and so paramount the authority of the so-called "best Editors," (often *unanimous* only because they proceed on essentially the same principles,) that nothing short of a conspectus so full and so decisive as that which we have given could be expected to produce a sufficiently general and powerful conviction of the peril into which the Sacred Text has been brought, and in which it still stands. A sounder criticism, guided by

[1] Had the List been extended beyond the Gospels, we should certainly have added, *inter alia*, Acts iv. 25; xii. 25; xviii. 21; Rom. v. 1; Heb. iv. 2; xi. 4; xii. 7; 1 Pet. i. 23. Dr Scrivener, *Introd. Crit. N. T.* pp. 470-80, gives another valuable List and discussion: but a more courageous and justly severe criticism of ℵB will be found in Mr Burgon's scholarly and unanswerable work, *Last Twelve Verses of S. Mark.*

GREEK TEXT.

deeper and infallible instincts, will, we are satisfied, certainly protect the Church from ever accepting, as faithful representations of the pure and perfect Word of God, Texts based on principles which when ably carried, as they have been, to their legitimate conclusions, sanction such careless or deliberate suppressions, perversions, and distortions of the Truth. Once again, we believe, "*out of Egypt*" will God "*call His Son.*"

Modification of Principles necessary.

By a strictly mathematical process, then, the specious principle of *servile submission to the most ancient surviving witnesses* is, by its results, proved to be false. There is, as previously observed[1], far too little very ancient evidence now extant, and that little belonging to an age, when, from various causes, as we have seen[2], corruption was most rife, to justify critics in practically dispensing with that large mass of *later evidence* which represents, with more or less fidelity, other more ancient critical aids which have long since perished, or in practically turning a deaf ear to the *internal evidence.* The principle, therefore, of appeal to *directly extant* antiquity must be modified by appeal to *indirectly extant* antiquity. And, in the decision between conflicting witnesses, (and the witnesses do conflict in almost every verse,) much greater deference must be shewn to the higher claims of the *internal* evidence, and one "Canon of Internal Evidence," to which we venture to assign the title of the *Golden Canon,* must be invested with supremacy, *viz., That no reading can possibly be original which contradicts the context of the passage or the tenor of the writing.* We admit that this assigns considerable weight to the subjective element, and gravely enhances the difficulty of decisions; but, inasmuch as not a single one of the external witnesses possesses a fixed mathematical value, it is simply one of the absolute necessities of the case.

Golden Canon of Internal Evidence.

Special Revision of Greek Text

For the present Version, then, a fresh and independent Revision of the Greek Text has been a necessary labour.

[1] See above, pp. xxiii. sqq. [2] See above, pp. xxiv. sq., nn.

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for the present Version: its method and basis:

It has been made from the documentary evidence of MSS., Versions, and Fathers, upon the basis of the *Textus Receptus;* the latter being faithfully departed from in every instance in which, as we judge, the *total* evidence concludes it to be wrong, but as faithfully retained in every instance in which that evidence concludes it to be right. The indefatigable labours of preceding Editors and Collators, preeminently of Mill, Wetstein, Matthæi, Scholz, and the more distinguished recent critics, Tischendorf, Tregelles, having already collected and classified, as before stated, abundant external materials, we have used these materials to test *every line* and *every word* of our basis, so as to allow nothing to stand, but that which might have the fullest and best justification. Not, however, that we have deemed it right or sufficient to employ even these materials themselves untested, or with a rash and undisciplined judgment. Nothing could have been more unprofitable. On the contrary, we have carefully examined continuously for ourselves the most accurate editions of the principal MSS.: we have regularly consulted the best editions of the chief Ancient Versions; more especially Blanchinus' (the Gospels only) and Sabatier's editions of the Old Latin; Sabatier's, Tischendorf's, and Tregelles', of the Vulgate; Cureton's, Leusden and Schaaf's, and White's, of the Syriacs; Wilkins', and (occasionally) Schwartze's (the Gospels only), and Woide's, of the Coptics[1]; Gabelentz and Loebe's, Massmann's, and Bosworth's (the Gospels only), of the Gothic; and, in S. John, the exceedingly valuable *Hendecapla* of Mr Malan: and, what has been very necessary

[1] Our very slight knowledge of Coptic has made us (as, we believe, editors generally) partly reliant on the Latin Versions and Annotations which accompany the editions of Wilkins, Woide, Schwartze, Engelbreth, &c. Dr Scrivener mentions "Bp. Ellicott, Canon Lightfoot, and especially the Rev. S. C. Malan" as among the few who "have made some progress in the ancient Egyptian" (*Introd. Crit.* p. 273). But the MSS. of the Memphitic are almost all so very late (Cent. XII—XVI) that it can never be possible to use their readings in critical cases without misgivings. *The uncertain cannot be made certain by the more uncertain.*

and highly useful to us, we have expressly and diligently perused *seriatim* (with some minor exceptions) the whole of the writings of the Greek and Latin Fathers of the first five centuries, together with certain that are later (as *e.g.* S. Johannes Damascenus[1]), and thus enabled ourselves in some measure more rightly to estimate, as well as correct, the citations from their works, and the arguments from their silence. Finally the other portions of our design, explained below, have combined at once to compel and assist us to subject the *internal* evidence, no less than the *external*, to a minuteness and thoroughness of examination which inspire us with a hope that our independence of labour will, with the Divine blessing, not be without profit to the Church. But, it will be observed, that it has not formed part of our design (which has been to produce a *Version*) to include the *Revised Greek Text* in the present edition, or so to distract the English reader's attention from the English Version; but, for more general utility, by means of certain easy signs in the body of the Translation[2], to indicate (in all save the more minute variations) the nature and extent of our departure from the *Textus Receptus*, and the changes of translation which are due to our changes of the *Greek Text*.

GREEK TEXT.

Special perusal of the Fathers.

Special attention to Internal Evidence.

II. ENGLISH VERSION.

ENGLISH VERSION.

The English Version at present "authorized" or "appointed to be read in Churches" dates only from the year A.D. 1611, when, after three years' diligent preparation by

Origin of Authorized Version.

[1] The Abbé Migne deserves the gratitude of Christendom for his accurate *Patrologiæ Cursus Completus*, which has brought the contents of the unwieldy folios of the older *Bibliothecæ*, of the Benedictines and Gallandius, and the quartos of Mai, into a commodious and time-saving form. He should be encouraged to reprint the rarer volumes of the series, as *Rufinus* and *Theophylact*.

[2] See Table of Explanation of Signs, &c., below, p. xc.

ENGLISH VERSION.

several companies of Divines, it was first published as a "New Translation" by command of King James I. It was founded, by order of the King, upon the previous Authorized Version of the "Bishops' Bible," which had appeared in A. D. 1568 under the direction of Abp. Parker, and which was ordered "to pass throughout, unless the original plainly called for an amendment." The "former translations" however were "diligently compared." Particularly, these were the English Roman Catholic Version issued at Rheims in A. D. 1582, which was translated from the *Latin Vulgate;* the Genevan Version of English Exiles under Queen Mary in A. D. 1557, the favourite household Version of the time, and which, as regards the New Testament, was the work of Dr Whittingham, afterwards Dean of Durham; the Version of Abp. Cranmer's "Great Bible" of A. D. 1539, the Psalms whereof are read in the English Liturgy to the present day, and which was the first English Bible "enjoined to be set up" in Churches; Bp. Coverdale's Version of A. D. 1535, dedicated to K. Henry VIII.; and Tyndale's.

Tyndale's Version, its influence and merits.

But, with the exception of the second-hand Roman Catholic Version, all the rest are really only so many Revisions of that one immortal work last noticed, the first complete English Version out of the original tongue, (Wycliffe's being from the Latin,) the Version of the monk and martyr *William Tyndale.* What his brother monk Luther accomplished for Germany, Tyndale accomplished for England, nay, rather for the world. As long as the English language is spoken, and wheresoever it is spoken, and whatever advances may be made in scholarship and criticism, the Version of William Tyndale will be the necessary basis and substance of all meritorious English Translations. His name unknown to the great majority of readers of the Authorized Version, his merits recognized only by the few, yet "the mingled tenderness and majesty, the Saxon simplicity, the preternatural grandeur, unequalled, unapproached, in the attempted improvements of modern scholars,—all are here, and bear the impress of the mind of *one man,* and

ENGLISH VERSION.

that man William Tyndale[1]:" "who," as he himself informs us, "had no man to counterfeit, neither was holpen with English of any that had interpreted the same, or such like thing in the Scripture beforetime[2]." After this manner has that Divine Master, who endued his faithful martyr for his beloved task with so many rare and excellent gifts, abundantly answered his dying prayer, "*Lord, Ope the King of England's eyes*[3]."

Comparison of Tyndale's and later Versions.

For the clearer understanding of the parentage of the Authorized Version and the pervading influence of Tyndale's, together with the nature of the successive revisions of the latter, we subjoin the following specimens from Eph. iii. 8—12, italicizing the alterations made (not always profitably, nor always permanently) in the revisions[4]. The characteristic and mystifying Latinisms of the independent Roman Catholic Version[5] pay an eloquent tribute to Tyndale's greater wisdom.

[1] Froude, *Hist. of Eng.* iii. 84. Yet, let us not forget, this "tenderness and majesty, this simplicity and grandeur" are due to *faithful representation* of the *inspired originals*. The beauties are the beauties of Inspiration.

[2] *Ep. to Reader*, I. p. 390.

[3] A similar but much fuller "Pedigree" of the Authorized Version is excellently given by Bp. Ellicott, *On Rev. of N. T.*, pp. 54—96, who likewise cites the Martyr's dying prayer in illustration. It ought to be added that the coincidences are from Bagster's *Historical Account*.

[4] The great *English Hexapla* of Messrs Bagster, exhibiting in full the N. T. Versions of Wycliffe, Tyndale, Cranmer, Geneva, Rheims, and K. James, offers the most ready means of accurate and just comparison. It is much to be regretted, however, that the very rare Bishops' Version was not included. Tyndale's first edition and Coverdale's are reprinted separately by the same firm. Bagster's *Bible of Every Land*, Cotton's *Editions of the Bible*, and Westcott's *Hist. Eng. Bib.*, contain various specimens.

[5] Cf. the same at Mk. i. 28, "*the bruite of him went forth incontinent.*" Jo. xix. 14, "*it was the Paraseeve of Pasche.*" 1 Cor. iv. 7, "*that you may be a new paste, as you are azymes: for our Pasche, Christ, is immolated.*" 1 Cor. x. 16, "*the chalice of benediction.*" Heb. x. 11, "*offering the same hostes.*" The Preface to our own Auth. Vers. distinctly charges "the Papists" with using such like Latinisms "of purpose to darken the sense, that, since they must needs translate the Bible, it may be kept from being understood." Yet their Version is a very faithful and noble Version, and, as translating for *their own flock*, they might claim the justification of Origen and S. Jerome, *Epist.* xxvi., "*that words once taken up could not be changed, and that it is*

ENGLISH VERSION. Comparison, &c.

Tyndale. A. D. 1534.

Tyndale. Eph. iii. 8—12.

Unto me, the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what the fellowship of the mystery is, which from the beginning of the world hath been hid in God, which made all things through Jesus Christ, to the intent that now unto the rulers and powers in heaven might be known by the Congregation[1] the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord, by whom we are bold to draw nigh in that trust which we have by faith in him.

Coverdale. A. D. 1535.

Coverdale and Cranmer. Eph. iii. 8—12.

Unto me the least of all saints is this grace given, that I should preach among the *Heathen* the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid

Great Bible. A. D. 1539.

Unto me the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what the fellowship of the mystery is, which from the beginning of the world hath been

much better to leave words untranslated, than by translating them to weaken their force." Beza himself acted on this principle at Mt. xvi. 18: "*Receptum vocabulum mutare noluimus.*"

[1] Very curiously first altered to *Church* in the Genevan Version of the Puritans. One of K. James' instructions to his Revisers was directed to this very point: "The old ecclesiastical words to be kept: as the word *Church* not to be rendered *Congregation.*" Wycliffe retained *Church*, but Tyndale introduced *Congregation* even into Mt. xvi. 18, "*Upon this rock I will build my Congregation.*" And so in Coverdale's Bible and Cranmer's. Touching another "old ecclesiastical word," *penance*, (which has been abandoned,) Coverdale's remarks are very interesting: "Be not offended, good Reader, though one call *repentance*, that another calleth *penance* or *amendment*. For if thou be not deceived by men's traditions, thou shalt find no more diversity between these terms than between four pence and a groat...Only our heart's desire unto God is, that his people be not blinded in their understanding, lest they believe *penance* to be ought save a very *repentance, amendment*, or *conversion unto God*, and to be an unfeigned new creature in Christ, and to live according to his law." *Prolog.*, Bagster's Reprint.

Coverdale. A. D. 1535.

in God, which made all things through Jesus Christ: to the intent that now unto the rulers and powers in heaven might be known by the Congregation the manifold wisdom of God, according to the eternal purpose which he *hath shewed* in Christ Jesus our Lord, by whom we *have boldness and entrance in all confidence through faith on* him.

Great Bible. A. D. 1539.

hid in God which made all things through Jesus Christ: to the intent that now unto the rulers and powers in *heavenly things* might be known by the Congregation the manifold wisdom of God, according to the eternal purpose which he *wrought* in Christ our Lord, by whom we *have boldness and entrance with the confidence which is by the faith of* him.

Geneva. A. D. 1557.

Unto me *I say*, the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what the fellowship of the mystery is, which from the beginning of the world hath been hid in God *who* made all things through Jesus Christ: to the intent that now unto *rulers* and powers in *heavenly places* might be known by the *Church* the manifold wisdom of God, according to the eternal purpose which he *wrought* in Christ Jesus our Lord: by whom we *have boldness and entrance with confidence by the faith which we have in* him.

Rheims (*Rom. Cath.*). A. D. 1582.

Geneva and Rheims. Eph. iii. 8—12.

To me the least of all *the* saints is given this grace, among the Gentiles to *evangelize* the unsearchable riches of Christ, and to *illuminate* all men what is the *dispensation of the Sacrament* hidden *from worlds* in God, *who created* all things: that the manifold wisdom of God may be *notified to the Princes and Potestats in the celestials* by the *Church*, according to the *prefinition of the worlds*, which he *made* in Christ Jesus our Lord: *in* whom we *have affiance and access in confidence, by the faith of* him.

English Version. Comparison, &c.

Bishops' and K. James'. Eph. iii. 8—12.

Bishops'. A.D. 1568.

Unto me *which am less than the least* of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and *bring to light* to all men what the fellowship of the mystery is, which from the beginning of the world hath been hid in God, which made all things through Jesus Christ: to the intent that now unto the rulers and powers in *heavenly* [*things*] might be known by the *Church* the *very manifold* wisdom of God, according to the eternal purpose which he *wrought* in Christ Jesus our LORD by whom we *have boldness and entrance in the confidence by faith of* him.

King James'. A.D. 1611.

Unto me, *who am less than the least* of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see, what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, *who created* all things *by* Jesus Christ: to the intent that now unto *the principalities* and powers in *heavenly places* might be known by the *Church* the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: *in* whom we *have boldness and access, with confidence, by the faith of* him.

Errors and Imperfections of Auth. Vers. yet remaining

So much for the origin and gradual formation of our Authorized Version, the priceless heritage of the English Church, and the right-deserving object of universal admiration. Nevertheless, notwithstanding its many incomparable excellences, the existence of divers errors and imperfections yet remaining, to the needless disadvantage of the Church and the beclouding of the full sunshine of God's Truth, is too manifest to meet with any serious denial. The following classification exhibits a few examples[1]:—

[1] Abp. Trench, *On Auth. Vers. of N. T.*, and *N. T. Synon.*, Canon Lightfoot, *On Fresh Rev. of N. T.*, and the late Professor Scholefield's *Hints for some Improvement in the Auth. Vers. of N. T.*, will supply many more, together with full discussion and exposition. See also Bp. Ellicott, *On Rev. of N. T.* pp. 99—132.

Table of Examples of Errors and Imperfections of the Authorized Version.

i. RENDERINGS OF FALSE READINGS. Mt. ii. 11, *found*, for *saw;* Mt. ix. 36, *fainted*, for *were wearied;* Mt. xi. 23, *which art exalted*, for *shalt thou be exalted?*; Mt. xxviii. 9, insertion of *as they went to tell his disciples;* Mk. iv. 40, *how have ye*, for *have ye yet;* Lk. ix. 3, *staves*, for *staff;* Jo. vii. 8, *I go not up yet*, for *I go not up;* Jo. xx. 25, *print of the nails*, for *place of the nails;* 1 Jo. v. 7, 8, insertion of the passage of the Three Heavenly Witnesses. Under this head the errors are exceedingly numerous, but, as we can thankfully add, generally of comparatively small importance.

ii. OBLITERATION OF IDENTITIES[1]. (1) O. T. and N. T. Proper Names: *Judas* for *Judah*, *Salathiel* for *Shealtiel*, *Elias* for *Elijah*, *Eliseus* for *Elisha*, *Noe* for *Noah*, *Core* for *Korah*, and Acts vii. 45 and Heb. iv. 8, *Jesus* for *Joshua*. (2) Words and Phrases in the Gospels: Mt. v. 15, 16, *giveth light, shine;* Mt. xiii. 20, *received seed*, but Mk. iv. 16, *was sown;* Mt. xvi. 26, *profited*, but Lk. ix. 25, *advantaged;* Jo. xiv. 16, 17, *abideth, dwelleth.* Gospels and Epistles, &c.; Mt. vi. 25, *take no thought*, but Phil. iv. 6, *be careful for nothing;* Mt. x. 16, *harmless*, but Rom. xvi. 19, *simple;* Lk. viii. 31, *deep*, but Rev. ix. 1, *bottomless pit;* Lk. x. 40, *cumbered*, but 1 Cor. vii. 35, *without distraction;* Jo. iii. 19—21, *deeds of darkness*, but Eph. v. 11, *works of darkness;* Jo. xiv. 16, *comforter*, but 1 Jo. ii. 1, *advocate;* 1 Cor. iii. 17, *defile, destroy;* Heb. viii. 13, *made old, decayeth;* 1 Jo. ii. 24, *abide, continue.*

iii. OBLITERATION OF DISTINCTIONS. Synonyms: Mt. xi. 7, Lk. vii. 34, *departed* only, for *went*, or *were going on their way*,

[1] But the Preface to the Auth. Vers. frankly admonishes us that this variation was of design. "We have not tied ourselves," it says, "to an uniformity of phrasing, or to an identity of words...Thus to mince the matter we thought to savour more of curiosity than wisdom....We might also be charged by scoffers with unequal dealing with a great number of good English words." But the error we point out is not altogether that of employing *two English* words for *one Greek* word that *covers both*, (though this, as will appear, often defeats the very purpose of the inspired repetition of the *same* word,) but rather that of employing for *one Greek* word *two English* words which are strictly the representatives of *different Greeks*, thus altering the sense.

departed; Mt. xiv. 20, and xv. 37, *baskets* only, for *baskets, panniers;* Mt. xxii. 8, 13, *servants* only, for *servants, ministers;* Jo. i. 8, 9, and v. 35, *light* only, for *light, lamp;* Jo. iii. 17—19, with Rom. viii. 1, 34, *condemn* only, for *judge, condemn;* Jo. x. 16, *fold* only, for *fold, flock;* Jo. xiii. 10, *wash* only, for *bathe, wash;* Jo. xvii. 12, *keep* only, for *preserve, keep;* Jo. xxi. 15—17, *love* only, for *love, dearly love.* See also next.

iv. LOSS OF METAPHOR. (1) Spiritual Resurrection: Mk. ix. 27, *arose,* for *arose again;* and so frequently. (2) Salvation of Soul: Mt. ix. 22, *made whole,* for *saved;* Lk. viii. 36, *healed,* for *saved.* (3) Pastoral Office: Lk. xvii. 7, *feeding cattle,* for *tending sheep.*

v. LOSS OF CLEARNESS. (1) Official Titles: as *centurion, deputy, tetrarch.* (2) Money, Time, Weights, Measures: Mt. xvii. 24, 27, *tribute money, piece of money,* with loss of relative value; Mt. xx. 2, *penny a day,* for *shilling a day;* Mt. xxvii. 62, *the preparation,* for *Friday;* Rev. vi. 6, *measure of wheat for a penny,* for *quart of wheat for a shilling,* concealing the severity of the famine. (3) Archaisms: *carriages* for *baggage, coasts* for *borders, do you to wit* for *give you to know, know by myself* for *know against myself, occupy* for *trade, nephews* for *grandchildren, scrip* for *wallet,* and many more.

vi. LOSS OF ACCURACY. (1) Lexical: Mt. iv. 24, *lunatic,* for *epileptic;* Mk. xiv. 3, *spikenard,* for *pure nard;* Heb. xi. 1, *substance,* for *confidence;* Jude 12, *whose fruit withereth,* for *autumnal.* (2) Grammatical: Definite Article, with important reference: Jo. xii. 13, *branches of palm-trees,* for *the branches of the palm-trees;* 2 Th. ii. 3, *a falling away,* for *the falling away,* the Great Apostasy; Heb. xi. 10, *a city which hath foundations,* for *the city which hath the foundations,* the Heavenly Jerusalem promised; and so very frequently, as *Christ* for *the Christ, a mountain* for *the mountain, a ship* for *the ship.* Other Particles: Mt. xv. 21, *then,* for *and;* Mk. xiii. 28, *yet,* for *already;* Lk. ix. 1, *then,* for *but;* Jo. xx. 19, xxi. 23, *then,* for *therefore;* 2 Cor. i. 23, *not as yet,* for *no more.* Cases and Tenses: Mt. v. 21, 27, 33, *said by them,* for *said to them;* Mk. xvi. 2, *at the rising of the sun,* for *after the rising of the sun,* or *when the sun is risen;*

Heb. ix. 6, 7, *went in, offered*, for *goeth in, offereth;* Rev. ii. 5, *I will come*, for *I came*, or *am coming*, as in ch. xxii. 7, 12, 20.

English Version. Examples of Errors, &c.

vii. Loss of Emphasis. (1) Pronouns: Mt. i. 21, iii. 11, *he*, for *he himself;* v. 4—9, *they*, repeatedly, for emphatic *they*, or *they themselves;* Mt. x. 16, *I*, for emphatic *I;* and so continually in the Gospel of S. John, with disastrous loss to the teaching of entire passages[1]. (2) Position: Mt. xiv. 38, *give me here John Baptist's head in a charger*, for *give me here—on a dish—the head—of* John Baptist, reserving the horrible point of the petition to the last; Mk. iv. 38, *he was in the hinder part of the ship asleep on a pillow*, for *he himself was at the stern—on the cushion*—asleep: Lk. xxii. 33, 34, *I am ready to go with thee*, for *with* thee *I am ready to go;* Jo. iv. 35, *white already to harvest*, for *white to harvest* already; Jo. vi. 64, *there are some of you that believe not*, for *there are* of you *some that believe not;* Jo. xiv. 11, *believe me for the very works' sake*, for *for the* very works' *sake believe me;* 1 Jo. iv. 3, *now already is it in the world*, for *now is it in the world* already.

New or Revised Versions since 1611:

Such blemishes, and defects, which, it is to be regretted, may yet be counted by hundreds, were not long permitted to remain unchallenged, and from the middle of the 18th century the number of private attempts to promote further amendment of the Authorised Version has been gradually increasing[2]. As regards the New Testament, the principal have been the New or Revised Versions of Anthony Purver, a Quaker, A.D. 1764; Dr Harwood, A.D. 1768[3]; John Worsley, A.D. 1770; Dr Geo. Campbell (the Gospels only), A.D. 1789; Gilbert Wakefield, A.D. 1795 (2nd Ed.); Dr Macknight (the

[1] See below, p. l.

[2] Archd. Cotton's *List of Bibles* extends to A. D. 1850.

[3] Probably the most "liberal" and "modernized" translation ever published: *e.g.* Mt. ix. 12, "*The healthy have no occasion for physic; it is of use only to the indisposed.*" 24, "*The young lady is not dead; she is only in a profound sleep.*" Lk. xv. 18, "*I am determined to go to my dear aged parent.*" 1 Cor. xv. 54, "*when this corruptible frame is clothed with an incorruptible vehicle.*" Gal. iv. 25, "*which now, with all its numerous sons, drags the galling chain of servitude.*" Heb. xii. 13, "*remove everything that would obstruct and retard your velocity.*" Rev. xxii. 20, "*Amen! Lord Jesus, display thy glorious advent.*" Sawyer's, Young's, and Heinfetter's, are approximately repulsive.

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Epistles only), A.D. 1795; Abp. Newcome, A.D. 1796; a Unitarian Version, A.D. 1808; and in our own times those of Granville Penn, Samuel Sharpe, Ambrose Sawyer, Robert Young, Hermann Heinfetter, Revs. H. Highton, T. S. Green, R. Ainslie, J. B. Rotherham, the partial labours of "Five Clergymen" (S. John's Gospel, and certain Epistles)[1], Rev. W. J. Conybeare (S. Paul's Epistles), and Bp. Ellicott (S. Paul's Epistles), the late Dean Alford's Version, the Revised Version of the American Bible Union, and Dr Jacob's edition of the Authorized Version "with emendations" for the English Religious Tract Society. It must be confessed, however, that the execution of most of these endeavours, and the design of the rest, render it only too manifest that the work of thorough and systematic revision on a scale commensurate with the present necessities of the Church, and with the existing advantages of Greek Scholarship and Critical Science, yet remains to be accomplished. May the blessing of God prosper the labours of the Convocation Revision to a satisfactory conclusion. We have cast our own mite into the treasury as follows.

none thorough or satisfactory.

Nature and Formation of the Version of this edition:

(1) Just as we took the *Textus Receptus* as the basis whereon to endeavour to construct a new and most correct Greek Text, so have we taken the *Authorized Version* as the basis whereon to endeavour to construct, from that new Greek Text, a new and most correct English Version. And our procedure likewise in this case has been the same as in the former; aiming at making no change other than such as has appeared to be demanded by the total evidence, yet faithfully making every change that has been so demanded; suffering nothing to be altered that, in our judgment, is adequate and right, and nothing to remain that is inadequate or wrong. (2) But here, from the defensory nature of our design, our method of ascertaining and determining the evidence has been far more radical and complete than that of any of our predecessors. Recognizing that in

completeness of method;

[1] If we except Bp. Ellicott's, we should assign the palm to this undertaking, without, however, fully approving it.

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the presence of Modern Scepticism (which has brought its forces to bear with unparalleled vigour upon the *minutiæ* of the Scriptures, and compelled the defenders of Christianity to look to the very joints of their armour) nothing short of an exhaustive re-investigation of the language of the New Testament would suffice to cut away every handle of advantage from the hold of cavil, to deliver the work of translation from the peril of transmitted errors and misconceptions (ever prone to rapid accumulation)[1], and to free the action of defence from the paralysing suspicion of the possible force of unexplored evidence, therefore we resolved upon such an *independent* and *complete* re-examination as might afford a reasonable probability of establishing the English Version upon a foundation absolutely immovable[2]. With this end in view, in order to *re-ascertain*, *confirm*, and *settle* the full force and meaning of *every word*, *phrase*, and *construction* of the original, we have diligently explored *anew*, and *expressly for our one special object*, the whole domain of Greek Literature, sacred and profane, down to the close of the fourth century of our era, with many later portions, paying particular attention to those less known authors whose writings fall within the period of B.C. 250—A.D. 250; thus for the first time utilizing for the amendment of the English Version the entire body of *original authorities* which Divine Providence has preserved in this department[3]. (3) Yet, inasmuch as no single human labour, however painstaking, can possibly be without defect, we have everywhere tested and supplemented our own independent survey by examination of those our predecessors who have sedulously applied themselves to the collection of illustrations of the diction of the New Testament from the original Greek writers; as Grotius, Wetstein, Kypke, Raphelius, Krebs, Lösner, Grinfield, and others; also by use of the partial

thorough re-examination of Original Greek Authorities;

[1] See *e.g.* Note on Mt. i. 8, p. 623; or on Mt. xxviii. 1, p. 669; or on Mk. xvi. 2, p. 517.

[2] With submission. See note on p. xxi.

[3] We have generally employed the accurate and full editions of the Greek and Latin series of Teubner and Didot, as far as published.

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Indexes and Lexicons to particular authors, as those of Schweighæuser to Herodotus, Polybius, and Appian, Bétant to Thucydides, Reiske to the Orators and Dionysius Halicarnassensis, Ast to Plato, Sturzius to Xenophon, Bonitz to Aristotle, Wyttenbach to Plutarch, Wesseling to Diodorus Siculus, Kühn to Aretæus, Upton to Epictetus, Seiler to Alciphron, Reitzius to Lucian, Reimarus to Dion Cassius, Irmisch to Herodian, Jacobs to Menander, &c., and the Anthologia, and several others; and (besides the various Concordances, Lexicons, and Grammars to the Septuagint and the Greek New Testament, which need no special mention,) the ecclesiastical Thesaurus of Suicer, the Byzantine Lexicon of Dr Sophocles, and Didot's grand edition of Stephanus' Greek Thesaurus. But these helps have been everywhere subordinated to our fundamental principle, *to accept nothing herein at second-hand, but invariably to consult, weigh, and be* GUIDED BY *the original authorities.*

Rabbinic and Talmudic Literature;

(4) For the Rabbinical and Talmudic Literature, (a most needful appliance, but by itself the study of a lifetime,) we have necessarily been content to avail ourselves principally of the researches of Buxtorf, especially the recent edition of Fischer, the *Horæ Hebraicæ* of Lightfoot and of Schöttgen, and the Commentaries of Grotius and Wetstein.

Ancient and other Versions, and Fathers;

(5) The ancient Latin, Syriac, and Gothic Versions, and the older English Versions have been diligently compared: of the rest of the Ancient Versions, as Thebaic, Memphitic, and (notwithstanding the labours of Dillmann, we must add) the Æthiopic, far less use here has necessarily been made, there existing no sufficiently *independent* and *exact* knowledge of their languages for the purpose before us[1]. From the modern foreign Versions generally, as *secondary* sources, we have, with the exception of Luther's German and the French of De Sacy, designedly abstained. (6) It is almost

[1] We do not undervalue the great utility of Woide's work, Wilkins', &c., or of Rev. S. C. Malan's translations of these Versions in S. John's Gospel (See above, p. xxxvi., n. 1). Bode's Latin translation of the Æthiopic is from the unsatisfactory text of Walton's Polyglott. See below, *List of Versions.*

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needless to add that the Primitive Tradition of the Church, as lawful and genuine evidence, has been reverently regarded: but while we have carefully weighed and criticized the opinions of the principal modern Commentators we have regularly, for the reason lately mentioned, worked out our own conclusions in entire independence. (7) But, above all, the greatest pains have been spent upon the Holy Scriptures themselves. Firmly holding, as we do, their plenary verbal inspiration in their original form[1], word has been compared with word, line with line, part with part, and part with the whole, and again and again re-compared, till at length the accumulated evidence of the whole has furnished its aid to each particular, and closer and ever closer approximation brought us, we humbly trust, very nigh unto the hoped for goal. Judgment has at times necessarily wavered; continued progress, even to the last, has properly modified some earlier decisions; but, on the whole, we are confident that, by God's grace, we have made the ground safe beneath our feet; and, while we are filled with thankfulness and joy for the evidence thus firmly and irrefragably obtained to the general correctness of that Authorized Version, which has been enshrined in the heart of the English Church for nearly nine generations of her children, we are emboldened to hope that, by further amendment, it will be rendered yet more worthy of her loving veneration, and that it will be acknowledged that the changes which have been here made by us are pure sacrifices to the Truth.

special attention given to the Holy Scriptures themselves.

Confirmation of general correctness of Auth. Vers.

It remains to point out the minor characteristics of this edition, which also will, we trust, be found of considerable utility. (1) The Old Testament Proper Names occurring in the New are presented in the familiar Old Testament form; as *Elisha*, not *Eliseus*. (2) The most exact equivalents possible for the ancient Official Titles[2], names of

Minor characteristics of this edition:

[1] See below, pp. 389, 506, 537.

[2] It is a grievous wrong to *English soldiers* of all ranks that such a word as *centurion* stands in the Authorized Version for *captain*, and *band* for *regiment*. And so forth.

ENGLISH VERSION. Minor characteristics of this edition.

Days of the Week, Coins, Weights, Measures, &c., have been substituted for those which are less exact and misleading. It is here read, *e.g.*, that the Lord was crucified upon *Friday*, not upon *Preparation-day*. (3) Uniformity of rendering, and the distinction of synonyms, are carried to as great an extent as is consistent with the powers and idioms of the English tongue; thus facilitating comparison and contrast, and revealing divers unsuspected harmonies. (4) The emphatic pronouns of the original are signified by an immediately prefixed *asterisk*, whereby the full sense is conveyed without diminution. This will be found of almost incalculable importance in the Gospel of S. John, where the constant repetition in the mouth of our Lord of the emphatic **I* and **Me* is the very essence of the divine revelation that the *historic Jesus* is the one central object of faith unto life eternal. Let *e.g.* the following passages be read with this emphasis, ch. v. 33—47, ix. 1—x. 18, and it will be perceived how much new and startling light flashes upon the soul. Even in minor cases the gain is considerable, as in ch. xviii. 30, 31, xix. 10. (5) By means of larger or smaller capital letters, occasionally in thicker type, due prominence is given to certain more important Headings and Announcements; as *e.g.* the Title of S. Matthew's Pedigree of the Christ, Confessions of Faith, the Angels' Song, the Title on the Cross. Cf. Auth. Vers. at Mt. xxvii. 37, Rev. xvii. 5, xix. 16. (6) The beginnings and endings of Speeches and Citations are notified by inverted commas. This is of special value in such passages as Jo. iii. 10—21, 27—36, upon which see Note, p. 710. (7) Citations, whether from the Old Testament, Apocrypha, or elsewhere, are set forth in separate lines and bolder type, and, where propriety so requires, in parallelisms; thus easily arresting attention, and marking more clearly the frequency of appeals to the authority of the older Scriptures. (8) References indicating the presence and sources of Allusions, no less

Emphatic Pronouns;

Citations, Allusions, &c.;

than of Citations, to the Old Testament, Apocrypha, and so forth, are inserted within brackets in the body of the Text; whereby they receive their due distinction from the various subordinate References in the margin[1]. (9) While the usual numbering of Chapters and Verses is retained for convenience of reference and meditation, the whole Text is re-arranged in carefully constructed Paragraphs and Sections, preserving the continuity of the sense, and the integrity and succession of the several subjects, and serving for the more accurate comparison of parallel passages: *e.g.* Mt. iv. 12—22; iv. 23—viii. 1; Mk. viii. 27—ix. 1. (10) An Analysis of the Paragraphs and Sections, in graduated types, is provided in the outer margin, usefully indicating the scope, connection, and subordination of the several parts: *e.g.* of the Sermon on the Mount, in Mt. iv. 23—viii. 1; the Mighty Works, in Mt. viii. 2—ix. 1; the Transfiguration, in Lk. ix. 18—36; the Last Discourse and Farewell Prayer, in Jo. xiii. 1—xvii. 26. The corresponding portion of the Auth. Vers. is too often lamentably incorrect and superficial: *e.g.* of Mt. xx. 1—16, Lk. v. 36—39, Jo. xi. 49—53, xii. 20—33. (11) In the Gospels, the places of the Harmonical Parallels are plainly noted under the Analysis, thus enabling a reader to see at a glance what portion of each Gospel has or has not its parallel in any one or more of the rest, and to examine accordingly. The references to these Parallels are in connection with the new Chronological and Analytical Harmony of the Gospels to be explained presently. (12) As chief of the minor features, Copious Exegetical Quotations from the entire mass of *Original Authorities* (carefully and specially searched, as explained above[2]) are supplied in the inner margin, to serve the unavoidable necessities of modern readers. They are on this wise:—

ENGLISH VERSION. Minor characteristics of this edition.

Analysis and Harmonic Parallels;

Copious Illustrations from the Original Authorities;

[1] Our plan had thus anticipated, as elsewhere, the desire of Mr Burgon, *Last Verses of S. Mark*, p. 301, n. d, that "Actual Quotations and Allusions to other parts of Scripture should be referred to in some distinguishing way. It is also certain that to a far greater extent than at present, *sets* of References might be kept together."

[2] See above, p. xlvii.

ENGLISH VERSION. Minor characteristics of this edition.

(*a*) The rendering of each principal and more difficult Greek word is elucidated and confirmed by the presentation of other translated passages in which the *same word* occurs, selected from the Scriptures themselves, the Apocrypha, and all other ancient Greek writings (those being preferred which are nearest Apostolic times); the recurrence of the word being made clear to the eye by the printing of the same in small capital letters. By such exhibition of the *ancient* and *unimpeachable* evidence, free from the suspicion attaching to *ecclesiastical annotation* or *private comment*[1], the unlearned reader is put in possession of the exegetical advantages of the scholar, the scholar's memory and judgment are assisted, and the primary historic sense of the Scriptures, which is the basis of all sound exposition, is unobjectionably protected from the depravings of rash assertion, ignorance, and fraud. For example: *parable*, Mt. xiii. 3; *baptize*, Mt. xxviii. 19; *repentance*, Mk. i. 4; *fail*, Lk. xvi. 9; *advocate*, Jo. xiv. 26. (*b*) The historical and geographical allusions, ancient offices and customs, and all other points of antiquarian difficulty, are likewise elucidated solely from the *Original Authorities*, with particular attention to Josephus, himself a Jewish Priest, Philo the Jew, and the Talmud. Without such aid a modern reader cannot possibly understand the ancient Scriptures. For example: *Pharisees*, Mt. iii. 7; *Temple-dues*, Mt. xvii. 24; *Jericho*, Mk. x. 46; *Prophecy of Siege of Jerusalem*, Lk. xix. 43; *Passover*, Lk. xxii. 1. (*c*) The ordinary "Marginal References," or Quotations specially designed "for the fit reference," as King James' instructions phrase it, "of one Scripture to another," have been carefully revised and greatly enlarged, and are presented in a much more

Improved Plan of Marginal References.

[1] Such *annotations* and *comments* were thickly spread over the margins of the early English Versions, as Tyndale's, and the Genevan, but were forbidden in K. James' instructions. Specimens may be seen in Westcott's *Hist. Eng. Bib.*, App. v. But even as regards modern *Commentaries*, it is evident that *original authority* possesses a marked advantage over private opinion however distinguished.

ENGLISH VERSION.

useful form than is customary; not a few of the passages quoted being set out *more or less at large,* with the cardinal words in more striking type to rivet the attention, and the whole of such as appertain to oft-recurring phrases and doctrines being collected into *groups* attached to some principal places, to which the reader is elsewhere regularly directed[1]. For example: *Forgiveness of Sins,* Mt. ix. 2; *The Twelve,* Mk. iii. 13; *Descent from Abraham,* Lk. iii. 8; *Peace in Jesus,* Jo. xvi. 33.

THE HARMONY OF THE GOSPELS.

HARMONY.

Need of minute re-examination of the subject.

The unprecedented magnitude and violence of the attacks of Modern Scepticism on the Credibility of the New Testament, and the very authority of the Christian Religion, by means of a delusive "Historical Criticism" (boasting itself a "science," but really and truly a "*knowledge falsely so-called*"[2]), and in particular by means of certain alleged discrepancies and contradictions in the Gospel narratives, have rendered it indispensable to examine over again, with the utmost minuteness, every single point of the Gospel Harmony. The gage has been thrown down by the poisonous works of Strauss, Rénan, Scott, and other accusers of the Scriptures; and we have taken it up. They have challenged anew the most searching enquiry, and we have accepted the challenge to its fullest extent. Without assuming the certainty of a single former conclusion (and, indeed, we have been constrained, as will be seen, to reject as unworthy and erroneous many of those of our predecessors[3]), we have perseveringly interrogated the arraigned Scriptures themselves, and, having subjected every assertion and

Method of procedure.

[1] See p. li., n. 1.

[2] 1 Tim. vi. 20.

[3] See *e.g.* on *the Census of Quirinius,* pp. 392 sqq.; *the Genealogies,* pp. 408 sqq.; *Order of S. Luke's Gospel,* pp. 422 sqq.; *the Resurrection,* pp. 508 sqq.; and in a very large number of details throughout.

HARMONY.

Results triumphantly vindicatory of the truthfulness of the Gospels.

word of the Evangelists to an independent and complete examination (far more minute, we humbly believe, than that of their assailants), we claim to have drawn forth and exhibited unanswerable testimony to their unerring truthfulness, and to the ignorance and wantonness of all their calumniators. It were unfaithfulness herein not "*to speak boldly, as we ought to speak.*" If evidence have any force, if the eye have any sight, if the mind of man have any intelligence, the impugners of these Scriptures stand clearly convicted of reckless misrepresentation and atrocious slander. They have cast the Gospels "*bound*" into the furnace of Criticism, "*heated seven times more than it was wont to be heated;*" and lo! these Gospels have "*walked loose and unhurt in the midst of the fire,*" and have come forth unscathed, "*neither has the smell of fire passed upon them.*" "*The form of the Fourth is like the Son of God*[1]."

Particular characteristics of the Harmony:

For particulars, the "Harmony" here presented is both Chronological and Analytical. (1) In a special Introduction (pp. 369—538, to which we take leave to refer for further exposition and details) we have explained more at length the nature of the sceptical attack and the present defence, have unfolded and exemplified certain rules of composition by which the Evangelists have been guided in giving form to their narratives, and have fully discussed and refuted, one by one, all the principal allegations of discrepancy, criticizing, for safety's sake, where they differ from our own, the views and conclusions of all the leading modern Harmonists. We venture to invite special attention to the discussions on the *Date of Christ's Birth, the Last Journey to Jerusalem, the Denials of Peter, the Death of Judas, the Crucifixion, and the Resurrection.* The minor allegations of discrepancy are refuted in the Harmony itself and the foot-notes that accompany it[2]. (2) The body of

[1] Dan. iii. 19—27.

[2] It is wearisome and almost disheartening to see these 'discrepancies' paraded again in the recent work, *Supernatural Religion*, vol. II. Pt. iii., as if they were known facts.

HARMONY. Particulars, &c.

the Harmony is divided into Seasons and Sections, with the references to the corresponding portions of the Evangelists in parallel columns. (3) Each Section is furnished with a careful analysis of its subject and principal matters in thick and italic types, the contents, where needful, being particularly analysed in carefully subordinated sub-sections (*e.g.* §§ 21, 48, 51, and, especially, 142—160), and the Evangelical notes of Time, Place, and Circumstance, being adduced separately in the Roman type following. (4) Finally, in the left-hand margin, we have plainly set out, in subordinated types, the successive chronological and geographical positions, exhibiting, as far as possible, after minute investigation, the *region*, *town*, *place*, *house*, and *year*, *month*, *week*, *day*, *hour*, of the events of each Section; thus enabling the reader to see and test for himself every statement, and easily and intelligently to follow the Redeemer's history from the cradle to the grave, from Heaven to earth, and from earth again to Heaven, in those simplest and yet grandest of all "Lives of Christ," the Holy Gospels.

THE NOTES.

NOTES.

The Notes, Critical and Exegetical, upon select passages only, are designed for the needful discussion and defence of both the Greek Readings and the English Renderings adopted by us in the more difficult and disputed places, and for the definition of the right sense of the Cardinal Texts in the chief doctrinal controversies. (1) As to the Greek Readings, a conspectus is presented of the external evidence on both sides, MSS., Versions, and Fathers, also of the names of the principal modern Editors and Critics assenting or dissenting, and of the internal evidence contributing to the decision. Herein special pains have been taken to manifest, as is most necessary, the real character of those two most

Special points:

HARMONY.

Character of Codd. Sin. and Vat.; Genuineness of Mk. xvi. 9—20, &c.

ancient MSS., *Codex Sinaiticus* and *Codex Vaticanus*[1], and to defend the originality and genuineness of the vitally important sections, Mk. xvi. 9—20, Jo. vii. 53—viii. 11, xxi. 1—25, as well as many others, concisely, but, as we trust, clearly and decisively, from the denunciations and aspersions of Modern Criticism. (2) Touching the English Renderings, the reader is furnished, more or less fully, as occasion requires, with a comparative view of the renderings of the chief ancient Versions and Expositors, of the Authorized and older English Versions back to Tyndale, of the attempted later revisions of Campbell, Wakefield, Newcome, Alford, the American Bible Union, and others, and of the principal modern Expositors, together with the needful arguments, external and internal. (3) As to doctrine, particular attention has been paid to the pressing controversies of the times, those which affect the principles of the Reformation, the errors of the Church of Rome on the one hand, and of unchristian Latitudinarianism on the other.

Doctrinal Controversies.

Some of the Notes, as *e.g.* that on "*daily bread*" at Mt. vi. 11, have unavoidably taken the form and proportions of Dissertations; but in every other instance it is hoped that carefulness of selection and clearness of arrangement have enabled us to compress within the narrower limits all that is really needful. We have, at least, a good conscience that we have not wittingly shirked a single difficulty, or hastily offered a single decision.

Conclusion.

CONCLUSION.

We have only to add to this explanation of our design, that, in a manner, the present volume is a complete work in itself, and that, in the Harmony and Notes, all the principal recent works relative to the subject, which have appeared during its progress through the press, have,

[1] See above, p. xxv., n. 1; also pp. xxix. sqq.

Conclusion.

up to the last hour, so far as we have become aware of them, been duly and critically considered; among which have been Dr Schaff's American edition of Lange's great *Bibelwerk*, the "Speaker's" Commentary, as far as published, Dr Smith and Mr Grove's magnificent Ancient Atlas, Strauss' *The Old Faith and the New*, Farrar's *Life of Christ*, and the remarkable (but infidel) anonymous work entitled *Supernatural Religion*.

Thanks to divers.

We cordially render our most grateful thanks (to which those of our readers will certainly be added) to Canon Westcott and Mr Hort for granting us, for the purposes of citation and criticism, after our own Version of the Gospels was designedly printed off, a "confidential" copy of their manual Greek Text, as yet (we regret) unpublished. The distinguished attainments and unwearied labour of these eminent scholars will rightly suffice, even with those who like ourselves disapprove of their critical principles, to rank their Text on an equal or higher level than the two great Texts of Tischendorf and Tregelles. The permission therefore to cite and comment upon their "readings" adds in a very great degree to the completeness and utility of the present edition. To Messrs Bell and Sons, the well-known publishers, we owe obligation for allowing us to receive a somewhat advanced copy of the second edition of Dr Scrivener's invaluable *Introduction to the Criticism of the New Testament*, to which edition accordingly our references have been uniformly made. Our sincere thanks are further due to the Right Rev. Dr Gobat, Anglican Bishop of Jerusalem, for a most courteous communication respecting the twilight at Jerusalem, which has been of the highest value in the discussion of the accounts of the Lord's Resurrection[1]. And, if favours may be measured, more abundant thanks are justly due to Prof. Adams, the illustrious Astronomer and Director of the Cambridge Observatory, for the Table

[1] See below, Harmony, p. 526.

CONCLUSION.

of New and Full Moons which enriches the investigation of the year and day of the Lord's Crucifixion[1]. Last, (but not least,) much of the value of the present work, should it be found useful, will be due to the appliances and skill of the Cambridge University Press under the superintendence of Mr C. J. Clay.

Present work no rival of Auth. Vers., but a humble interpreter,

At length, then, with much gratitude to Almighty God for His enabling grace continued through so many years, this work, begun in the Cloister and ended in the Parish, (and alas! with too many gone, who were ready to give it an affectionate welcome,) is sent forth to the indulgent judgment of Christian people, to whose confirmation in the Faith it is designed to minister. As the work of a private individual, it puts forward no fond pretension (which would at once be justly reprobated) to rival the present rightly endeared Authorized Version or any other which may now or hereafter be set forth with the same or similar authority. It only seeks (in a manner allowed, as we have seen, to be good by S. Augustine[2], and earnestly commended by Bp. Coverdale[3]), by original features of its own, by its foundation upon fulness of research, uniform fidelity of interpretation, and perspicuity of evidence, to be thought worthy to take the place of a humble companion, or private interpreter, to assist the readers of an Authorized Version—unlearned or learned, men of business or men of leisure, lay people or Priests—

for defence of Truth of the Scriptures, and edification of the Church.

to its more ready understanding and profitable use; with the earnest hope and prayer that it may itself, in its measure, avail for the defence of God's Truth and the edification of His Church. We are deeply conscious of its many imperfections, which the greater learning and piety of others will, no doubt, yet more fully discover; but still, with God's blessing, who often deigns to use and prosper the meanest instrumentalities, it may be that the

[1] See below, Harmony, p. 493.
[2] See above, p. xviii.
[3] See above, p. xx.

Conclusion.

faithful may hereby be assisted "*fully to know the certainty of those doctrines wherein by word of mouth they have been instructed*[1];" and, following more earnestly the advice of S. Augustine, "*when they have firmly believed the* HOLY SCRIPTURES *as* MOST TRUTHFUL WITNESSES, *may strive by praying and seeking and holy living after a good understanding, that is, that, as far as can be seen, that may be seen with the mind which is held by faith*[2]."

Prayer for maintenance of honour and obedience of Holy Scriptures in these Realms,

May God, of His infinite mercy, grant, that, in the implacable and perhaps final conflict now fiercely raging betwixt Faith and Unbelief, the Holy Scriptures (whereof the Holy Gospels will ever hold the chief place) may continue to be, as heretofore, the Guiding Star and Glory of England's Church and England's Realm. May the Queen's Most Excellent Majesty, and Her Majesty's successors on England's Royal Throne, ever jealously guard the exalted privilege of defending the ancient Faith of the Christian Religion and the pure preaching of God's Holy Word, rightly receiving in return that loyal obedience and loving devotion which stably rest alone on the precepts and commands of Divine Authority. And

and attendant consolations of sorrow through the comfortable doctrines of the Church.

may that Spirit of Truth, promised unto the Church for her Abiding Teacher and Advocate, so perpetually illumine with divine light the eyes of both Sovereign and subjects, and protect their hearts and minds with His stablishing grace from being "*tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness of error*[3]," that, when the sorrows of this mortal life befall, which (such is Heaven's decree) come alike to Prince and peasant, and over which the fitful flare of human science sheds no steady ray, they may never fail of the full and solid consolations supplied in the Holy Scriptures, the Church's most com-

[1] Lk. i. 4.

[2] *De Trin.* lib. XV. § 49, "*Et certe cum inconcusse crediderint, &c., id est, ut, quantum videri potest, videatur mente quod tenetur fide.*"

[3] Eph. iv. 14.

CONCLUSION.

fortable Doctrines of the Atonement for Sin by the death of the Incarnate God, His glorious Resurrection and Ascension, and the blessed hope of Everlasting Life.

S. John's exhortation to steadfastness against seducers.

"*Even now are there many Antichrists; whereby we know that it is the last time. As for you, little children, let that abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall abide in you, ye also shall abide in the Son and in the Father. These things have I written unto you concerning them that seduce you*[1]."

Feast of the Epiphany, 1875.

[1] 1 Jo. ii. 18, 24, 26.

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PROLEGOMENA.

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[*For fuller Lists and further information, see* Prolegomena *of Mill, Scholz, Tischendorf; Tregelles' Horne's* Introd. Vol. IV.; *Scrivener's* Introd. Crit. N.T.]

I. (A) GREEK MANUSCRIPT COPIES.

i. Uncials, or MSS. in Capital Letters.

[*These date from Cent. IV. to Cent. X., and number about* 56, *whereof most are Fragments. Designation by* Capital Letters; *Dates by* Centuries *after the Christian era; and the Contents noticed those only of the* New Test.]

Sign.	Name.	Date.	Contents.	Remarks and Editions.
ℵ	*Sinaiticus*	IV., third quarter	New Test. complete, errors of omission excepted	*Made in Egypt, at Alexandria (?) very careless and depraved, but very important.*—Discov. by Tischendorf, A.D. 1859. Now at St Petersburg: pub. by Tisch. in A.D. 1862, 1865; readings in Hansell's *N.T.*, A.D. 1864, in Scrivener's *Collat.*, A.D. 1867, in Tisch. *Eng. N.T.*, A.D. 1869.
A	*Alexandrinus*	V., first quarter	New Test. nearly complete, wanting Mt. i. 1—xxv. 6; Jo. vi. 50—viii. 52; 2 Cor. iv. 13—xii. 6	*Made in Egypt, at Alexandria (?) very valuable.*—Now in British Museum: collat. for Walton, also by Bentley; pub. by Woide, A.D. 1786, by B. H. Cowper, A.D. 1861; in Hansell's *N.T.*, A.D. 1864; readings in Tisch. *Eng. N.T.*, A.D. 1869.
B	*Vaticanus* (No. 1209)	IV., first quarter	New Test., wanting 1 Tim., 2 Tim., Tit., Philem., Heb. ix. 15—xiii. 25, and Rev.	*Made in Egypt, at Alexandria (?) very corrupt, remarkable for omissions, but most valuable.*—Now in Vatican Library at Rome: collat. for Bentley, A.D. 1720—9; pub. (but not yet satisfactorily) by the Vatican, A.D. 1857, 1859, 1868; by Tischendorf, A.D. 1867; in Hansell's *N.T.*, A.D. 1864; readings in Tisch. *Eng. N.T.*, A.D. 1869.

Sign.	Name.	Date.	Contents.	Remarks and Editions.
C	*Ephraemi*	V., second quarter	New Test., but with large *hiatus*, wanting 2 Th., 2 Jo., nearly half the Gospels, and about a third of the rest of N.T.	*Made in Egypt, at Alexandria (?); palimpsest; very valuable.*—Now in Paris: collat. for Bentley by Wetstein, A.D. 1716; pub. by Tischendorf, A.D. 1843; in Hansell's *N. T.*, A.D. 1864.
D	*Bezæ*	VI., first quarter	Gospels and Acts, with *lacunæ*	*Made in France, at Lyons (?); Græco-Latin; very corrupt, distinguished by extensive interpolations; but very valuable.*—Now in University Library at Cambridge; collat. for Stephens' ed. A.D. 1550, also by Mill, Wetstein, *al.*; pub. by Kipling, A.D. 1793, by Scrivener, A.D. 1864; in Hansell's *N. T.*, A.D. 1864.
E	*Basiliensis*	VIII.	Four Gospels, with some *lacunæ* in S. Luke	*Prob. made at Constantinople, for Service Book (Evangelistarium); very valuable.*—Now at Basle: collat. for Mill, also by Wetstein, Tischendorf, Tregelles.
F	*Boreeli*	IX.	Four Gospels, but many *lacunæ*	Now at Utrecht: collat. by Heringa, Tischendorf.
G	*Wolfii A*	X.	Four Gospels, but many *lacunæ*	Now at British Museum, but fragments at Trin. Coll., Cambridge: collat. by Tischendorf, Tregelles.
H	*Wolfii B*	IX.	Four Gospels, but many *lacunæ*	Now at Hamburgh, but fragments at Trin. Coll., Cambridge: collat. by Tischendorf, Tregelles.
I	*Tischendorfianus II.*	V.—VII.	Few Fragments of Gospels, of Acts, and of 1 Cor. and Titus	*Made in Egypt; fragments of seven MSS.; palimpsest; very valuable.*—Now at St Petersburg: pub. by Tischendorf, A.D. 1855.
K	*Cyprius*	IX., first quarter	Four Gospels complete	*Earliest extant copy with Table of Lessons; very valuable.*—Now at Paris: the *Synaxarium et Menologion* (Table of Lessons) of this and of Cod. M pub. by Scholz, *N. T.* I. pp. 455—493; readings in Mill; collat. by Scholz, Tischendorf, Tregelles.
L	*Regius*	VIII. or IX.	Four Gospels, all but complete, wanting only 66 verses	*Strongly resembling* Cod. B, *with very numerous errors of copyist, but important critical notes; very valuable.*—Now at Paris: exam. for Stephens, A.D. 1550; collat. by Wetstein, Griesbach; pub. by Tischendorf, A.D. 1846.
M	*Campianus*	IX., fourth quarter	Four Gospels complete	*With Table of Lessons and abundant Scholia; good.*—Now at Paris: the Table of Lessons pub. by Scholz (see under Cod. K); collat. by Wetstein, Scholz, Tregelles, Tischendorf.
N	*Purpureus*	VI., last quarter	Small Fragments of each Gospel	Thirty-three leaves at Patmos, six at the Vatican, four in the British Museum, two at Vienna: the last twelve pub. by Tischendorf, A.D. 1846.
P	*Guelpherbytanus A*	VI.	Small Fragments of the Four Gospels	*Palimpsest.*—Now at Wolfenbüttel: pub. by Knittel, A.D. 1762; by Tischendorf, A.D. 1860.
Q	*Guelpherbytanus B*	V. or VI.	Fragments of SS. Luke and John	*Palimpsest.*—Now at Wolfenbüttel: pub. as P (See preceding).
R	*Nitriensis*	VI.	Fragments of S. Luke only	*Prob. made in Egypt; palimpsest.*—Now in British Museum: collat. by Tregelles, Tischendorf; pub. by Tischendorf, A.D. 1857.

Sign.	Name.	Date.	Contents.	Remarks and Editions.
S	*Vaticanus* (No. 354)	X.	Four Gospels complete	*Earliest dated MS. of N.T.* (date, A.D. 949).—Now at Rome: collat. by Birch, Tischendorf.
T	*Borgianus I.*	V.	Only Jo. vi. 15—58, 68, 69, vii. 1—viii. 32, omitting vii. 53—viii. 11	*Thebaico-Greek copy.*—Now at Rome: pub. by Georgi, A.D. 1789; exam. by Tischendorf. (Cf. Canon Lightfoot in Scriv. p. 348.)
U	*Nanianus I.*	X.	Four Gospels complete	Now at Venice: collat. by Tischendorf, Tregelles.
V	*Mosquensis*	VIII. or IX.	Four Gospels, as far as Jo. vii. 39, with few *lacunæ*	*Supplemented from Jo. vii.* 39 *in cursive writing* [Scholz, 250] *of 13th Cent.*—Now at Moscow: collat. by Matthæi.
X	*Monacensis*	IX.	Four Gospels, but with many *lacunæ*	*Prob. the portions read in public, having interspersed commentary.*—Now at Munich: collat. by Scholz, Tischendorf, Tregelles.
Z	*Dublinensis*	VI.	Fragments of S. Matthew only	*Prob. made in Egypt, at Alexandria; palimpsest; very valuable.*—Now in Dublin: pub. by Barrett, A.D. 1801: collat. by Tregelles, A.D. 1853; in Hansell's *N.T.*, A.D. 1864.
Γ	*Tischendorfianus IV.*	IX.	Four Gospels, nearly complete, wanting only 115 verses of S. Matt., and 105 of S. Mark	Now partly at Oxford, partly at St Petersburg: collat. by Tischendorf (their discoverer), and in part by Tregelles.
Δ	*Sangallensis*	IX.	Four Gospels, all but complete, wanting (errors excepted) only Jo. xix. 17—35	*With a late Lat. Version of same date; one with* Cod. G *of Pauline Epp.*—Now at St Gall: pub. by Rettig (posthumously), A.D. 1836; collat. by Tischendorf.
Λ	*Tischendorfianus III.*	VIII.	Two Gospels, SS. Luke and John, complete	*Supposed by Tischendorf to be one with a cursive taken by him to St Petersburg, containing SS. Matt. and Mark; with Scholia.*—Now at Oxford: collat. by Tischendorf, Tregelles.
Ξ	*Zacynthius*	VIII.	Fragment of S. Luke, only Lk. i. 1—xi. 33, with *lacunæ*	*Palimpsest; with interspersed catena from Fathers; division of Sections as elsewhere in* Cod. B *only; good.*—Now in Library of Brit. and For. Bib. Soc.: pub. by Tregelles, A.D. 1861.
Π	*Petropolitanus*	IX.	Four Gospels, nearly complete, wanting Mt. iii. 12—iv. 18, xix. 12—xx. 3, Jo. viii. 6—39	*Important.*—Now at St Petersburg: collat. by Tischendorf.

ii. CURSIVES, OR MSS. IN RUNNING HAND.

[*These date from Cent. IX. to Cent. XVI., and number upwards of* 600, *whereof less than* 100 *have been thoroughly collated; the "mass," in quotations, signifying the mass of those whose readings are known. Designation by* Arabic Numerals *in order; Dates by* Centuries *after Christ. It is sufficient to tabulate here a few of the more important.*]

Sign.	Name.	Date.	Contents.	Remarks.
1	*Basiliensis* A. N. iv. 2	X.	Gospels, Acts, Epistles	*In Gospels Alexandrine Text, remarkably resembling* Codd. BL; *in Acts and Epp. Constantinopolitan.*—At Basle: used by Erasmus; collat. by Wetstein, Roth for Tischendorf, Tregelles.
13	*Paris* R. 50	XII.	Gospels, with five *lacunæ*	*Alexandrine Text; very valuable; "Prof. Ferrar regarded* Codd. 13. 69. 124. 346 *as transcripts of one archetype."* (Scriv. p. 167.)—At Paris: collat. by Wetstein, Griesbach, Ferrar.
20	*Paris* R. 188	XII.	Gospels	*Constantinopolitan Text, with Scholia and Comm.; claims to be taken "from accurate copies."*—At Paris: collat. the greatest part by Scholz.
22	*Paris* R. 72	XI.	Gospels, with two *lacunæ*	*Alexandrine Text.*—At Paris: collat. by Wetstein, Scholz.
33	*Paris* R. 14	XI.	New Test. complete, except Rev.	*Alexandrine Text, approaching* Codd. BDL *more than any other cursive; "Queen of the cursives."*—At Paris: collat. by Wetstein, Griesbach, Scholz, Tregelles.
34	*Coislinianus* 195	XI.	Gospels	*Constantinopolitan Text, with Catena.*—At Paris: collat. cursorily by Wetstein and Scholz.
59	*Caius Coll. Camb.* 403	XII.	Gospels	*Constantinopolitan Text, but remarkable, and resembling* Codd. D. 61. 71.—At Caius College, Cambridge: collat. by Walton, and minutely by Scrivener.
61	*Montfortianus*	XV. and XVI.	New Test. complete	*Constantinopolitan Text, but with alterations from Latin Vulgate; famous as the "Cod. Britannicus" from which Erasmus introduced* 1 *Jo.* v. 7 *into his* 3*rd ed., which is an interpolation from Latin Vulgate.*—At Trin. Coll., Dublin: collat. by Walton, Mill, Barrett, Dobbin.
69	*Leicestrensis*	XIV.	New Test. complete, except four considerable *lacunæ*	*Alexandrine Text; very remarkable, closely resembling* Codd. 13. 124. 346 (See under Cod. 13).—At Leicester: collat. by Mill, also for Wetstein, and thoroughly by Scrivener (See his Cod. Augiensis).
71	*Lambeth* 528, or *Ephesinus*	XII.	Gospels	*Constantinopolitan Text, with Scholia; "full of interest."*—At Lambeth: collat. by Traheron, Scrivener.
118	*Bodl. Misc.* 13	XIII.	Gospels, with *lacunæ* supplied later	*Alexandrine Text; palimpsest.*—At the Bodleian: collat. by Griesbach.

Sign.	Name.	Date.	Contents.	Remarks.
124	*Cæsar. Vindob. Nessel.* 188	XII.	Gospels, with *lacuna* in S. Luke	*Alexandrine Text, closely resembling* Codd. DL 13. 69. 346 (See under Cod. 13); "*considered by Birch the best of the Vienna Codices.*"—At Vienna: collat. by Alter, Birch, and for Ferrar.
127	*Vaticanus* 349	XI.	Gospels	*Alexandrine Text.*—In the Vatican: collat. by Birch.
157	*Urbino-Vat.* 2	XII.	Gospels	*Alexandrine Text; very valuable;* "*copied*" test. Scholz "*from most ancient Jerusalem codices;*" *and of the cursives, says Scrivener,* "*next in value to* Cod. 33."—In the Vatican: collat. by Birch, Scholz.
201	*Brit. Mus. Addit.* 11837	XIV.	New Test. complete	*Constantinopolitan Text.*—In British Museum: cited by Wetstein; collat. partly by Birch, fully by Scrivener.
218	*Cæsar. Vindob.* 23	XIII.	New Test. complete, except *lacuna* in Rev.	*Constantinopolitan Text chiefly.*—At Vienna: pub. by Alter.
259	*Mosq. Syn.* 45	XI.	Gospels	*Alexandrine Text, with Tables of Lessons and Comm.*—At Moscow: collat. by Matthæi.
262	*Paris* R. 53	X.	Gospels	*Constantinopolitan Text,* "*compared with Jerusalem codices,*" *with Tables of Lessons; resembles* Cod. A.—At Paris: collat. by Scholz.
300	*Paris* R. 186	XI.	Three Gospels, Mt., Mk., Lk.	*Constantinopolitan Text, akin to* Cod. 20; "*collated with ancient Jerusalem copies;*" *with Table of Lessons, Catena, and Comm.*—At Paris: collat. by Scholz.
346	*Ambros.* 23	XII.	Gospels, with *lacuna* in S. John	*Alexandrine Text, closely resembling* Codd. 13. 69. 124 (See under Cod. 13).—At Milan: collat. by Scholz, and for Ferrar.
2^{pe}	*Petropol.* VI. 470	IX.	Gospels	*Alexandrine Text; very important.*—At St Petersburg: collat. by Dr Muralt, A.D. 1848.

iii. Evangelistaria, or Manuscript Lectionaries of the Greek Church containing the Gospels.

[*These date from Cent. VIII. to Cent. XVI., and number nearly* 300, *whereof about* 60 *are uncials, and the rest cursives, but few collated. Designation* (*uncials and cursives alike*) *by* Arabic Numerals *with* 'ev' *or* 'evst' superior. *For enumeration and description, see the* Prolegomena *of Tischendorf, and esp. Scrivener's* Introd. Crit. N.T.]

I. (B) ANCIENT VERSIONS.

[*See direction on p.* lxvii.]

i. *Ital.*—ITALA, *or* OLD LATIN VERSIONS. Cent. II.

[N.B. *The Old Latin Versions were many* (Aug. *de Doctr. Christ.* ii. 11, as cited p. xix. n. 2), *and chiefly African, but varying even in the East* (Aug. *c. Faust.* xi. 2, "*codices of other countries, the birthplace of the Christian Doctrine*"); *and* ITALA, *strictly speaking, was the name of a particular* ITALIAN *Version* (Aug. *de Doctr. Christ.* ii. 15, "*Among the Interpretations themselves, let the* ITALA *be preferred to the rest; for it unites a greater verbal fidelity with perspicuity of meaning*").]

[*About* 20 *MSS, entire or fragmentary, of Cent. IV. to Cent. XI., but chiefly Cent. V., VI.; chiefly African, some of Italian and perhaps other recensions. Designation by small* italic letters. *We give the principal.*]

Sign.	Name.	Date.	Contents.	Remarks and Editions.
a	*Vercellensis*	IV.	Gospels, with great *lacunæ*	*African Family, first rank; said to have been written by Eusebius Bp. of Vercelli.*—At Vercelli: pub. by Irici, A.D. 1748; by Blanchinus in *Evang. Quadr.*, reprinted by Migne.
b	*Veronensis*	IV. or V.	Gospels, with *lacunæ*	*African Family, first rank.*—At Verona: pub. by Blanchinus in *Evang. Quadr.*, reprinted by Migne.
c	*Colbertinus*	XI.	Gospels	*African Family, first rank, though late; the only entire codex.*—At Paris: pub. by Sabatier in *Bibl. Sacr. Lat. Vers. Ant.*
d	*Bezæ*	VI.	Gospels and Acts, with *lacunæ*	*African Family; the Lat. Version of* Cod. D, *q. v.*
e	*Palatinus*	V.	Gospels, but wanting verses of SS. Luke and John, and whole capp. of SS. Matt. and Mark	*African Family? very loose.*—At Vienna: pub. by Tischendorf, A.D. 1847.
f	*Brixianus*	VI.	Gospels, with *lacunæ* in S. Mark	*Italic Family, first rank.*—At Brescia: pub. by Blanchinus in *Evang. Quadr.*, reprinted by Migne.
ff^1	*Petropolitanus*, olim *Corbeiensis*	VI.?	S. Matthew, S. James, and fragment of S. Mark	*Italic Family.*—At St Petersburg: pub. by Martianay, A.D. 1695, and by Blanchinus in *Evang. Quadr.*; cited by Sabatier.
ff^2	*Paris*, R. Lat. 17225, olim *Corbeiensis*	VI.?	Gospels, with *lacunæ*	*Italic Family.*—At Paris: pub. (except Matt.) by Blanchinus; cited by Sabatier.
g^1, g^2	*Sangermanenses*	VI.?	Gospels, with *lacunæ*	*Italic Family? little known.*—Prob. at St Petersburg: readings in Blanchinus and Sabatier.
h	*Claromontanus* *Vaticanus*	V.	S. Matthew, with two *lacunæ*	*African Family; the other three Gospels in Jerome's Version.*—At the Vatican: pub. by Mai, A.D. 1828; some readings in Sabatier.

Sign.	Name.	Date.	Contents.	Remarks and Editions.
i	*Vindobonensis*	V.	Fragments of SS. Mark and Luke	*African Family.*—At Vienna: pub. by Alter; extracts in Blanchinus and Griesbach.
k	*Bobbiensis*, now *Taurinensis*	V.	Fragments of SS. Matt. and Mark	*Italic Family.*—At Turin: pub. by Tischendorf, A.D. 1847.
l	*Rhedigerianus*	VII.	Gospels, with *lacunæ*, and wanting nearly all S. John	*Italic Family.*—At Breslau: pub. by Haase; collat. by Schulz.
m	*Speculi*, or *Vaticanus*	VI.	Extracts from New Test., except S. Mark, Philem., Heb., 3 Jo.	*Italic Family; in the "Speculum" attributed to S. Augustine; twice inserts* 1 Jo. v. 7.—At Rome: pub. by Mai, and in Migne's *S. Augustine.*
n	*Sangallensis*	V.	Fragments of SS. Matt. and Mark	*African Family.*—At St Gall: copied by Tischendorf "*edendi caussâ.*"
q	*Monacensis*	VI.	Gospels, with *lacunæ*	*Italic Family; very important.*—At Munich: copied by Tischendorf "*edendi caussâ.*"

ii. *Vulg.*—VULGATE, *or* S. JEROME'S REVISED LATIN. Cent. IV.

[*Made by S. Jerome at request of Pope Damasus*, A.D. 383—5. (See above, pp. xvi. sqq.); *authorized as the "authentic" Latin by Council of Trent*, A.D. 1546, *and editions issued, but with disagreements, by Pope Sixtus V. in* A.D. 1590, *Pope Clement VIII. in* A.D. 1592, 1598, *and Pope Pius IX. by Vercelloni in* A.D. 1861. *The MSS. very numerous; the principal, of Cent. VI—VIII.: designation by* abbrevs. *as follows.*]

Sign.	Name.	Date.	Contents.	Remarks and Editions.
am	*Amiatinus*	VI.	New Test., nearly complete	*The very best; written by Abbot Servandus.*—At Florence: pub. by Tischendorf, and in Tregelles' *N.T.*
cav	*Cavensis*	VII. or VIII.	New Test., complete	*Very important.*—At Monastery of La Cava, near Naples: fully exam. by Tischendorf.
for	*Forojuliensis*	VI.	Gospels, with *lacunæ*	Mt. Lk. and Jo. at Friuli, and pub. by Blanchinus; but Mk. partly at Venice, partly at Prague, the latter pub. by Dobrowsky (*See* prag).
fuld *or* fu	*Fuldensis*	VI.	New Test., complete	*Next in importance to* Cod. Am., *but with Gospels in Harmony; written by order of and corrected by Victor Bp. of Capua.*—At Hesse Cassel: collat. by Lachmann, and forming in chief the Lat. of his *N.T.*; pub. by Ranke, A.D. 1868.
harl	*Harleianus* 1775	VII.	Gospels	*Very important.*—At British Museum: collat. partly by Griesbach, fully by Rev. G. Williams (See Scriv. p. 313).
ing	*Ingoldstadiensis*	VII.	Gospels, with *lacunæ*, wanting nearly all Matt.	At Munich: collat. by Tischendorf.
prag	*i. q.* for; *q. v.*			
san	*Sangallensis*	VI.	Fragments of Gospels and of Epp.	*Very important.*—Chiefly at St Gall, partly at Zurich: expln. by Tischendorf.
tol	*Toletanus*	VIII.	New Test., complete	*Very important.*—At Toledo: collat. for Pope Sixtus; and collat. pub. by Blanchinus.

iii. *Syr.*—SYRIAC VERSIONS. Cent. II.—VII.

[*Commonly cited, not, as the Latin Versions, from MSS., but from the several Printed Editions of Cureton, Leusden and Schaaf, White, Adler, and Erizzo. Designation by* abbrevs. *as follows.*]

Sign.	Name and Date.	MSS. and Dates.	Contents.	Remarks and Editions.
Syr.Crt	*Curetonian* or *Old Syriac.* Cent. II.	One MS., *Nitriensis.* V.	Only Fragments of Gospels extant.	*Author unknown; Text resembles* Codd. BD; *rough, careless, and full of interpolations.*—In British Museum: pub. with Eng. Trans. by Cureton, A.D. 1858.
Syr.Pst	*Peshito* or *Syriac Vulgate.* Cent. III. or IV.	Divers MSS.: one, Adler's *Vaticanus,* VI.; but most VIII., and later	New Test., excluding 2 Pet., 2 Jo., 3 Jo., Rev.	*Author unknown; a Revision of Earlier Syriac, but from Cent. IV. the Authorized Version of the whole Syriac Church; sometimes called "Queen of Versions;" Text resembles* Cod. A.—Pub. first by Widmanstadt, from two MSS., A.D. 1555, and re-edited by Greenfield, for Bagster, A.D. 1828; in Walton's Polyglott, A.D. 1654—7; by Leusden and Schaaf, A.D. 1708, 9; by Lee, A.D. 1816; in Dickinson's Hexaglott, A.D. 1873, 4; *al.*: but most add the wanting Catth. Epp. from Pococke's ed. of them, A.D. 1630, from one Bodl. MS. (prob. the Philoxenian Syriac); and the Rev. pub. by De Dieu, A.D. 1627, from one MS. of Cent XVI. Critical ed. still wanting.
Syr.Hcl	*Harclean* or *Revised Philoxenian Syriac.* Cent. VII.	Divers MSS. of Gospels; one only of Acts and Epp. XII.	New Test., complete, excepting perhaps Rev.	*The "Philoxenian" was a Revision of the "Peshito" from the Greek, made by Rural-Bp. Polycarp for Philoxenus Bp. of Hierapolis,* A.D 508; *but only, or chiefly, known in "Harclean" Revision made by Thomas of Harkel, Bp. of Hierapolis,* A.D. 616, *with the aid of "two very good and very accurate copies" compared by Thomas at Alexandria, and issued with marg. various readings, usually cited separately* (Syr.Hcl *marg*); *very close, and so very valuable; resembling* Codd. BDL.—Pub. by White, with Lat. Trans., from three MSS., A.D. 1778—1803; S. John by Bernstein, from one MS., A.D. 1853.
Syr. Hier	*Hierosolymitan* or *Jerusalem Syriac.* Cent. V. or VI.	One MS. XI.	Gospel Lessons only	*An Evangelistarium, in Aramæan dialect; author unknown; closely resembling Greek Lectionary, and from Greek; approaching* Codd. BD.—Edit. partly by Adler, A.D. 1789; pub., with Lat. Trans., by Erizzo, A.D. 1861—4.

iv. *Copt.*—COPTIC, *or* EGYPTIAN VERSIONS. Cent. II., III.

[*Like the Syriacs, commonly cited from Printed Editions. See esp. Canon Lightfoot's Account, in Scriv.* Introd. Crit. pp. 319—57. *Designation by* abbrevs. *as follows.*]

Sign.	Name and Date.	MSS. and Dates.	Contents.	Remarks and Editions.
Theb	*Thebaic* or *Sahidic.* Cent. II. or III.	Divers Frags. XII. to XVI., but some as early as IV. to VIII.	New Test., including Rev.: but much not extant	*Author unknown; in Christian dialect of Upper Egypt; rough and less pure than "Memphitic;" very valuable.*—Various Fragments pub. by Tuki, A.D. 1778; by Mingarelli, A.D. 1785, 90; by Giorgi, A.D. 1789; by Münter, A.D. 1789; by Zoega's Catal., A.D. 1810; by Engelbreth, with Lat. Trans., A.D. 1811; but chiefly by Woide, with Lat. Trans., A.D. 1799, and Gospels collat. and corr. by Schwartze, A.D. 1846, 7. Critical ed. wanted.
Memph	*Memphitic* or *Bahiric.* Cent. II. or III.	Divers. X. to XVI.	New Test., including Rev.	*Author unknown; in Christian dialect of Lower Egypt; independent of "Thebaic;" still the Authorized Version of Copts in Public Worship; faithful, and very valuable.*—Collat. by Marshall for Mill; pub. by Wilkins, A.D. 1716, with unreliable Lat. Trans., from 21 late and interpolated MSS.; better, but without Trans., Gospels by Schwartze, A.D. 1846, 7, the Acts and Epp. by Böttticher, A.D. 1852. Critical ed. wanted.
Bash	*Bashmuric* or *Elearchian.* Cent. III. or IV.	IV.—VI.?	New Test., but only Fragments extant.	*Author unknown; not an independent translation, but an adaptation of the "Thebaic" to the dialect of Bashmur or the Delta of the Nile.*—Fragments pub. by Giorgi, and Münter, A.D. 1789; by Zoega, A.D. 1810; by Engelbreth, A.D. 1811.

v. OTHER VERSIONS. Cent. IV.—VI.

[*Commonly cited, like Syriacs and Coptics, from Printed Editions. The Gothic much the most important for criticism. Designation by* abbrevs., *as follows; Dates by* Centuries, *as with the rest.*]

Sign.	Name and Date.	Date of MSS.	Contents.	Remarks and Editions.
Goth	*Gothic.* Cent. IV.	V. or VI.	Only Fragments of Gospels and Epp. extant; none of Acts, Cath. Epp., Heb., and Rev.	*Made by Bp. Ulfilas; faithful, but, as extant, corrupted from the Latin; very valuable.*—Best MS., *Codex Argenteus*, of the Gospels, at Upsal: pub., *Cod. Arg.* singly, by Uppström, A.D. 1854, and by Bosworth, A.D. 1865; the whole by *Gabelentz and Löbe*, with Lat. Trans., A.D. 1843—6, and by Massmann, A.D. 1857.
Æth	*Æthiopic* or *Old Abyssinian.* Cent. IV. or VI.	XV.	New Test.	*Author unknown; as extant, very mixed and paraphrastic, perhaps a revision with interpolations from Syriac and Arabic; still the Authorized Version of Abyssinians; of little exact value for criticism.*—Pub. at *Rome*, A.D. 1548, 9, with portions in Acts trans. from Greek and Latin by the Editors; reprinted in Walton's Polyglott, with poor Lat. Trans., A.D. 1657; better, for Abyssinian use, but not critical, by *Pell Platt*, A.D. 1826, 30; improved Lat. Trans. of Polyglott Text by Bode, A.D. 1753. Critical ed. wanting.
Arm	*Armenian.* Cent. V.	XIII., XIV.	New Test.	*Made by Miesrob and three others, on the basis of Syriac, from Greek MSS. brought from Council of Ephesus*, A.D. 431; *as extant, prob. revised and accommodated to the Latin Vulgate in Cent. XIII.; the MSS. differ widely; unreliable.*—Pub. by Uscan, A.D. 1666; better by *Zohrab*, A.D. 1789, 1805; also MSS. collat. by Rieu for Tregelles.
Georg	*Georgian* or *Iberian.* Cent. VI.	Some old	New Test.	*Author unknown; faithful, but, as extant, with interpolations, and perhaps altered from Armenian; ancient copies exist at Jerusalem.*—Pub. at Moscow, but in corrupt form, A.D. 1743; at St Petersburg, A.D. 1816, 8: cited by us from Malan's *Trans. of S. John.*

I. (C) EARLY FATHERS, OR ANCIENT ECCLESIASTICAL WRITERS.

[*The* Greek *Writers are here given in* Roman *type; the rest, chiefly* Latin, *in* italics: *the* chief *Fathers, in* small capitals. *The editions used and referred to in the present work are chiefly those of Migne's* Patrologia, *Routh's* Relliquiæ Sacræ, *and Cramer's* Catenæ. *The Dates are by* Centuries *after the Christian era.*]

Sign.	Name and Country.	Date.	Sign.	Name and Country.	Date.
Act.Pil	"Acta Pilati;" part of Apocryphal "Gospel of Nicodemus:" ed. Tisch. *Apocr. N. T.*	II.	Clem.Hom	"Homiliæ Clementinæ." Homilies falsely ascribed to Clement of Rome.	III.
Amb	AMBROSE, *Bp. of Milan.*	IV.	Clem.Rom	Clement, Bishop of Rome: *ap.* "Patr. Apost.", edd. Jacobson, Hilgenfeld.	I.
Ambrosiast	*Ambrosiaster*, or *Pseudo-Ambrose.*	IV.	Conc	"Concilium, Concilia:" various, ed. Bruns.	var.
Amm	Ammonius, of Alexandria; in the *Catenæ.*	V.	Const.App	"Constitutiones Apostolicæ:" *ap.* Clem. Rom. *Opp.*	III.
Amph	Amphilochius, Bp. of Iconium.	IV.	Cyp	CYPRIAN, *Bp. of Carthage.*	III.
And.Capp	Andreas, Bp. of Cæsarea in Cappadocia; in S. Chrys. *Opp.*	VI.	Cyr	CYRIL, Abp. of Alexandria.	V.
And.Cret	Andreas, Abp. of Crete.	VII.	Cyr.Hier	CYRIL, Abp. of Jerusalem.	IV.
Aphr	*Aphraates, of Persia: in the Syriac.*	IV.	Dam	JOHANNES DAMASCENUS, of Damascus and Jerusalem.	VIII.
Apoll	Apollinaris, Bp. of Hierapolis: *ap.* Euseb., and in Routh's *Rell. Sacr.*	II.	Dial.Mac	"Dialogus contra Macedonianos:" *ap.* Athan. *Opp.*	IV.
Ari	Arius, of Alexandria; Hæresiarch: *ap.* Epiph.	IV.	Dial.Marc	"Dialogus contra Marcionitas:" *ap.* Orig. *Opp.*	III.
Arn	*Arnobius, of Africa.*	III., IV.	Did	Didymus, of Alexandria.	IV.
Ath	ATHANASIUS, Bp. of Alexandria.	IV.	Diod	Diodorus, Bp. of Tarsus: in *Catenæ.*	IV.
Athen	Athenagoras, of Athens, perhaps also of Alexandria.	II.	Dion	Dionysius, Bp. of Alexandria.	III.
Aug	AUGUSTINE, *Bp. of Hippo in Africa.*	V.	Dion.Areop	Pseudo-Dionysius the Areopagite.	V.
Bar	Barnabas, Apostle: *ap.* "Patr. Apost.", edd. Jacobson, Hilgenfeld.	I.	Dion.Cor	Dionysius, Bp. of Corinth: *ap.* Euseb., and in Routh's *Rell. Sacr.*	III.
Bas	BASIL, the Great, Bp. of Cæsarea in Cappadocia.	IV.	Ephr	*Ephraem the Syrian, Bp. of Edessa: orig. in Syriac.*	IV.
Bas.Sel	Basil, Bp. of Seleucia in Isauria.	V.	Epiph	EPIPHANIUS, Metrop. of Cyprus.	IV., V.
Cæs	Cæsarius, of Constantinople.	IV.	Ep. ad Diog	"Epistola ad Diognetum:" *ap.* Just. *Opp.*, and Migne's *Patr. Gr.* Tom. II.	I. or II.
Cæs.Arel	*Cæsarius, Bp. of Arles.*	VI.	Ep.Conc. Ant	"Epistola Concilii Antiocheni:" *ap.* Euseb., and Routh's *Rell. Sacr.*	III.
Cann.App	"Canones Apostolorum:" ed. Bruns.	II., III.	Ep.Vienn. et Lug	"Epistola Ecclesiæ Viennensis et Lugdunensis:" *ap.* Euseb., and Routh's *Rell. Sacr.*	II.
Cass	*Cassianus, of Marseilles.*	V.	Eunom	Eunomius, of Cappadocia.	IV.
Cassiod	*Cassiodorus, of Calabria.*	VI.	Eus	EUSEBIUS, Bp. of Cæsarea.	IV.
Chrom	*Chromatius, Bp. of Aquileia.*	IV., V.	Eust	Eustathius, Bp. of Antioch.	IV.
Chron.Pasch	"Chronicon Paschale Alexandrinum."	V—VII.	Euthal	Euthalius, Deacon of Alexandria, and Bp. of Sulce.	V.
Chrysol	*Chrysologus, Bp. of Ravenna.*	V.	Euthym	Euthymius Zigabenus, of Constantinople.	XII.
Chrys	CHRYSOSTOM, Abp. of Constantinople.	IV., V.			
Clem	CLEMENT, of Alexandria.	II., III.			

Sign.	Name and Country.	Date.
Evag	Evagrius, of Pontus.	IV.
Evag.Schol	Evagrius Scholasticus.	VI.
Evang.Apoc	"Evangelia Apocrypha:" as "Evang. Jacobi," "Evang. Nicodemi," &c.: *ap. Apocr. N. T.*, ed. Tisch.	II., III.
Faustin	*Faustinus; place unknown.*	IV.
Faust	*Faustus, the Manichee, Bp. of Riez: ap.* Aug.	IV., V.
Fulg	*Fulgentius, Bp. of Ruspe in Numidia.*	V., VI.
Gaud	*Gaudentius, Bp. of Brescia.*	IV.
Gelas	Gelasius, of Cyzicus in Mysia.	V.
Gest.Pil	"Gesta Pilati:" in Tischendorf's *Apocr. N. T.*	II.
Greg	*Gregory the Great, Bp. of Rome.*	VI.,VII.
Greg.Naz	GREGORY NAZIANZEN, Bp. of Nazianzus in Cappadocia, and of Constantinople.	IV.
Greg Nys	GREGORY NYSSEN, Bp. of Nyssa in Cappadocia, brother of Basil the Great.	IV.
Greg.Thaum	Gregory Thaumaturgus, Bp. of Neocæsarea.	III.
Heg	Hegesippus, sometime of Rome: *ap.* Euseb., and in Routh's *Rell. Sacr.*	II.
Heracl	Heracleon, the Gnostic: *ap.* Orig.	II.
Herm	Hermas, of Rome: ed. Hilgenfeld, *N. T. extra Can.*	I. or II.
Hesych	Hesychius, of Jerusalem: in *Catenæ.*	V.
Hier	HIERONYMUS, that is, *Jerome, sometime of Rome, Constantinople, Bethlehem.*	IV., V.
Hil	*Hilary Pictaviensis, Bp. of Poictiers.*	IV.
Hippol	Hippolytus, Bp. of Portus Romanus.	III.
Ign	Ignatius, Bp. of Antioch: *ap.* "Patr. Apost."	I., II.
Iren	IRENÆUS, Bp. of Lyons: Iren*lat*, where only extant in Latin Version.	II.
Isid	Isidore, Abb. of Pelusium.	V.
Jac	Jacobus the Great, Bp. of Nisibis in Mesopotamia.	IV.
Jul	*Julian Eclanensis, Pelagian, Bp. of Eclanum in Apulia: ap.* Aug.	V.
Jul.Afric	Julius Africanus, of Emmaus in Palestine: *ap.* Euseb., *al.*, and Routh's *Rell. Sacr.*	III.
Just	JUSTIN MARTYR, of Palestine.	II.
Juv	*Juvencus, of Spain; Christian Poet.*	IV.
Lac	*Lactantius, of Italy and Africa.*	III., IV.
Leo	LEO THE GREAT, *Bp. of Rome.*	V.
Lucif	LUCIFER, *Bp. of Cagliari in Sardinia.*	IV.
Mac	Macarius, of Egypt.	IV.
Maced	Macedonius, Hæresiarch, Bp. of Constantinople.	IV.
Marc	Marcion, Hæresiarch, of Pontus: *ap.* Tert., Epiph., *al.*	II.
Max	Maximus, Confessor, of Constantinople and Africa.	VII.
Max.Hier	Maximus, or Maximinus, Bp. of Jerusalem: *ap.* Euseb., and Routh's *Rell. Sacr.*	II.
Max.Taur	*Maximus Taurinensis, Bp. of Turin.*	V.
Mel	Melito, Bp. of Sardis: *ap.* Routh's *Rell. Sacr.*	II.
Melet	Meletius, Bp. of Antioch.	IV.
Meth	Methodius Patarensis, Bp. of Patara in Lycia.	III.,IV.
Naz	*See* Greg. Naz.	
Nest	Nestorius, Hæresiarch, Bp. of Constantinople.	V.
Nil	Nilus, Bp. of Sinai.	V.
Non	Nonnus, Poet, of Egypt.	V.
Novat	*Novatian, of Rome.*	III.
Nyss	*See* Greg. Nys.	
Opt	*Optatus, Bp. of Milevi in Numidia.*	IV.
Orig	ORIGEN, of Alexandria, and Cæsarea in Palestine.	III.
Oros	*Orosius, of Tarragona and Africa.*	V.
Pac	*Pacianus, Bp. of Barcelona.*	IV.
Pallad	Palladius, Bp. of Helenopolis in Bithynia.	IV., V.
Pamph	Pamphilus, of Cæsarea in Palestine: *ap.* Orig. *Opp.*, and Routh's *Rell. Sacr.*	III.,IV.
Pap	Papias, Bp. of Hierapolis in Syria: *ap.* Euseb., and Routh's *Rell. Sacr.*	II.
Patr.Apost	"Patres Apostolici:" *ed.* Jacobson.	I., II.
Pet	Peter, Bp. of Alexandria.	III., IV.
Phæb	*Phœbadius, Bp. of Agen in Gaul.*	IV.
Phot	Photius, Abp. of Constantinople.	IX.
Pier	Pierius, of Alexandria: *ap.* Routh's *Rell. Sacr.*	III.
Polyc	Polycarp, Bishop of Smyrna: *ap.* "Patr. Apost."	II.
Porph	Porphyry, "contra Christianos:" *ap.* Euseb., Hier., *al.*	III.
Prim	*Primasius, Bp. of Adrumetum in Numidia.*	VI.
Protev	"Protevangelium Jacobi:" *see* Evang.	II.
Prud	*Prudentius, "the Horace and Virgil of the Christians," of Spain.*	IV., V.
Recog	"Recognitiones," falsely attributed to Clem. Rom.	III.
Ruf	*Rufinus, of Aquileia.*	IV.
Salv	*Salvianus, of Marseilles.*	V.
Sedul	*Sedulius, Christian Poet; place unknown.*	V.
Serap	Serapion, of Egypt.	IV.
Serap.Ant	Serapion, Bp. of Antioch: *ap.* Euseb., and Routh's *Rell. Sacr.*	II.
Sev	Severus, Hæresiarch, of Antioch.	VI.
Sir	*Siricius, Bp. of Rome.*	IV.
Socr	Socrates, of Constantinople.	V.
Soz	Sozomen, of Constantinople.	V.

Sign.	Name and Country.	Date.	Sign.	Name and Country.	Date.
Synops	"Synopsis SS. Script.:" attributed to Athanasius: *ap.* Athan. *Opp.*	IV.?	Theoph. Alex	Theophilus, Bp. of Alexandria.	IV., V.
			Theophl	Theophylact, Abp. of Bulgaria.	XI.
Tat	Tatian, of Assyria.	II.			
Tert	TERTULLIAN, *of Carthage.*	II., III.	Tim. Alex	Timothy, Bp. of Alexandria.	IV.
Test. Patr	"Testamenta XII. Patriarcharum." *Patrol. Gr.* II.	I.?	Tit. Bos	Titus, Bp. of Bostra, in Arabia.	IV.
Thaum	*See* Greg. Thaum.				
Thdrt	THEODORET, Bp. of Cyrrhus, near the Euphrates.	V.	Valent	Valentinus, Gnostic Hæresiarch, of Egypt and Rome.	II.
Thdt. Anc	Theodotus, Bp. of Ancyra in Galatia.	V.	Valentt	Valentinians, followers of Valentinus, *ap.* Iren., Hippol., Epiph., *al.*	II.
Thdt. Ant	Theodotus, Bp. of Antioch.	V.			
Thdt. Gn	Theodotus, Gnostic, *ap.* Clem. Alex.	II.	Vict	Victor, of Antioch.	V.
			Vict. Tun	*Victor Tununensis, Bp. of Tununum in Africa.*	VI.
Theod. Heracl	Theodore, Arian, Bp. of Heraclea on the Propontis.	IV.	Victorin	*Victorinus Afer, of Africa and Rome.*	IV.
Theod. Mops	Theodore, Bp. of Mopsuestia in Cilicia.	IV., V.	Vigil	*Vigilius, Bp. of Thapsus in Africa.*	V.
Theoph	Theophilus, Bp. of Antioch.	II.	Zen	*Zeno, Bp. of Verona.*	IV.

II. LIST OF PRINCIPAL EDITORS AND EDITIONS OF THE GREEK NEW TESTAMENT.

[*In Chronological order. Alphabetically thus:* Alf, Alt, Bez, Bng, Bentl, Brch, Compl, Elz, Erasm, Fell, Grb, Hans, Ln, Matt, Mill, Schz, Steph, Tdf, Trg, Walt, Wdw, Wetst, WH.]

Erasm. = Erasmus, at Basle, 1st ed., 1516; 2nd ed., 1519; 3rd ed., 1522; 4th ed., 1527; 5th ed., 1535.

Compl. = Complutensian Polyglott, pub. at Complutum or Alcala in Spain under direction of Cardinal Ximenes, 1520 (*printed,* 1514).

Steph. = Stephens, at Paris, 1st ed., 1546; 2nd ed., 1549; 3rd ed., 1550, one of the two standards of *Textus Receptus* (See *Elz.*); 4th ed., 1551.

Bez. = Beza, at Geneva, 1st ed., 1559; 2nd ed., 1565; 3rd ed., 1582; 4th ed., 1589; 5th ed., 1598.

Elz. = Elzevirs, Brothers, at Leyden, 1st ed., 1624; 2nd ed., 1633, one of the two standards of *Textus Receptus* (See *Steph.*).

Walt. = Walton's London Polyglott, at London, 1657.

Fell. = Bp. Fell, at Oxford, 1675.

Mill. = Mill, at Oxford, 1707.

Bentl. = Bentley: see Pref. p. xxviii.

Bng. = Bengel, at Tübingen, 1734. [His *Gnomon*, various dates.]

Wetst. = Wetstein, at Amsterdam, 1751, 2.

Grb. = Griesbach, at Halle, 1st ed., 1774—7; 2nd ed., 1796—1806.

Matt. = Matthæi, at Riga, 1st and larger ed., in 12 Vols., 1782—8; 2nd and smaller ed., in 3 Vols., 1803—7.

Alt. = Alter, at Vienna, 1786, 7.

Brch. = Birch, at Copenhagen, 1788—1801 (partly collations also).

Schz. = Scholz, at Leipsic, 1830—6.

Ln. = Lachmann, at Berlin, 1st and smaller ed., 1831; 2nd and larger ed., 1842—50.

Tdf. = Tischendorf, at Leipsic, 1st and smaller ed., 1841; 2nd Leipsic or 5th ed., 1849; and the two most important, 7th ed., 1856—9, 8th and last ed., 1865—72 (*Proleg.* still wanting); one of the two most elaborate editions, the other being Tregelles'.

Trg. = Tregelles, in London, 1857—1872 (*Proleg.* still wanting); one of the two most elaborate editions, the other being Tischendorf's 8th ed.

Alf. = Alford, London, various dates; 1st ed., Gospels, 1849; 6th ed., Gospels, 1868.

Wdw. = Wordsworth, London, various dates; 1st ed., Gospels, 1856; new ed. 1859.

Hans. = Hansell, *Nov. Test. Græce, Antiquissimorum Codicum Textus.* 3 Vols., Oxford, 1864.

WH. = Westcott and Hort—*Manual Text, not yet published* [1874]; *confidential copies of part entrusted to a few scholars.*

III. List of Original Authorities for the English Translation, *that is to say*, of Ancient Secular Greek Writers authorizing the Meaning and Usage of the Original Greek Words and Constructions, perused for the present Translation, and cited in the Margin.

[*The minor Writers chiefly under* general titles, *as "Rhetores," &c. The editions generally those of Teubner's Greek Series, and Didot's Græco-Latin Series. Dates by* Centuries *before and after the Christian era.*]

Name.	B.C.	A.D.	Name.	B.C.	A.D.
Æl.—Ælian		III.	*Arat.*—Aratus, *ed.* Buhle	III.	
Æn.—Æneas Tacticus, *ed.* Orelli	IV.		*Archim.*—Archimedes, *ed.* Torelli	III.	
Æsch.—Æschylus, *ed.* Dindorf's *Poet. Scen.*	VI., V.		*Archyt.*—Archytas, *ap.* "*Frag. Phil.*" *ed.* Didot	V., IV	
Æschin.—Æschines, *ap.* "*Oratt. Attici*"	IV.		*Aret.*—Aretæus, *ed.* Kühn, and Ermerins		I.
Æsch. Socr.—Æschines Socraticus, *ed.* Fischer.	IV.		*Aristid.*—Aristides, *ed.* Dindorf		II.
Æsop.—Æsop, *ed.* De Furia	VI.		*Aristoph.*—Aristophanes, *ed.* Dindorf's "*Poet. Scen.*"	V.	
Alcid.—Alcidamus, *ap.* "*Orat. Att.*"	V.		*Arist.*—Aristotle, *ed.* Bekker	IV.	
Alciph.—Alciphron, *ed.* Seiler		II., III.	*Arr.*—Arrian		II.
Alex. Aphrod.—Alexander Aphrodisiensis, *ap.* "*Phys. et Med. Græc. Min.*;" *ed.* Ideler		II., III.	*Artem.*—Artemidorus, *ed.* Reiff		II.
Alex. Num.—Alexander Numenius, *ap.* "*Rhet. Græc.*"		II.	*Athen.*—Athenæus, *edd.* Dindorf, Meineke		III.
Amm.—Ammonius, *ed.* Valckenaer		V.	*Babr.*—Babrius	I.?	
Anac.—Anacreon, *ed.* Fischer	VI.		*Bion.*—Bion, *ed.* Gaisford's *Poet. Min.*	III.	
Anax.—Anaximenes, *ap.* "*Rhet. Græc.*"	IV.		*Callix.*—Callixenus, *ed.* Didot's *Frag. Hist.*	III.	
And.—Andocides, *ap.* "*Orat. Att.*"	V., IV.		*Ceb.*—Cebes	V., IV.	
Andr. Rh.—Andronicus Rhodius	I.		*Com. Gr.*—Comicorum Græc. Fragmenta, *edd.* Didot, and Jacobs	var.	
Anec. Gr.—"Anecdota Græca," *ed.* Bekker		var.	*Cornut.*—Cornutus, *ed.* Osanni		I.
Anth. Gr.—"Anthologia Græca," *edd.* Tauchnitz, and Jacobs		var.	*Dem.*—Demosthenes	IV.	
Antiph.—Antiphon, *ap.* "*Orat. Att.*"	V.		*Din.*—Dinarchus, *ap.* "*Orat. Att.*"	IV.	
Anton.—Antoninus, Imperator		II.	*Diod.*—Diodorus Siculus, *edd.* Wesseling, and Didot	I.	
Anton. Lib.—Antoninus Liberalis, *ed.* Westermann's *Mythographi*		II.	*Diog.*—Diogenes Laertius		II.
Apollod.—Apollodorus, *ed.* Westermann's *Mythographi*	II.		*Dion. Cass.*—Dion Cassius, *edd.* Reimar, Teubner		II., III.
Apoll. Dys.—Apollonius Dyscolus, *ed.* Bekker, and Ideler's *Phys. Græc.*		II.	*Dion. Chrys.*—Dion Chrysostom		I., II.
Apoll. Rh.—Apollonius Rhodius, *ed.* Wellauer	III., II.		*Dion. Hal.*—Dionysius Halicarnassensis, *ed.* Reiske	I.	
App.—Appian, *ed.* Schweighæuser		II.	*Diosc.*—Dioscorides, *ed.* Kühn		I., II.
Aps.—Apsines, *ap.* "*Rhet. Græc.*"		IV.	*Emped.*—Empedocles, *ap.* "*Frag. Phil.*"	V.	
			Epict.—Epictetus		I., II.
			Eucl.—Euclides, *ed.* Neide	IV.	
			Eunap.—Eunapius, *ap.* Didot's *Philostr.*		IV.
			Eur.—Euripides, *ed.* Dindorf's *Poet. Scen.*	IV.	
			Frag. Com.—See *Com. Gr.*		
			Frag. Hist.—"Historicorum Græc. Fragmenta," *ed.* Didot	var.	var.

Name.	B.C.	A.D.
Frag. Phil.—"Philosophorum Græc. Fragmenta," *ed.* Didot	var.	var.
Gal.—Galen, *edd.* Kühn, and Kohler's *Admon.*		II.
Geogr.—"Geographici Græc. Minores," *ed.* Didot	var.	var.
Geop.—"Geoponica," *ed.* Niclas		var.
Gorg.—Gorgias, *ap.* "*Orat. Att.*"	V.	
Gramm.—"Grammatici Græci," *ed.* Dindorf		var.
Heracl.—Heraclides Ponticus, *ed.* Schow.	IV.	
Hermog.—Hermogenes, *ap.* "*Rhet. Græc.*"		II.
Hdn.—Herodianus, Historicus, *ed.* Irmisch		III.
Hdt.—Herodotus	V.	
Hes.—Hesiod, *ap.* "*Poet. Min.*"	IX.?	
Hier.—Hierocles, *ap.* Stob. *Eclog.*		V.
Himer.—Himerius, *ap.* Philostr.		IV.
Hippocr.—Hippocrates, *ed.* Kühn	V.	
Hom.—Homer	X.?	
Hyper.—Hyperides, *ap.* "*Orat. Att.*"	IV.	
Isæ.—Isæus, *ap.* "*Orat. Att.*"	IV.	
Isocr.—Isocrates, *ap.* "*Orat. Att.*"	IV.	
Jamb.—Jamblichus, *edd.* Didot, Ast, Kiesseling, Parthey		III., IV.
Jos.—Josephus		I.
Lesb.—Lesbonax, *ap.* "*Orat. Att.*"		I.
Liban.—Libanius, *ed.* Reiske		IV.
Long.—Longinus, *ed.* Weiske		III.
Luc.—Lucian		II.
Lycophr.—Lycophron, *ed.* Bachman	III.	
Lycurg.—Lycurgus, *ap.* "*Orat. Græc.*"	IV.	
Lys.—Lysias, *ap.* "*Orat. Græc.*"	V.	
Mar.—Marinus, *ap.* Didot's *Diog. Laer.*		V.
Max. Tyr.—Maximus Tyrius		II.
Med. Gr.—"Medici Græci Minores," *ed.* Ideler		var.
Men.—Menander, Comicus, *ap.* Didot's *Aristoph.*	IV.	
Mosch.—Moschus, *ap.* "*Poet. Min.*"	III., II.	
Muson.—Musonius Rufus, *ed.* Peerlkamp		I.
Nicand.—Nicander, *ed.* Schneider	II.	
Nic. Dam.—Nicolaus of Damascus, *ap.* "*Frag. Hist.*"	I.	
Nicom.—Nicomachus Gerasenus, *edd.* Ast, Hoche		I.
Onos.—Onosander		I.
Orac. Sib.—"Oracula Sibyllina," *ed.* Friedlieb	II.—	III.

Name.	B.C.	A.D.
Orat. Att.—"Oratores Attici," *ed.* Didot	var.	
Palæph.—Palæphatus, *ed.* Westermann's *Mythographi*	II.?	
Parm.—Parmenides, *ap.* "*Frag. Phil.*"	VI.	
Paræm.—"Paræmiographi," *ed.* Gaisford		var.
Parth.—Parthenius, *ap.* Westermann's *Mythographi*	I.	
Paus.—Pausanias		II.
Phal.—Pseud.-Phalaris, *ed.* Schæfer		II.?
Philem.—Philemon, *ap.* Didot's *Aristoph.*	IV.	
Phil. Byz.—Philo Byzantius, *ap.* Didot's *Ælian*	II.	
Phil. J.—Philo Judæus, *ed.* Mangey		I.
Philostr.—Philostratus		III.
Phleg.—Phlegon, *ap.* "*Frag. Hist.*"		II.
Phys. Min.—"Physici et Medici Gr. Minores," *ed.* Ideler		var.
Pind.—Pindar	V.	
Plat.—Plato, *ed.* Stallbaum	IV.	
Plotin.—Plotinus		III.
Plut.—Plutarch		I.
Poet. Lyr.—"Poetæ Lyrici Gr." *ed.* Bergk's *Anthol. Lyr.*	var.	
Poet. Min.—"Poetæ Gr. Minores," *ed.* Gaisford	var.	
Poet. Scen.—"Poetæ Scenici Gr." *ed.* Dindorf	var.	
Poll.—Pollux, *ed.* Hemsterhuis		II.
Polyæn.—Polyænus		II.
Polyb.—Polybius	II.	
Porph.—Porphyrius, *edd.* Didot, Teubner		III.
Procl.—Proclus, *ap.* Didot's *Plotinus*		V.
Ptol.—Ptolemæus		II.
Rhet. Gr.—"Rhetores Græci," *ed.* Spengel	var.	var.
Sext. Emp.—Sextus Empiricus, *ed.* Bekker		III.
Soph.—Sophocles, *ed.* Dindorf's *Poet. Scen.*	V.	
Stob.—Stobæus, *ed.* Gaisford		V., VI.
Strab.—Strabo	I.	
Them.—Themistius, *edd.* Dindorf, Teubner		IV.
Theocr.—Theocritus, *ap.* "*Poet. Min.*"	III.	
Theoph.—Theophrastus	IV.	
Thuc.—Thucydides	V.	
Xen.—Xenophon	V., IV.	
Xenocr.—Xenocrates, *ap.* "*Med. Min.*"		I.
Zenob.—Zenobius, *ap.* "*Paræm. Gr.*"		II.
Zos.—Zosimus, *ed.* Reitemeier		V.

IV. List of principal English Versions of the whole or part of the New Testament, and Editions of the same, cited in this Volume.

[*See Pref. pp.* xxxvii. sqq.; *also* Historical Account *prefixed to Bagster's* English Hexapla, *Anderson's* Annals of Eng. Bib., *Westcott's* Hist. Eng. Bib.—*Designation by* abbrevs. *following; the order* Chronological; *the dates* Anno Domini.]

i. *Before Authorized Version.*

Wyc—Wycliffe's Version, 1380, from the Latin Vulgate; the first English Version of the New Test. *Bagster's "English Hexapla,"* 1841.

Tyn—Tyndale's Version, 1st ed., 1526; the first English Version from the Greek: 2nd ed., 1526. *The former, reprinted separately by Bagster,* 1836: *the latter in Bagster's "Eng. Hex.,"* 1841.

Cov—Coverdale's Version, 1535, by Myles Coverdale, afterwards Bp. of Exeter; the first English Version dedicated to the King. *Reprinted separately by Bagster,* 1838.

Crn—"Cranmer's Great Bible," 1539, by Myles Coverdale, under authority of Lord Crumwell; the first English Version authorized by the Crown and enjoined to be set up in Churches. Later edd., 1540, 1, with Preface by Abp. Cranmer. *Bagster's "Eng. Hex.,"* 1841.

Gnv—Geneva Version, 1557, the Version of Puritan Exiles at Geneva; formerly the favourite household Version. *Bagster's "Eng. Hex."*

Bps—Bishops' Bible, 1568, by divers Bishops and Dignitaries under the direction of Abp. Parker. *Cited from 2nd ed.,* 1572.

Rhm—Rheims Version, 1582, from the Latin Vulgate; the authorized English Roman Catholic Version, made in the English College of Rheims. *Bagster's "Eng. Hex."*

ii. *Authorized Version.*

A.V.—Authorized Version, 1611, by Company of Divines, under command of King James I.; the present Common Version. *Exact Oxford Reprint,* 1833.

iii. *After Authorized Version.*

Cmp—Campbell's Version, 1789, *sc.* "The Four Gospels, trans. by Geo. Campbell, D.D., Principal of Marischal College, Aberdeen."

Wkf—Wakefield's Version, 1795, *sc.* "A Trans. of the New Test., by Gilbert Wakefield, B.A." *2nd ed.*

Nwc—Newcome's Version, 1796, *sc.* "Revision of Eng. Trans. of the New Covenant, by William Newcome, D.D., Abp. of Armagh."

Alf—Alford's Version, 1869, *sc.* "Auth. Vers. of New Test. revised by Henry Alford, D.D., Dean of Canterbury."

Am. Rev—American Revision, 1867, *sc.* "The Common Eng. Version of the New Test. corrected by the Final Committee of the American Bible Union."

V. List of Principal Ancient Latin and Modern Authors, and Editions of their Works, used and referred to in this Volume.

[N.B. *For Editions of MSS., Ancient Versions, Fathers, Greek Text of New Test., Secular Greek Writers, and English Versions of New Test., see Lists preceding. Where special* abbreviations *have been used by us, they are given in this list in brackets.*]

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Buxtorf, J., *Lexicon Chaldaicum, Talmudicum, et Rabbinicum.* ed. Fischer. 2 Vols., Lips. 1869—74.

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Caspari, Dr C. E., *Chronolog.-Geograph. Einleitung in das Leben J. Christi.* Hamb. 1869.

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VI. List of Signs and Abbreviations.

[*For Signs and Abbrevs. of MSS., Versions, Fathers, Editors, Secular Greek Writers, Latin and Modern Authors, see preceding Lists. Abbreviations of Titles of Books of the Bible as usual.*]

i. In the Text.

* prefixed to a pronoun signifies that it is *emphatic* in the Original.

† prefixed to a word or words signifies that in the Revised Greek Text there is a *substitution for* the Received Text of the Greek Original.

‡ prefixed to a word or words signifies that in the Revised Greek Text there is an *addition to* or *omission from* the Received Text of the Greek Original.

Italics. Words in *italic* letters are such as are supplied in the Eng. Version to complete the sense according to the Eng. idiom, but have no expressed separate corresponding word in the Greek.

Superior Letters prefixed to a word or sentence refer to the illustrative references and citations in the margin; Greek letters being used in the case of verbal illustrations of the Original, and such like, English letters in other cases.

Inverted Commas, thus, "——", mark the beginnings and endings of Speeches and Citations.

Thick Type, thus, **my Son**, distinguishes Citations as being from the Old Test., or ancient unrecorded prophecies.

References in Square Brackets, thus, [Ex. 20. 6], indicate the sources of Citations and Allusions.

ii. In the Margin.

[*See previous direction.*]

A. S. *stands for* Anglo-Saxon Version of Gospels.
A. V. ,, ,, Authorized *or* Common Version of the Bible.
fig. ,, ,, figuratively.
lit. ,, ,, literally.

Gr. *stands for* Greek.
Heb. ,, ,, Hebrew.
Lat. ,, ,, Latin.
Note, *signifies that the passage is further elucidated in the Critical and Exegetical Notes*, pp. 623—747.

iii. In the Notes.

[*See previous direction.*]

Order of Citation of Authorities for Greek Text. — In citing Primary Authorities for Greek Readings, the MSS. are set first, the uncials preceding the cursives; next, after a comma, the Ancient Versions; last, after another comma, the Fathers: thus, AD 1. 69., Ital Goth, Chrys Aug. For full explanation of the Signs used to denote the MSS. &c., see pp. lxvii.—lxxix.

* affixed to the sign of a MS., as A*, denotes the *original reading* of the MS., as distinguished from a *later correction.*

a, b, c, or 1, 2, 3, affixed to the sign of a MS., as B^a, C^2, denote a *first, second,* or *third correction* of the MS.; and so on. But $^{a\,b\,c}$ &c., affixed to the word Ital, as $Ital^{a\,b\,c}$, denote Codd. *a, b, c,* respectively, of the Itala or Old Latin Version. See p. lxxii.

A. V. *stands for* Authorized or Common English Version.

ad loc. ,, ,, *ad locum*, at the place *or* passage in question.

al. ,, ,, *alii, alia*, others, *persons or things.*

al. pauc. ,, ,, *alii pauci, alia pauca*, few others.

al. plur. ,, ,, *alii plurimi, alia plurima*, very many others.

ap. ,, ,, *apud*, in *or* among.

c. ,, ,, *cum*, with.

cf. ,, ,, *confer*, compare.

ch. ,, ,, chapter.

cod., codd. ,, *codex, codices.*

curs. ,, ,, cursive, *or* cursives.

def. ,, ,, *deficit, deficiunt*, is *or* are deficient.

Harm. ,, ,, The Harmony, pp. 539—621.

hiat. ,, ,, *hiat, hiatus*, signifying a gap in a MS., &c.

id. ,, ,, *idem*, the same.

in loc. ,, ,, *in loco*, in the place *or* passage.

int. or *lat.* } *stands for* interpretation, *or* Latin, *and, when affixed to the name of a Greek Writer, as* Orig*int*, Orig*lat*, *signifies that the passage is only extant, or so stands, in a Latin Interpretation or Translation.*

Introd. Harm. ,, Introduction to the Harmony, pp. 369—538.

l. c., ll. cc. ,, *loco citato, locis citatis*, in the passage *or* passages cited.

Marg. *or* mg. ,, Margin, marginal reading.

MS., MSS. ,, Manuscript, Manuscripts.

parall. ,, ,, parallel passage *or* passages.

ref., refs. ,, ,, marginal reference, references, citations.

rel. ,, ,, *reliqui, reliqua*, the rest, *as far as known.*

supp. ,, ,, *supplementum*, or supplement to an original MS. &c.

Text. Rec. ,, *Textus Receptus*, Received *or* Common Greek Text.

txt ,, ,, text, as opposed to *margin.*

unc. ,, ,, Uncial, uncials.

var., *var. lect.* ,, *varia lectio*, various reading.

V., VV. ,, ,, Version, Versions.

v., vv. ,, ,, verse, verses.

VII. List of Errata.

[*The reader is* particularly requested to correct *these before using the Volume.*]

Page 23. Mt. viii. 25, *after* Save, *insert* ‡.
,, 38. Mt. xiii. 2, *after* he, *insert* himself.
,, ,, Mt. xiii. 11, *for the second* unto them, *read* unto those.
,, 40. Mt. xiii. 30, *for* burn, *read* burn up.
,, 41. Mt. xiii. 40, ,, ,, .
,, 47. Mt. xv. 23, *for* asked, *read* came and prayed.
,, 49. Mt. xvi. 2 *b*, 3, *dele the* ‡ *and* ‡, *and insert the passage as in A.V. See Note*, p. 657.
,, 53. Mt. xvii. 20, *for* † little faith, *read* unbelief. *See Note*, p. 659.
,, ,, Mt. xvii. 21, *dele the* ‡, *and add the verse as in A.V. See Note*, p. 659.
,, 54. Mt. xvii. 25, 26, *for* aliens, *read* the aliens.
,, 59. Mt. xix. 16, 17, *for* ‡ Teacher, &c., Why askest thou me concerning good, *read* Good Teacher, &c., Why callest thou me good. *See Note*, p. 659.
,, 63. Mt. xxi. 1 marg. ref. b, *for* Codam, *read* Kidron.
,, ,, Mt. xxi. 1, *for* to the village of Bethphage, *read* Bethphage.
,, 66. Mt. xxi. 29—31, *reverse the order of the answers in vv.* 29, 30, *and in v.* 31 *for* † He that went afterward, *read* the last. *See Note*, p. 661.
,, 69. Mt. xxii. 10, *for* † bride-chamber, *read* marriage.
,, 74. Mt. xxiii. 34, 35, *beginning with* behold, *arrange as citation from ancient unrecorded prophecy, as in* Lk. xi. 49—51.
,, 89. Mt. xxvi. 74, *before* to curse, *insert* †.
,, 94. Mt. xxvii. 49 *b*, *dele the* ‡ *and the addition following to the beginning* of *v.* 50. *See Note*, p. 668.
,, 95. Mt. xxvii. 62, *for* was, *read* is.
,, 105. Mk. i. 45, *for* the City, *read* a City.
,, 130. Mk. ix. 24, *for* said ‡, "I, *read* said with tears, "‡ I. *See Note*, p. 674.
,, 131. Mk. ix. 29, *for* prayer ‡, *read* prayer and fasting. *See Note*, p. 675.
,, 138. Mk. xi. 8, *for* others, ‡ loose stuff, &c., which they had cut down out of the † fields, *read* others cut litter from the trees and strewed *it* in the way. *See Note*, p. 675.
,, 145. Mk. xiii. 11, *for* take no thought, *read* be not careful.
,, 166. Lk. i. 28, *for* blessed *be* thou, *read* blessed *art* *thou.
,, 167. Lk. i. 42, *for* blessed *be*, *twice read* blessed *art*.
,, 189. Lk. vi. 16, *for* Jude, *read* Judas.
,, 208. Luke x. 8, *after* City, *insert* also.

ERRATA.

Page 211. Lk. x. 36, *for* was, *read* is become.

,, 264. Lk. xxiii. 22, *for* I will therefore chastise him and release, *read* seeing therefore that I have chastised him I will release.

,, 283. Jo. ii. 20, *for* was in building, *read* hath been in building. *See Note*, p. 709.

,, 288. Jo. iv. 6 marg. ref. o, *for* 12 Noon, *read* 6 P.M.

,, 326. Jo. xii. 7, *for* her to have, *read* her † to have.

,, 345. Jo. xvii. 11, *for* thy name † that, *read* thy name, that which. *See Note*, p. 736.

,, ,, Jo. xvii. 12, *for* with them ‡, *read* with them in the world.

,, ,, ———— *for* them whom, *read* that which. *See Note*, p. 736.

THE GOSPEL

ACCORDING TO

St MATTHEW

OR

MEMOIR

OF

OUR LORD JESUS CHRIST

CONSIDERED AS

THE MESSIAH OF THE JEWS
THE SON OF DAVID AND OF ABRAHAM

THE GOSPEL

ACCORDING TO

ST MATTHEW.

The King His Royal Pedigree.
Mt. 1. 1—17.
[Mk. 1. 1.]
[Lk. 3. 23—38.]

CHAPTER I. VERSE 1.

THE
[a β] **PEDIGREE**
of
JESUS CHRIST
the
[b] **SON OF DAVID**
the
[c] **SON OF ABRAHAM.**

2 [d] ABRAHAM [δ] begat Isaac;
and [d] Isaac begat Jacob;
and [d] Jacob begat [d] Judah
and his brethren;
3 and Judah begat [e] Pharez and Zarah
of [e] Tamar;
and Pharez begat Hezron;
and Hezron begat Ram;
4 and Ram begat Amminadab;
and Amminadab begat Nahshon;
and Nahshon begat Salmon;
5 and Salmon begat Boaz of [f] Rahab;
and Boaz begat Obed of [g] Ruth;
and Obed begat Jesse;
6 and [h] Jesse begat
[h] DAVID THE KING.
AND David the King begat Solomon
of [k] her *that had been the wife* of Uriah;
7 And Solomon begat Rehoboam;
and Rehoboam begat Abijah;
and Abijah begat Asa;
8 and Asa begat Jehoshaphat;

[a β] Gr. *biblos geneseos;* Lat. *liber generationis;* Eng. lit. *book of generation* or *creation;* t.t. *register of pedigree, pedigree:* O.T. only Gen. 2. 4, A.V. *generations;* 5. 1, A.V. *book of generations;* N.T. here only. Cf. for the entire Pedigree, Gen. 5. 1—32, of Adam, &c.; 11. 10—32, of Shem; 21. 2, 3; 25. 19—28; 29. 32—35; Ruth 4. 18—22; 1 Chr. 1. 1—8. 40. Also cf. Num. 1. 18—46 *They declared their* PEDIGREES. 1 Chr. 5. 1, 2; Neh. 7. 5. Shaksp. Hy. V. 2. 4 *That you may know 'Tis no sinister nor no awkward claim, He sends you this* MOST MEMORABLE LINE, *In every branch truly demonstrative, Willing you overlook this* PEDIGREE: *And when you find him evenly derived From his most famed of* FAMOUS ANCESTORS, *The* CROWN *and* KINGDOM *you shall then resign To him the* NATIVE *and* TRUE CHALLENGER.

[b] Title of the Christ: see 2 Sam. 7. 12—16; 1 Chr. 17. 11—15; Ps. 72. 1—20; 89. 3, 4, 19—36; 132. 10, 11; Isa. 9. 1—7; 11. 1—10; Jer. 23. 5, 6; Mt. 21. 9; 22. 41—45; Lk. 1. 27—38, 69; 2. 1—4; Jo. 7. 41, 42; Acts 2. 22—36; 13. 22—37; Rom. 1. 3, 4; 2 Tim. 2. 8; Rev. 3. 7; 5. 5; 22. 16. Sirac. 45. 25. Cf. Mt. 1. 20, of Joseph. See Mt. 27. 11 ref.; Lk. 1. 69, 70 ref.

[c] Gal. 3. 16. See Lk. 1. 55 ref. *Abraham's Seed.*

[d] Gen. 21. 2, 3; 25. 19—28; 29. 32—35; 49. 8—10; 1 Chr. 5. 2; Rev. 5. 5. See ref. b; Lk. 3. 33 ref.

[δ] Vers. 8 ref.

[e] Gen. 38. 11—30; Ruth 4. 12, 18; Jo. 1. 29.

[f] Josh. 2. 1—7; 6. 17—25; Heb. 11. 31; Jas. 2. 25. See Jo. 1. 29; Eph. 3. 6 ref., *Fellowship of Gentiles.*

[g] Ruth 1. 1—22; 4. 1—22. See Deut. 23. 3; Jo. 1. 29; Eph. 3. 6 ref. 16. 1—13; 1 Chr. 11. 3; 29. 1; 2 Chr. 29. 27; Acts 13. 22.

[h] Ruth 4. 22; 1 Sam.

[k] 2 Sam. 11. 2—12. 24.

and Jehoshaphat begat Jehoram;
and Jehoram [θ]begat [m]Uzziah;
9 and Uzziah begat [m]Jotham;
and Jotham begat Ahaz;
and Ahaz begat Hezekiah;
10 and Hezekiah begat Manasseh;
and Manasseh begat Amon;
and Amon begat Josiah;
11 and Josiah [θ]begat [n]Jeconiah and
his brethren, about the time of the
[o]CARRYING AWAY INTO BABYLON.
12 AND after the [o]Carrying away into
Babylon, [n]Jeconiah [θ]begat [p]Shealtiel;
and [p]Shealtiel begat Zerubbabel;
13 and Zerubbabel begat Abihu;
and Abihu begat Eliakim;
and Eliakim begat Hazor;
14 and Hazor begat Zadok;
and Zadok begat Achim;
and Achim begat Elihu;
15 and Elihu begat Eleazar;
and Eleazar begat Matthan;
16 and Matthan [θ]begat Jacob;
and Jacob [θ]begat [q]Joseph [r]the husband of [r]Mary, of whom was [θ]born

JESUS

which is called

[κ]CHRIST.

17 [s]ALL THE GENERATIONS THEREFORE
FROM [c]ABRAHAM UNTO [b]DAVID
are
FOURTEEN GENERATIONS:
[s]AND FROM [b]DAVID
UNTO [o]THE CARRYING AWAY INTO BABYLON,
FOURTEEN GENERATIONS:
[s]AND FROM THE CARRYING AWAY INTO
BABYLON
UNTO THE [κ]CHRIST,
FOURTEEN GENERATIONS.

[θ] Gr. *gennaō*; Lat. *gignere, generare*; Eng. *beget, procreate, bear*; of either sex, and *any degree* of descent by actual *generation*, lit. or fig., but always opp. *adopt, repute*; correl. *seed*: Gen. 5. 3—32; 1 Chr. 1. 10—9. 44; Ps. 2. 7; Jer. 2. 27; Zech. 13. 3; Mt. 1. 2—16; 19. 12; Lk. 23. 29; Jo. 3. 4; 1 Cor. 4. 15; Philem. 10; 1 Jo. 3. 9. Phil. J. 1. 522 *Adopted children have not been* BEGOTTEN *by those who adopted them.* Dion. Cass. 69. 20 *A* BEGOTTEN *child is born as pleases God; an adopted one is chosen of man.*

[m] Being *great-great-grandson*; also called *Azariah*: 2 Kgs. 14. 21, with 2 Chr. 26. 1. Cf. 1 Chr. 3. 11, 12; 2 Kgs. 15. 30. See vers. 17 ref.

[n] Being *grandson*; Josiah begat Jehoiakim, and Jehoiakim begat Jehoiachin, also called *Jeconiah*, or *Coniah*: 2 Kgs. 23. 29—24. 16; 25. 27—30; 1 Chr. 3. 15, 16; Jer. 22. 24—30; 24. 1; 36. 30, 31; 52. 31—34; Dan. 1. 1, 2. See Note.

[o] 2 Kgs. 24. 8—16; Ps. 137. 1; Jer. 24. 1; 29. 1—14; Ezr. 1. 1—11; Acts 7. 43. See ref. s.

[p] Also called, *Salathiel*: 1 Chr. 3. 17; Ezr. 3. 1, 2; Hag. 1. 1.

[q] Lk. 3. 23. Talm. ap. Wetst. 1. 231 *The pedigree of a man is the pedigree on the* FATHER'S *side.*

[r] Vers. 18; Lk. 1. 27 ref.

[κ] Gr. *Christ*; Heb. *Messiah*; Eng. *Anointed*; esp. title of *King*: 1 Sam. 2. 10, 35; Ps. 2. 1—12; 45. 6, 7; 89. 20, 35—39; Dan. 9. 25, 26; Mt. 16. 16, 20; 22. 42; 26. 63; 27. 22; Lk. 2. 11, 26; 4. 41; Jo. 1. 41—49; 4. 25, 26; 6. 69; 7. 26—42; 12. 34; 20. 31; Acts 2. 30, 36; 3. 19—21; 4. 24—30; 10. 38; Heb. 1. 9; 1 Jo. 2. 22; 5. 1. Cf. 2 Sam. 1. 16, of King Saul; 19. 21, of King David; Lam. 4. 20, of King Zedekiah. See Mt. 1. 1 ref., *Son of David*; 3. 16 ref., *Anointing*; 27. 11 ref., *King of Jews.*

[s] N.B. Not *successions*: Jos. A. 10. 8 *The* KINGS *of* DAVID'S *race were* 21 *in number, and ended with the* LAST KING [*at the time of the* BABYLONIAN EXILE], *having reigned* 514 *years.*

B.C. 5—B.C. 4.

The King His Conception and Nativity.

The Virgin-Mother.

Fulfilment of Prophecy.

Mt. 1. 18—25.
Lk. 1. 26—38; 2. 1—21.

18 NOW THE BIRTH of ‡ the Christ was on this wise: ‡ When his Mother [v]Mary had been [β]betrothed to Joseph, before they came together, [w]she was found with child of the Holy Ghost. 19 But Joseph her husband, being a [δ]righteous *man*, [x]and yet not willing to †[θ]make her a public example, was minded to [x]put her away privily. 20 But when he had thus thought, behold, [z]an Angel of THE LORD appeared unto him in a dream, saying, "Joseph, [a]son of David, Fear not to take unto thee Mary [b]thy wife: [w]for that which is begotten in her is of the Holy Ghost. 21 And she shall bring forth a son, and thou shalt call his name

[κ]JESUS:

[c]for [λ]he himself shall save his People from their sins."

22 Now all this was done [d]that it might be fulfilled which was spoken [μ]by THE LORD [ν]through the Prophet, saying,

23 **"Behold!**
"[e]The virgin shall be with child,
"[e]And shall bring forth a son,
"And they shall call his name
"IMMANUEL," [Isa. 7. 14.]

which being interpreted is,

"GOD WITH US." [Isa. 8. 8, 10.]

24 But Joseph woke up from his sleep, and did as the Angel of THE LORD commanded him, and took unto him his wife: 25 and he [π]knew her not until she had brought forth her [f]firstborn son: and he called his name

[κ]JESUS.

[v] Lk. 1. 27 ref.

[β] Gr. *mnesteuein*; Lat. *despondere, desponsare*; Eng. *betroth, affiance*, with title of *wife*; opp. *unbetrothed*, and opp. *take to wife, marry*: Deut. 20. 7; 22. 22—29; N.T. only here, and Lk. 1. 27; 2. 5. Phil. J. 2. 311 *The solemn engagement is as marriage, for thereby a man and woman's names are registered.*

[w] Lk. 1. 34, 35.

[δ] Gr. *dicæos*; Lat. *justus*; Eng. *righteous, just*, relatively or absolutely; opp. *unrighteous, sinner*: Gen. 6. 9, and 7. 1, *Noah was a* JUST *man*. 18. 23—28; Ps. 1. 5, 6; Prov. 24. 16; Eccl. 7. 20 *There is not a* JUST *man on earth*. Ezek. 18. 5—9, expl. Mt. 1. 19, of Joseph; 9. 13; 10. 40, 41, opp. *Prophets*, as 13. 17; 23. 35, of Abel; Lk. 1. 6, of Zech. and Eliz.; 2 Pet. 2. 7, of Lot. See Acts 3. 14 ref., of Christ.

[x] 19. 7—9; Deut. 24. 1, 2. See Mt. 5. 27 ref., *Adultery*.

[θ] Gr. *deigmatizein*: Col. 2. 15 ref.

[z] 2. 13 ref.

[a] Lk. 2. 4. Cf. Mt. 1. 1 ref.

[b] Vers. 18 ref. β.

[κ] Gr. *Jesus*; Heb. *Jehoshua, Joshua*; Eng. interp. *The Lord the Salvation* or *Saviour*: Ex. 17. 13; Num. 13. 16; 27. 15—23; Josh. 1. 1, 2; 10. 1—11. 23; Acts 7. 45; Heb. 4. 8. Phil. J. 1. 597 *The name* JOSHUA *is interpreted, The Lord's Salvation*.

[c] 8. 17; Isa. 35. 4—10; Lk. 1. 76—79; Acts 4. 12; 1 Jo. 2. 1, 2. See Mt. 9. 22 ref.; 1 Tim. 4. 10 ref.

[λ] Gr. *autos*; Lat. *ipse*; Eng. *himself*; emphatic, of one's own person, opp. *representative, messenger, &c.*: Isa. 35. 4; Mt. 3. 11; 8. 17; Mk. 6. 7; Lk. 24. 15; Jo. 4. 1, 2 *Jesus baptized, yet Jesus* HIMSELF *baptized not, &c.* Heb. 5. 2. Dion. Cass. 45. 29 *He did it partly* HIMSELF, *and partly by others*.

[d] 2. 15 ref.

[μ] Gr. *hypo*; Lat. *a, ab*; Old Eng. *of*; Mod. Eng. *by*; of *principals*, opp. *agents*: 22. 31; Lk. 2. 18. Cf. ref. *ν*.

[ν] Gr. *dia*; Lat. *per*; Eng. *through, by*; of *agents*: Lk. 1. 70; Jo. 1. 3 ref. See Heb. 1. 1; 2 Pet. 1. 21 ref.

[e] Lk. 1. 34 ref.

[π] Gen. 4. 1; Judg. 21. 12; 1 Kgs. 1. 4.

[f] Ex. 13. 2; Lk. 2. 7, 22, 23.

B.C. 4.

The New-born King His Worship by Eastern Priests.

Bethlehem-Judah.

Fulfilment of Prophecy.

Mt. 2. 1—12.

II. 1 BUT when Jesus was born in [g] Bethlehem of Judæa, in the days of [h] Herod the King, behold, there came [β] Wise Men, *of the Priests of Persia*, from the East to Jerusalem, 2 saying, "[h] Where is the [h] King of the Jews that is born? [k] For we have seen his [k] Star in the East, and are come [ι] to worship him." 3 But when †[h] King Herod heard *it*, he was troubled, and all Jerusalem with him: 4 and when he had assembled all the [δ] High-Priests and [θ] Doctors of the Law of the People, he demanded of them where the [κ] Christ should be born. 5 And they said unto him, "[g] In Bethlehem of Judæa: for thus it is written [λ] by the Prophet,

6 **'And *thou, [g] Bethlehem, *in the* land of [m] Judah,**
'In no wise art thou the least among the [μ] Heads of Thousands of Judah,
'For [ν] out of thee shall the [ν] Prince come forth,
'[n] Who shall [π] govern my People Israel.'"
[Mic. 5. 2.]

7 Then Herod, when he had privily called the [β] Wise Men, [σ] learned exactly of them how long time the Star had appeared; 8 and he sent them to [g] Bethlehem,

[g] Also called, *Ephrath, Ephratah:* Vers. 1—6; Gen. 35. 16—20, of Rachel's Grave; 49. 8—10; Ruth 1. 1; 4. 11—22; 1 Sam. 17. 12—15; Ps. 132. 1—6; Mic. 5. 2; Mt. 2. 1—6, 16—18; Lk. 2. 1—15; Jo. 7. 41, 42.

[h] Lk. 1. 5. Jos. A. 14. 1 *Antipater, the Edomite, whose son* HEROD, *by the revolutions of fortune* [sc. not by right of BIRTH], *came to be* KING OF THE JEWS. Tac. Hist. 5. 13, as also Jos. B. 6. 5, and Suet. Vesp. 4, *At the time of the Siege of Jerusalem under Emp. Vespasian, most of the Jews were firmly persuaded that in their ancient Sacred Books was contained a prophecy, that at that very time the East should wax strong, and they who should come forth from Judæa, should obtain dominion over the whole world.*

[β] Gr. *Magi:* Dan. 1. 20; 2. 2. Phil. J. 2. 456 *Of Wise Men, there are the* MAGI *of Persia, who study the works of nature to learn the truth.* Dion. Chrys. 2. 249 *The Persians call their Wise Men* MAGI, *being skilled in divine worship: but among the Egyptians, the Wise Men are called Priests; among the Indians, Brahmins; among the Celts, Druids.* See also 1. 1 ref.; 2. 11 ref.

[δ] Mk. 11. 27 ref. [θ] Gr. *grammateus;* Heb. *sopher;* Lat. *scriba, legis peritus;* A. S. *bocere=book-man;* Eng. etym. *Writings-man, Clerk,* esp. Jewish t. t. *Scriptures-man, Doctor of the Law:* 1 Chr. 27. 32; 2 Chr. 34. 13; Ezr. 7. 6, 11, 21; Neh. 8. 1—8; Ps. 45. 1; Jer. 8. 8; 36. 26—32; Mt. 7. 29; 17. 10; 23. 1—33; 26. 57; Mk. 2. 6, with Lk. 5. 17; Acts 5. 34; 23. 9; 1 Cor. 1. 20.

[k] Num. 24. 15—19; Isa. 60. 1—3. [ι] 8. 2 ref.

[κ] 1. 16 ref. [λ] 1. 22 ref.

[m] 1. 2 ref. [μ] Gr. *hegemon;* Heb. *alluph = Head of a Thousand* or *Family,* after Heb. *eleph = thousand;* Lat. *dux, præses;* Eng. *Duke, Chieftain, Governor;* special term, esp. mil. t. t.: Gen. 36. 15—43; Zech. 9. 7, and 12. 5, 6, Heb.; Mt. 2. 6, with Mic. 5. 2. [ν] Gr. *hegumenos;* Heb. *nagid=fore-man;* Lat. *dux, prafectus, princeps;* Eng. *Leader, Prince;* wide general term, civ. or mil.: Gen. 49. 10, Gr., A. V. *Lawgiver;* 2 Sam. 5. 2, of David, A. V. *captain;* 1 Chr. 5. 2, A. V. *chief ruler;* 12. 23—27, A. V. *leader;* Isa. 55. 4; Ezek. 44. 2, 3, Gr., A. V. *prince;* Dan. 9. 25, 26 *Messiah the* PRINCE. 11. 22. See Heb. 13. 17 ref. [n] 2 Sam. 5. 2, 3, of David, as 7. 7, 8; Ps. 78. 70—72; Jer. 23. 1—6, of Messiah. See Mt. 26. 31 ref., with Jo. 21. 16 ref. [π] Gr. *pæmænein;* Eng. *tend, govern,* as a *shepherd:* Jo. 21. 16 ref. [σ] Gr. *acriboun;* cogn. *acribos;* Lat. *accurate, exacte;* Eng. *strictly, exactly;* opp. *loosely, roughly:* Vers. 7, 8, 16; Deut. 19. 18, of Judges, A. V. *diligently;* Lk. 1. 3; Acts 18. 25, 26; 22. 3; 23. 15, 20; 24. 22; 26. 5; Eph. 5. 15; 1 Th. 5. 2. Plat. Alc. 130 *If not* EXACTLY, *at least moderately.* Dion. H. Rh. 616 *Not roughly, but* EXACTLY.

B.C. 4.

and said, "Go your way, and make [σ]exact enquiry concerning the child: and when ye have found him, bring me word again, that *I may come and worship him also." 9 And they, when they had heard the King, went their way. [ο]And, behold, the Star, which they had seen in the East, went before them, till it came and †stood over where the [β]child was. 10 And when they saw the star, they rejoiced with very great joy. 11 And when they were come to the house, they †saw the [β]child with Mary his Mother, [ρ]and fell down and worshipped him: and when they had opened their treasures, [ρ]they offered gifts unto him, [ρ]gold, and frankincense, and myrrh. 12 And having [δ]received answer *of God* in a dream, that they should not return to [ϙ]Herod, they withdrew themselves into their country by another way.

The King His Life Saved by Flight into Egypt. *Fulfilment of Prophecy.* Mt. 2. 13—15.

13 But when they were withdrawn, behold, [ρ]an Angel of The Lord appeareth in a dream to Joseph, saying, "Arise, and take the child and his Mother, and flee into Egypt, and be thou there until I tell thee: for [ϙ]Herod is about to seek the child, to destroy him." 14 And he arose, and took the child and his Mother by night, and withdrew himself into Egypt; 15 and was there until the death of [ϙ]Herod: [ς]that it might be fulfilled which was spoken [θ]by The Lord [κ]through the Prophet, saying,

"Out of Egypt did I call my son."
[Hos. 11. 1.]

σ Vers. 7 ref.

ο Ex. 33. 9, 10. Diod. 16. 66 *As for Timoleon, God foreshewed the splendour of his exploits: for all night long a meteor like a burning torch appeared in the heavens, and* LED THE WAY *till the fleet came to anchor.*

β Isa. 9. 6 *Unto us a* CHILD *is born.*

ρ Ps. 72. 9—15 *The Kings of* ARABIA *shall bring* GIFTS; *the* GOLD *of Sheba, &c.* Isa. 60. 1—6. Æl. V. H. 1. 31 *Among the* PERSIANS, *when the* KING *makes a state-journey, all the Persians bring him presents, which are called* GIFTS. Strab. 16. 4, with Plin. N. H. 12. 30, ARABIA *alone produces* FRANKINCENSE, *and the best is from the borders of* PERSIA. Cf. Ex. 30. 23, 34; 1 Sam. 10. 27. See vers. 1 ref., *Persia;* 8. 2 ref., with Lk. 4. 8 ref., *Worship;* Jo. 19. 39 ref., *Myrrh.*

δ Gr. *chrematizesthai;* cogn. *chrematismos;* Lat. *responsum accipere;* Eng. *receive answer* or *response*, after consultation or supplication, as from Judges or Kings, esp. oracularly from God: Job 40. 8, Gr.; Jer. 30. 2, and 36. 4, act. A. V. *speak;* Mt. 2. 12, 22; Lk. 2. 26; Acts 10. 22; Rom. 11. 4, cogn.; Heb. 8. 5; 11. 7. Jos. A. 3. 8 *Moses used to go into the Tabernacle and* RECEIVE ANSWERS *from God concerning the things he prayed for.* 11. 8 *The High-Priest enjoined a supplication and sacrifice, and after the sacrifice God* ANSWERED *him, &c.*

ϙ Vers. 1 ref.

ρ Gen. 16. 7—14; 22. 11, 15; 32. 1, 2; Num. 22. 22—35; Judg. 6. 11—24; 13. 3—21; 1 Kgs. 19. 5; Ps. 34. 7; Dan. 9. 20—27; Mt. 1. 20; 2. 13, 19; 4. 11; 18. 10; 28. 2—7; Lk. 1 11—20, 26—38; 2. 9—14; 15. 10; 22. 43; 24. 4, 23; Jo. 1. 51; Acts 5. 19, 20; 8. 26; 10. 3—7; 12. 7—11, 23; Heb. 1. 13, 14; 1 Pet. 1. 12; Rev. 1. 1; 22. 6—16. See Lk. 1. 19 ref., *Gabriel.*

ς Num. 11. 23; 23. 19 *Hath God* SAID, *and shall he not* DO *it?* 1 Kgs. 2. 27; 8. 15 *God* SPAKE *with his mouth, and* FULFILLED *with his hand.* 2 Kgs. 10. 10; Ezek. 24. 14; Mt. 1. 22; 2. 15, 23; 13. 34, 35; 21. 4; 26. 54—56; Lk. 21. 22; 24. 44; Jo. 12. 37—41; 13. 18; 15. 25; Acts 1. 16; 3. 17, 18; 4. 27, 28; Heb. 1. 1; Jas. 2. 23. See Mt. 5. 17, 18 ref.; Lk. 24. 44—46 ref.; 2 Pet. 1. 21 ref., *Inspiration.*

θ κ 1. 22 ref.

B.C. 4.

Massacre of Innocents. Fulfilment of Prophecy. Mt. 2. 16—18.

16 THEN [q] Herod, when he saw that he was mocked of the [x] Wise Men, was exceeding furious, and sent and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, [u] according to the time which he had [λ] exactly learned of the [x] Wise Men. 17 Then was [s] fulfilled that which was spoken †[θ] by Jeremiah the Prophet, saying,

18 "A voice was heard in [v] Ramah,
"‡Weeping and great bemoaning,
"[x] Rachel weeping for her children;
"And she would not be comforted,
"Because they are not."

[Jer. 31. 15.]

The King His Settlement at Nazareth of Galilee.

Jesus of Nazareth, or The Crowned One. *Fulfilment of Prophecy.* Mt. 2. 19—23. Lk. 2. 39.

19 BUT when [q] Herod was dead, behold, [a] an Angel of THE LORD appeareth in a dream to Joseph in Egypt, 20 saying, "Arise, and take the child and his Mother, and go to the [b] Land of Israel: for they are dead that sought the child's life." 21 And he arose, and took the child and his Mother, and †entered into [b] the Land of Israel. 22 But when he heard that [c] Archelaus did reign over Judæa in the room of his Father [q] Herod, [d] he was afraid to go away thither; but having [μ] received answer *of God* in a dream, he withdrew himself into the parts of [e] Galilee, 23 [f] and came and dwelt in a City called [f] Nazareth: [g] that it might be fulfilled which was spoken [ν] by the Prophets,

"[h] He shall be [π] called a [σ] Nazarite."

[Gen. 49. 26; Ps. 132. 17. 18; Zech. 6. 12, 13.]

[x] Vers. 1 ref.
[u] [λ] Vers. 7 ref.
[v] Josh. 18. 21, 25; Judg. 4. 5; 19. 11—14; 1 Kgs. 15. 17—22; Isa. 10. 28, 29; Jer. 31. 15; 40. 1; Hos. 5. 8. Cf. Mt. 27. 57 ref. See Note.
[x] Gen. 35. 16—24, with 1 Chr. 5. 1, 2. Cf. Gen. 37. 35.
[a] Vers. 13 ref.
[b] N. B. Not *Judæa*, but *Land of Israel:* 2 Kgs. 5. 2; Ezek. 27. 17.
[c] 14. 1 ref.
[d] Jos. A. 17. 11 *The Jews hoped that* ARCHELAUS *would be more mild than his Father Herod, but the first act of his reign was to slaughter* 3000 *of them in the Temple-Courts.*
[μ] Vers. 12 ref.
[e] 3. 13; Lk. 1. 26 ref.
[f] Now called, *Nazirah:* 4. 13; 21. 11; Mk. 1. 9; Lk. 1. 26, 27; 2. 39; 4. 16—30 NAZARETH, *where he had been brought up.* Jo. 1. 45, 46, with 7. 41—52, *Can any good thing be out of* NAZARETH? Acts 10. 38.—For *Jesus of Nazareth*, or *the Nazarite*, Mt. 26. 71; Mk. 10. 47; Lk. 24. 19; Jo. 18. 4, 5; 19. 19 *Jesus* OF NAZARETH, *the* KING *of the Jews.* Acts 2. 22; 3. 6; 4. 10; 6. 14; 22. 8 *I am Jesus* OF NAZARETH. 26. 9. Cf. Acts 24. 5 *The sect of the* NAZARITES. See ref. σ.
[g] Vers. 15 ref. N. B. plural *Prophets*, not singular *Prophet;* of the general sense: see Note.
[ν] 1. 22 ref.
[h] Gen. 49. 26, with 1 Chr. 5. 1, 2, *The head of him that was* CROWNED *among his brethren.* Deut. 33. 16; Ps. 2. 1—12, of the King; 45. 1—7; 110. 1—7, of the Royal Priest; 132. 17, 18; Isa. 9. 6, 7; Zech. 6. 12, 13 *He shall be a* PRIEST *upon his* THRONE. Cf. Heb. 2. 9 *We see Jesus* CROWNED. See refs. f, σ; Mt. 1. 1 ref.; 1. 16 ref.; 27. 11 ref., *King of Jews;* Heb. 3. 1 ref., *Priesthood of Jesus.*
[π] 5. 9, 19; Lk. 1. 32, 35; 15. 19; Jas. 2. 23.
[σ] Gr. *nazoræus = man of Nazareth, Nazarite;* interp. *separated,* CONSECRATED, CROWNED, after Heb. *nazar, nezer, = separation, consecration,* CROWN; esp. of KINGS, and HIGH-PRIESTS: Gen. 49. 26, Heb. CROWNED, A. V. wrongly, *separate;* Ex. 29. 6, of High-Priest's Crown; 39. 30; Deut. 33. 16; 2 Sam. 1. 10, of Kingly Crown; Ps. 132. 18. For special limited sense of *Nazarite*, see Num. 6. 1—20; Judg. 13. 5—7; 16. 17; Am. 2. 11, 12. Cf. Acts 24. 5. See refs. f, h, and Note.

A.D. 26.

Preparation of King's Way by The Forerunner.

John Baptist and Preparatory Water-Baptism of Repentance. *Fulfilment of Prophecy.*

Mt. 3. 1—12.
Mk. 1. 1—8.
Lk. 3. 1—18.
Jo. 1. 23.
Acts 10. 37; 13. 24, 25; 19. 4.

III. 1 BUT IN THOSE days cometh [a] John the Baptist, [b] preaching in the Wilderness of Judæa, 2 [b] and saying,

"[b] REPENT YE:
"[c] FOR THE [d] KINGDOM OF HEAVEN
"IS AT HAND."

3 For [a] this is he that was spoken of †[r] by Isaiah the Prophet, saying,

"The Voice of one crying in the Wilderness,
"'[a] Make ready the way of THE LORD,
"'[a] Make his high-ways straight.'" [Isa. 40. 3.]

4 But [d] John himself [e] had his garment of camel's hair, and a leathern girdle about his loins: and his food was [f] locusts and [g] wild honey. 5 Then went out to him Jerusalem, and all [h] Judæa, and all the region round about [k] the Jordan, 6 and were [β] baptized of him in the ‡ river [k] Jordan, [m] confessing their sins. 7 But when he saw many of the [n] Pharisees and [n] Sadducees coming to [p] his Baptism, he said unto them, "[q] O brood of vipers, [q] Who hath shewed you how to escape the Wrath to come? 8 [q] Bring forth therefore †fruit meet for repentance. 9 And think not to say within yourselves, '[q] We have Abraham for our Father:' for I say unto you, that God is able of these stones to raise up [q] children unto Abraham. 10 [q] And already ‡the axe lieth at the root of the trees: [q] every tree therefore which bringeth not forth good fruit, is hewn down, and cast into the fire. 11 [q]* I indeed [β] baptize you in water unto [β] repentance: [r] but he that cometh after me is mightier than I, [s] whose shoes I am not

[a] Mk. 1. 2—4 ref.; Lk. 3. 1—4 ref.

[b] 4. 17, of Jesus; 10. 7. Lk. 24. 47; Acts 2. 38; 17. 30, of Apostles. See Mk. 1. 4 ref.; 3. 14 ref.

[c] 10. 7 ref.

[d] 2 Sam. 7. 12—17; Ps. 2. 1—12; 45. 1—7; 72. 1—20; Isa. 52. 7; Dan. 2. 44; 7. 13—27; Mt. 3. 1, 2; 4. 23; 11. 11, 12; 24. 14; Mk. 11. 10; Lk. 1. 30—33; 17. 20, 21; Jo. 3. 3—5; 18. 33—37; Acts 1. 3—7; Rom. 14. 17; Heb. 1. 7—9. See Mt. 1. 1 ref., *Son of David*; 1. 16 ref., *Christ*; 27. 11 ref., *King of Jews.*

[r] 1. 22 ref.

[e] 2 Kgs. 1. 8; Isa. 20. 2; Zech. 13. 4, 5.

[f] Mk. 1. 6 ref.

[g] Mk. 1. 6 ref.

[h] Jo. 4. 3 ref.

[k] 3. 5—17; Gen. 13. 10, 11; 32. 10; Deut. 3. 25—27; Josh. 3. 1—4. 24; 2 Sam. 19. 15—23; 2 Kgs. 2. 1—15; 5. 8—14; Isa. 9. 1.

[β] 21. 25 ref.; 28. 19 ref.

[m] Lev. 5. 5—10; Prov. 28. 13 *Whoso* CONFESSETH *and forsaketh his sins, findeth mercy.* Jer. 3. 12, 13; Dan. 9. 3—21, of Daniel; Mt. 3. 6; Lk. 15. 18—24, of the Prodigal; Acts 19. 18; Jas. 5. 16 CONFESS *your sins one to another.* 1 Jo. 1. 8—10.

[n] 5. 20; 23. 1—33 PHARISEES, *hypocrites.* Mk. 7. 1—13 PHARISEES, *holding Traditions.* 12. 18; Lk. 16. 14, 15; 18. 10, 11; Jo. 8. 3—9; Acts 23. 8 *The* SADDUCEES *say there is no Resurrection, nor Angel, nor Spirit: the* PHARISEES *confess both.* 26. 5 *Of the strictest sect, a* PHARISEE. Jos. A. 13. 5, 10, with 20. 9, B. 2. 8, and Vit. 2, *There were three Sects of the Jews,* PHARISEES, SADDUCEES, *and Essenes: the* PHARISEES *resembled the Greek Stoics; they held a great many unwritten Traditions of the Fathers, and the doctrines of Fate and Freewill, the Immortality of the Soul, and Everlasting Rewards and Punishments: the* SADDUCEES *rejected all these, excepting Free-will, and were most rigid as judges.* See Lk. 16. 15 ref.

[p] 21. 25 ref.; 28. 19 ref.; Acts 13. 24, 25.

[q] Lk. 3. 7—9 ref.

[r] 11. 3 ref.; Jo. 1. 9 ref.

[s] Plut. 2. 712 *Slave-boys that carry their Masters' shoes.*

worthy to bear: [q]he [λ]himself shall [β]baptize you in the Holy Spirit and fire. **12** [r]Whose winnowing-fan *is* in his hand, and he will throughly cleanse his threshing-floor: [r]and he will gather his wheat into the barn, [r]but the chaff he will burn up with [μ]unquenchable fire."

A.D. 26.

The King His Baptism and Anointing.
The Christ. *Witness of The Spirit and The Father to The Son.*
Mt. 3. 13—17.
Mk. 1. 9—11.
Lk. 3. 21, 22.
Jo. 1. 31—34.
Acts 10. 38.

13 THEN cometh Jesus from [s]Galilee to [t]the Jordan unto [t]John, to be [β]baptized of him. **14** But John earnestly forbade him, saying, "*I have need to be [β]baptized of *thee, and comest *thou unto me?" **15** But Jesus answered and said unto him, "Suffer *it* just now: [v]for thus it becometh us to fulfil all righteousness." Then he suffereth him. **16** †But Jesus, when he was [β]baptized, went up straightway from the water: [w]and, behold, the Heavens opened unto him, [x]and he saw the Spirit of God descending as a dove, and coming upon him: **17** and, behold, [y]a voice out of the Heavens, saying,

"[z]THIS IS MY [v]DEARLY-BELOVED SON,
"[z]IN WHOM I AM WELL PLEASED."
[Ps. 2. 7, 12; Isa. 42. 1.]

A.D. 26—27.

The King His Fasting and Temptations.
The Wilderness and The Devil.
Mt. 4. 1—11.
Mk. 1. 12, 13.
Lk. 4. 1—13.

IV. 1 [a]THEN was Jesus brought up of the Spirit into the Wilderness, [b]to be tempted of the Devil. **2** [c]And when he had fasted forty days and forty nights, he was afterward hungry. **3** And [b]the Tempter came †and said unto him, "If thou be [d]the Son of God, [e π]speak that these stones become bread." **4** But he answered and said, "[f]It is written,

'Man shall not live on bread alone,
'But on every word that proceedeth out of the mouth of God.'" [Deut. 8. 3.]

5 Then the Devil taketh him into the Holy City, and †he set him on the parapet of the [σ]Temple-Courts, **6** and

[q] Isa. 4. 4; 44. 3; Joel 2. 28, 29; Mal. 3. 1—6; 4. 1; Mt. 3. 11, 12; Jo. 3. 3—8; 7. 37—39; Acts 1. 4, 5; 2. 1—21; 11. 15—17; 1 Cor. 12. 13. Cf. Lk. 12. 49; 1 Pet. 1. 6, 7. See Jo. 7. 39 ref.; Acts 2. 1—4 ref., *Mission of Spirit.*
[λ] 1. 21 ref.
[r] Ref. q; Job 21. 17, 18 *The wicked are as* CHAFF.
[μ] Lk. 3. 17 ref.
[s] 2. 22; Lk. 1. 26 ref.
[t] Vers. 1—6 ref.
[v] Jer. 23. 6 *The Lord our* RIGHTEOUSNESS. 2 Pet. 1. 1. See Jo. 16. 10 ref.; Rom. 3. 20—28 ref.; 1 Jo. 2. 1 ref.
[w] Ezek. 1. 1; Acts 7. 56.
[x] Ps. 45. 6, 7, with Heb. 1. 8, 9; Ps. 89. 20; Isa. 11. 1—3; 42. 1—4, with Mt. 12. 17—21; Isa. 61. 1—3, with Lk. 4. 17—21; Jo. 1. 32, 33; 6. 27, with Eph. 1. 13; Acts 4. 27; 10. 38 *God* ANOINTED *Jesus with the* HOLY SPIRIT. Cf. 2 Cor. 1. 21 ref. See Mt. 1. 16 ref., *Christ.*
[y] Mk. 1. 11. ref.
[z] 12. 18; 17. 5; Ps. 2. 7, 12; Isa. 42. 1; Jo. 8. 29; Eph. 1. 6; Phil. 2. 8; Col. 1. 13; 2 Pet. 1. 17, 18. See Mt. 4. 3 ref.; Jo. 3. 35 ref.; 4. 34 ref.
[v] Gr. *agapetos;* Heb. *yachid = only-begotten* (Lk. 7. 12 ref.); Eng. *beloved, dearly beloved:* Gen. 22. 2, 12; Ps. 60. 5; Jer. 6. 26; 31. 20; Zech. 12. 10; Mt. 12. 18; Mk. 9. 7; Eph. 5. 1. Same Heb. Isa. 42. 1, Gr. *elect.*
[a] 3. 16; 1 Kgs. 18. 12; 2 Kgs. 2. 16; Ezek. 3. 12—14; 40. 1, 2; 43. 5; Acts 8. 39; Rev. 21. 10.
[b] Lk. 4. 13 ref. Cf. 2 Sam. 24. 1, with 1 Chr. 21. 1, of David; Job 1. 6—2. 8, of Job; 1 Th. 3. 5 *Lest the* TEMPTER *have tempted you.* Jas. 1. 12—15; 1 Jo. 2. 16; 3. 8, 9.
[c] Ex. 34. 28, of Moses; 1 Kgs. 19. 8, of Elijah. See Mt. 17. 3.
[d] Vers. 6 ref.
[e] Gen. 1. 3; Ps. 33. 9.
[π] 8. 8; 20. 21.
[f] Lk. 4. 4 ref.
[σ] 21. 12 ref.

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saith unto him, "If thou be [k]the Son of God, [m]cast thyself down: for [f]it is written,

'He shall command his Angels concerning thee,
'And they shall carry thee on their hands,
'Lest peradventure [n]thou stumble with thy foot against a stone.'" [Ps. 91. 11, 12.]

7 Jesus said unto him, "[f]It is written again,

'[p]Thou shalt not test THE LORD thy God.'" [Deut. 6. 16.]

8 Again the Devil taketh him into an exceeding high mountain, and sheweth him all the Kingdoms of the world, and the glory of them, 9 and † said unto him, "[q]All these things will I give thee, [r]if thou wilt fall down and worship me." 10 Then saith Jesus unto him, "[s]Go, Satan: for [f]it is written,

'[r]Thou shalt worship THE LORD thy God,
'[r]And him only shalt thou serve.'" [Deut. 6. 13.]

11 Then the Devil leaveth him, and, behold, Angels came and ministered unto him.

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The King His First Proclamation of The Kingdom.
Galilee of The Heathen.
Sunrise on The Darkness.
Fulfilment of Prophecy.
Mt. 4. 12—17.
Mk. 1. 14, 15.
Lk. 4. 14.

12 BUT WHEN ‡ he had heard that [t]John was cast into prison, he withdrew himself into [u]Galilee. 13 And leaving [v]Nazareth, he came and dwelt in [x]Capernaum that is upon the sea-coast, in the borders of [z]Zebulun and [z]Naphtali: 14 [a]that it might be fulfilled which was spoken [δ]by Isaiah the Prophet, saying,

15 **"[z]The land of Zebulun, [z]and the land of Naphtali,**
"[θ]Toward the Sea, Beyond [b]the Jordan, [u]Galilee of the Heathen:
16 **"[c]The People which sat in darkness,**
"[c]Have seen a great Light;
"[c]And upon them which sat in the region and shadow of death,
"[c]Light is risen upon them." [Isa. 9. 1, 2.]

[k] Title of *The Christ*, in divers senses, human and divine: 2 Sam. 7. 12—14; Ps. 2. 6—12 *My King, my* SON: *kiss* THE SON. 72. 1—19; 89. 20—37; Prov. 30. 4; Mt. 3. 17; 14. 33; 17. 5; 26. 63 *Art thou the Christ, the* SON OF GOD? 27. 39—43, 54, with Lk. 23. 47; Mt. 28. 19; Mk. 1. 1; Lk. 1. 31—35; 4. 41; Jo. 1. 18, 32—34, 49 *Thou art the* SON OF GOD, *the King.* 3. 16—18, 28; 5. 17—27; 6. 69; 9. 35—38; 10. 24—38; 11. 27; 20. 30, 31 *Jesus is the Christ, the* SON OF GOD. Acts 3. 13, 18; 8. 37, 38; 9. 20; 13. 33; Rom. 1. 3, 4; 8. 3, 29—34; 1 Cor. 15. 28; 2 Cor. 1. 19; Eph. 4. 13; Col. 1. 13; 1 Th. 1. 10; Heb. 1. 1—8; 3. 5, 6; 4. 14; 5. 5—8; 7. 3, 28; 2 Pet. 1. 16, 17; 1 Jo. 1. 3, 7; 2. 22—24; 3. 23; 4. 9—15; 5. 1—13, 20 *The* SON OF GOD *is come, his* SON *Jesus Christ.* Wisd. 2. 18 *If the Righteous One be* THE SON OF GOD, *he will help him.* See Mt. 5 9 ref., *Sons of God;* Jo. 3. 16 ref., *Only-Begotten:* and Note.

[m] Jos. A. 15. 11 *The outer boundary of the Temple-Courts on the South, was the Royal Cloister, from the summit of the roof whereof down to the bottom of the ravine below the depth was so vast as to baffle sight.* See Note.

[n—r] Lk. 4. 6—12 ref.

[s] 12. 26 ref.; 16. 23. Cf. 8. 13, 32; 27. 65; 28. 10.

[t] 14. 3 ref.; Mk. 1. 4 ref.

[u] Vers. 12—16; Lk. 1. 26 ref.; 4. 14 ref.

[v] 2. 23 ref.

[x] 8. 5; 11. 20, 23 CAPERNAUM, *exalted unto Heaven.* 17. 24; Lk. 4. 23, 31; Jo. 2. 12; 4. 46; 6. 24, 59. Jos. B. 3. 10, cited in Lk. 5. 1 ref.

[z] Gen. 49. 13, 21; Deut. 33. 18—23; Josh. 19. 10—16, 32—39; Judg. 4. 10; 5. 18; Ps. 68. 27.

[a] 2. 15 ref. [δ] 1. 22 ref.

[θ] Gr. *hodon:* 1 Kgs. 18. 43. [b] 3. 5 ref.

[c] Jo. 1. 4, 5 ref.

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17 From that time forth Jesus began to [d]preach, and to say,

"[e]REPENT YE:
"[f]FOR THE KINGDOM OF HEAVEN
"IS AT HAND."

First Calls to Ministry. *Fishermen.* Mt. 4. 18—22. Mk. 1. 16—20. Lk. 5. 1—11.

18 BUT as ‡he walked by the [g]Sea of Galilee, he saw two brethren, [h]Simon called Peter, and [h]Andrew his brother, casting a casting-net into the sea: [k]for they were fishers. **19** And he saith unto them, "[m]Come ye after me, and I will make you [n]fishers of men." **20** [n]And they straightway left their nets and followed him. **21** And when he was gone forward from thence, he saw other two brethren, [p]James the *son* of Zebedee, and [p]John his brother, in the [v]Boat with Zebedee their Father, mending their nets: and he called them. **22** [m]And they straightway left the Boat, and their Father, and followed him.

The King His Circuit of Galilee, and His Doctrine of Happiness and Righteousness in His Kingdom.

i. Happiness of Christ's Disciples. *Beatitudes.* Mt. 4. 23—5. 12. Lk. 4. 14, 15; 6. 20—26.

23 [q]AND Jesus went about all Galilee, [r]teaching in their Synagogues, and [s]preaching the [μ]Gospel of the Kingdom, and [t]curing all disease and all sickness among the People. **24** And his fame went abroad into all Syria: [t]and they brought unto him all that were ill with divers diseases, and [π]holden with torments, and [σ]possessed with devils, and [τ]afflicted with epilepsy, and [β]sick of the palsy; [t]and he cured them.

25 And there followed him great multitudes from [u]Galilee, and [v]Decapolis, and Jerusalem, and [x]Judæa, and [z]the other side of the Jordan. **V. 1** But when he saw the multitudes, he went up into the mountain: and when he was sat down his disciples

[d] Mk. 1. 14 ref.
[e] 3. 2 ref.
[f] 10. 7 ref.
[g] Lk. 5. 1 ref.
[h] 10. 2 ref.
[k] Jo. 21. 1—11. Luc. 1. 444 *Were you rich? No, but exceeding poor, a needy* FISHERMAN. See 1 Cor. 1. 26—29 *Ye see your calling: not many mighty, &c.*
[m] 8. 19—22; 9. 9; 19. 27—29; Lk. 9. 57—62. Cf. 1 Kgs. 19. 19—21.
[n] 13. 47—50. See Lk. 5. 10 ref. Cf. Hab. 1. 13—17.
[p] 10. 2 ref.
[v] Mk. 1. 19 ref.
[q] 9. 35; 11. 1; Mk. 1. 39; Lk. 4. 14, 15, 44. See refs. r, t; Lk. 1. 26 ref.
[r] Mk. 1. 39 ref.
[s] Mk. 1. 14 ref.
[μ] Gr. *evangelion*, cogn.; Lat. *evangelium*; A.S. *godspell* = *good tidings*; Eng. *good tidings*; esp. t. t. of Good Tidings of the Christ, *Evangel, Gospel:* 2 Sam. 4. 10; 18. 25—27; Isa. 40. 9—11, with 52. 7—10 *The feet of him that* BRINGETH GOOD TIDINGS *of peace, &c., and saith, Thy God reigneth.* 61. 1; Nah. 1. 15; Mt. 9. 25; 11. 5; 24. 14; Lk. 1. 19; 2. 10 *I* BRING GOOD TIDINGS *of great joy.* Phil. 1. 12 *The furtherance of the* GOSPEL. 2 Tim. 1. 8.
[t] Mk. 1. 32—34; Lk. 9. 11 ref.
[π] Lk. 4. 38 ref.
[σ] 15. 22 ref.
[τ] Gr. *seleniazesthai*, and Lat. *lunaticus*, after *selene, luna, the moon*; Eng. *afflicted with epilepsy*, or *falling-sickness*; N.T. only here, and 17. 15. Artem. 160 *The ancients ascribed* EPILEPSY *to the influence of the moon.* Aret. 1. 4 EPILEPSY *is a very violent and deadly disease, which especially attacks the young, and is attended with convulsions and distortions.*
[β] Gr. *paralyticos*, cogn.; Eng. *paralytic, palsied, sick of palsy*: 8. 6; 9. 2—6; Acts 8. 7; 9. 33; Heb. 12. 12. Cels. Med. 3. 27 *Loss of nervous power of sensation or motion is called* PARALYSIS, or PALSY.
[u] Vers. 23 ref.
[v] Mk. 5. 20 ref.
[x] Jo. 4. 3 ref.
[z] 3. 5 ref. Cf. 8. 18 ref.

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came unto him; 2 and he opened his mouth, and taught them, saying,

3 "[c]δ BLESSED *are* the poor in spirit: [c]for *theirs is the Kingdom of Heaven.

4 "[d]δ Blessed *are* they that mourn: [d]for *they shall be [θ]comforted.

5 "[e]δ Blessed *are* the meek: [e]for *they shall inherit the land.

6 "[f]δ Blessed *are* they that hunger and thirst after righteousness: [f]for *they shall be filled.

7 "[g]δ Blessed *are* the merciful: [g]for *they shall obtain mercy.

8 "[h]δ Blessed *are* the pure in heart: [k]for *they shall see God.

9 "[m]δ Blessed *are* the peacemakers: [n]for *they shall be called the sons of God.

10 "[p]δ Blessed *are* they that have been persecuted for righteousness' sake: [p]for *theirs is the Kingdom of Heaven.

11 "[q]δ Blessed *are* ye, when they shall upbraid you, [q]and persecute *you*, [q]and say every evil thing against you falsely, for *my sake. 12 [q]Rejoice ye, and [κ]be exceeding glad: for [r]your reward is great in Heaven: for so persecuted they the Prophets which were before you.

ii. Vocations of Christ's Disciples. (1) Preservative. Mt. 5. 13. [Mk. 9. 50.] [Lk. 14. 34, 35.]

13 "[s]*YE ARE the salt of the earth. [s]But if the salt lose its savour, wherewith shall it be salted? [s]It is good for nothing

[c] Ps. 51. 17; Prov. 29. 23; Isa. 57. 15; 66. 2. See Mt. 3. 2 ref., *Kingdom;* Mk. 9. 35 ref., *Humility;* Lk. 14. 14 ref., *Recompence.*

δ Gr. *macarios*, cogn.; Lat. *beatus;* Eng. *blessed;* opp. *praised:* Gen. 30. 13, of Leah; 1 Kgs. 10. 8, 9; Ps. 2. 12; 32. 1, 2; 128. 2; Mt. 5. 3—11; 16. 17, of Peter; 24. 46; Lk. 1. 45, of Mary; 14. 14; Jo. 13. 17; Rom. 4. 6—9; 1 Tim. 1. 11, of God; Rev. 14. 13. Archyt. 533 *Praise is for virtue,* BLESSEDNESS *for good fortune.* Cic. Tusc. 5. 10 *In* BLESSED *is the notion of the removal of all evils, and the accumulation of all goods.*

[d] Eccl. 7. 2; Isai. 60. 18—61. 3; 2 Cor. 1. 3—7; Rev. 21. 4. See Jo. 16. 20 ref.

θ Lk. 2. 25 ref.

[e] Ps. 37. 9—11, 22. See Gen. 15. 6—8, with Rom. 4. 13; Ex. 6. 3—8; Josh. 11. 23; Isai. 60. 21; Mt. 25. 34 ref., *Inheritance.*

[f] Ps. 42. 2; Lk. 6. 21 ref.; Jo. 4. 13, 14 ref.

[g] Ps. 41. 1—3; Prov. 11. 17; 19. 17; 21. 21; Mt. 18. 27—35; 25. 34—40; 2 Tim. 1. 16—18; Heb. 6. 10; Jas. 2. 13. See Mt. 6. 14 ref.; 9. 13 ref.; Rom. 15. 9 ref.

[h] Ps. 15. 1, 2; 24. 3—5.

[k] Job 19. 25—27; Isa. 33. 15—17; 52. 8; 1 Cor. 13. 12; 1 Jo. 3. 2, 3; Rev. 22. 4. Cf. Jo. 6. 46 ref.

[m] Ps. 34. 14; Lk. 6. 35; Rom. 12. 18 ref. Cf. Eph. 2. 14—17 ref., with Col. 1. 20.

[n] Gen. 6. 2—4, of the Godly; Ex. 4. 22, 23, of Israel; Deut. 14. 1, 2; Job 1. 6; 38. 7, of Angels; Dan. 3. 25; Hos. 1. 10; Lk. 3. 38, of Adam; 6. 35; 20. 36; Jo. 1. 12; 8. 41—47; Rom. 8. 14—21; 2 Cor. 6. 17, 18; Gal. 3. 26; 4. 7 *No more a servant, but a* SON; *if a* SON, *then an heir, &c.* 2 Pet. 1. 4; 1 Jo. 3. 1, 2, 9; Rev. 21. 7. Epict. 1. 9 *Man has the seed of Godhead within him; wherefore why not call him* SON OF GOD, *instead of son of such a man?* Cf. Mt. 4. 3 ref., *Son of God.* See Mt. 6. 9 ref.; Jo. 1. 12 ref.; 3. 3—6 ref., *New Birth.*

[p] Jo. 16. 20, 33 ref. See Mt. 3. 2 ref., *Kingdom.*

[q] Lk. 6. 22; Acts 5. 41; Rom. 5. 3; Col. 1. 24; Jas. 1. 2; 1 Pet. 2. 19; 3. 14; 4. 14. See Jo. 16. 33 ref.

κ Gr. *agalliasthai;* Lat. *exultare;* strong term, lit. denoting vehement outward gesture: Mt. 5. 12, with Lk. 6. 23; parall. *leap;* 1 Pet. 1. 6—8; 4. 13; Rev. 19. 7.

[r] 6. 1 ref.; Lk. 14. 14 ref., *Recompense.*

[s] Lev. 2. 13 *The* SALT *of the Covenant of thy God.* Num. 18. 19; 2 Chr. 13. 5; Mt. 5. 13; Mk. 9. 49, 50 *Have* SALT, *and be at peace.* Lk. 14. 34, 35; Eph. 4. 29; Col. 4. 6. Phil. J. 2. 71 *A table and* SALT *are the symbols of genuine friendship.* Plut. 2. 685 SALT *is the seasoning of seasonings, whence it is called* GRACE: *it preserves the dead from corruption, and stays utter destruction.* Cf. Mt. 8. 12; 22. 11—13; Jo. 15. 4—8; Heb. 6. 4—8.

any more, but to be cast away, and to be trodden underfoot of men.

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(2) Enlightening. Mt. 5. 14—16. [Mk. 4. 21.] [Lk. 8. 16; 11. 33.]

14 "u*Ye are the light of the world. A City that is set on a hill, cannot be hid. **15** uNeither do they burn a candle, and put it under the bushel, but on the candlestick, and it shineth for all that are in the house. **16** uEven so let your light shine before men, that they may see uyour good works, vand may glorify your Father which is in Heaven.

iii. Righteousness of Christ's Disciples. *Christ's Fulfilment of Law and Prophets. Against Pharisaic Righteousness.* Mt. 5. 17—20. [Mt. 24. 35.] [Mk. 13. 31.] [Lk. 16. 17; 21. 33.]

17 "wTHINK not that I am come to abolish the Law, or the Prophets: wI am not come to abolish, but to fulfil. **18** For verily I say unto you, wTill Heaven and earth pass away, not one jot or one tittle shall pass away from the Law, till all things be done. **19** Whosoever therefore shall break one of these least commandments, and teach men so, shall be called the least in the zKingdom of Heaven: but whosoever shall do and teach, that *man* shall be called great in the zKingdom of Heaven. **20** For I say unto you, aExcept †*your righteousness shall abound more than a*the righteousness* of the bDoctors of the Law and cPharisees, ye shall not enter into the zKingdom of Heaven.

(1) First Branch of Righteousness: The Moral Law. *First Example: Murder.* Mt. 5. 21—26. [Lk. 12. 58, 59.]

21 "Ye have heard that it was said unto them of old time,

'Thou shalt do no murder:
'And whosoever shall do murder, shall be βliable to 'the Judges.'
[Ex. 20. 13; Deut. 16. 18.]

22 But *I say unto *you, fEvery one that is angry with his brother ‡, shall be βliable to ethe Judges: and whosoever shall say to

u Mk. 4. 21; Lk. 8. 16; 11. 33; Phil. 2. 15. See Lk. 3. 8 ref.; Jo. 1. 5—9 ref.; Jas. 2. 26 ref., *Good Works.*
v Lk. 17. 15 ref.
w Vers. 17, 18; Josh. 23. 14, 15; 2 Kgs. 10. 10; Ps. 102. 25—28; Isa. 8. 19, 20; 40. 8; 51. 4—8; Mal. 4. 4—6 *Remember the* LAW *of Moses.* Mt. 7. 12; 24. 34, 35; Mk. 10. 3; Lk. 10. 26; 16. 15—18, 29—31; 24. 44; Jo. 5. 39—47; 10. 34—36; Acts 6. 13, 14; Rom. 3. 21, 22, 31 *The* RIGHTEOUSNESS *of God, witnessed by the* LAW *and the* PROPHETS. 10. 4 *Christ the end of the* LAW, *&c.* Gal. 3. 17—24; 1 Pet. 1. 24, 25. See Mt. 2. 15 ref.; Lk. 24. 44 ref.; Jo. 10. 35 ref.
x 3. 2 ref.
y Isa. 56. 1; Jer. 23. 5, 6 *The Lord our* RIGHTEOUSNESS. 33. 15, 16; Dan. 9. 24; Mt. 5. 17—7. 23; 22. 11—14, of Wedding Garment; 23. 1—33; Lk. 16. 14—31; Acts 24. 24, 25; Rom. 2. 17—29; 3. 20—31 *The* RIGHTEOUSNESS *of God by faith.* 9. 30—10. 10; 1 Cor. 1. 30; Gal. 3. 21, 22; Phil. 3. 1—11; Jas. 1. 21—27; 2. 10—26. See Mt. 9. 13 ref.; Lk. 3. 8 ref.; Jo. 4. 23, 24 ref.; Rom. 3. 26 ref.; Jas. 2. 26 ref.
b 2. 4 ref.
c 3. 7 ref.
β Gr. *enochos;* Lat. *obnoxious, reus;* Eng. both *guilty* of a crime, and *liable* either to a Court having cognizance of such crime, or to a penalty attached to such crime; opp. *innocent:* Ex. 34. 7; Lev. 20. 9, 27, A.V. after Heb., *blood upon him;* Num. 35. 27; Josh. 2. 9; Mt. 5. 21, 22; 26. 66; 1 Cor. 11. 27; Jas. 2. 10. Diod. 1. 77 *Wicked Judges save the* GUILTY, *and destroy the innocent.*
e Ex. 18. 21—26; Lev. 24. 10—17; Deut. 16. 18; 1 Chr. 23. 4; Ezr. 7. 25, 26; Mt. 5. 21, 22; Lk. 18. 2. Jos. A. 4. 8, with B. 2. 20, *Moses ordained in every City seven* JUDGES, *with two* OFFICERS *to each Court, to judge the lesser causes; but the greater and capital causes are sent up to the Holy City unto the* HIGH COUNCIL, *to be decided by the High-Priest and the Prophet and the Senate.* See Lk. 18. 2 ref.
f 1 Jo. 3. 15. See Eph. 4. 26 ref.

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his brother, '[δ]Tush!' shall be [β]liable to the [ε]High Council: and whosoever shall say, 'Thou fool,' shall be [β]liable for the [θ]Burning Valley of Fire. 23 If therefore thou offer thy gift upon the Altar, and there remember that thy brother hath aught against thee, 24 leave there thy gift before the Altar, and go, first be reconciled to thy brother, and then come and offer thy gift. 25 [h]Be of [κ]goodwill unto thine adversary quickly, [h]whiles thou art †in the way with him: lest peradventure the adversary deliver thee up to [ε]the Judge, and the Judge deliver thee up to [ε]the Officer, and thou be cast into prison. 26 Verily I say unto thee, Thou shalt not come out thence, till thou hast paid the very last farthing.

Second Example: Adultery.
Mt. 5. 27—30.
[Mt. 18. 8, 9.]
[Mk. 9. 43—47.]

27 "Ye have heard that it was said ‡,

'[k] **Thou shalt not commit adultery.**' [Ex. 20. 14.]

28 But *I say unto *you, Every one that looketh at a woman for to lust after her, hath already committed adultery with her in his heart. 29 Now if thy [m]right eye [μ]causeth thee to fall into a deadly snare, [m]pluck it out and cast *it* from thee: for it is [ν]expedient for thee that one of thy members perish, [n]and not thy whole body be cast into the [π]Burning Valley. 30 And if thy [ρ]right hand [μ]causeth thee to fall into a deadly snare, [m]cut it off, and cast *it* from thee: for it is [ν]expedient for thee that one of thy members perish, [n]and not thy whole body †go away into the [π]Burning Valley.

Third Example: Divorce.
Mt. 5. 31, 32.
[Mt. 19. 9.]
[Mk. 10. 11.]
[Lk. 16. 18.]

31 "But it was said,

'[q] **Whosoever putteth away his wife,**
'[q] **Let him give her a divorce.**' [Deut. 24. 1, 3.]

32 But *I say unto *you, †[q]Every one that putteth away his wife, excepting for

δ Gr. after Syr. *raka*; Heb. *rik*=*empty*; an impetuous exclamation of contempt, as Eng. *fudge, pshaw, tush*: Talm. ap. Wetst. 1. 298 *One was persuading a woman to sin*: TUSH! *quoth she: what will atone thine offence?* Holinsh. Irel. 8 *There is a choleric interjection used in Irish, called* BOAGH, *which is as much in English as* TUSH. Cf. P.B.V. of Ps. 10. 6; 73. 11; 94. 7.

θ 10. 28 ref.

h Lk. 12. 58 ref.

κ Eph. 6. 7 ref.

k Mt. 12. 39 ref.; 19. 3 ref.; Jo. 8. 41 ref.

m 19. 12; Rom. 8. 13; 1 Cor. 9. 27; Col. 3. 5.

μ Gr. *scandalizein*; cogn. *scandalon*; Heb. *mokesh*=*snare*, and *mikshol*=*tricker, stumbling-stone*; Lat. *offendiculo esse, scandalizare*; Eng. lit. *cause to fall as into a deadly snare by a tricker or stumbling-block*, with peril of breaking of limbs or of loss of life; fig. of *ruinous* moral or spiritual *falling*, esp. idolatry, heresy, apostasy; stronger term than *stumble, offend, scandalize, slander*: Lev. 19. 4; Josh. 23. 13 *They shall be* SNARES *to you, till ye perish.* 1 Sam. 18. 21; Ps. 119. 165, A.V. *offend*; Mt. 5. 29, 30; 11. 6; 13. 6, 21, with Lk. 8. 13, parall. *wither away, fall away*; Mt. 15. 12, 13, parall. *root up*; 18. 6—9, with 1 Cor. 11. 19, parall. *heresies*; Mt. 26. 31—33; Rom. 9. 33; 14. 13, 21, opp. *stumble*; 16. 17, with Gal. 5. 29, parall. *heresies*; 1 Cor. 1. 23; 8. 11—13, parall. *perish*; Gal. 5. 11; 1 Pet. 2. 8 *Stone of stumbling, rock of* FALLING, or RUIN. Rev. 2. 14. Wisd. 14. 11 SNARES *for men's lives, traps for their feet.*

ν 1 Cor. 6. 12 ref.

n 25. 46 ref.

π 10. 28 ref.

ρ Vers. 29 ref.

q Deut. 24. 1—4; Jer. 3. 1; Mt. 5. 31, 32; 19. 3—9 ref. See vers. 27 ref.

the cause of fornication, causeth her †to commit adultery: and †he that marrieth one that is put away, committeth adultery.

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Fourth Example: Swearing. Mt. 5. 33–37.

33 "Again: Ye have heard that it was said unto them of old time,

'[d] **Thou shalt not forswear thyself,**

'[d] **But shalt pay unto THE LORD thine oaths.'** [Ex. 20. 7; Lev. 19. 12.]

34 But *I say unto *you, [d]Swear not at all: neither by Heaven; for it is the Throne of God [Isa. 66. 1]: 35 nor by the earth; for it is his footstool [Isa. 66. 1]: nor by Jerusalem; for it is the City of the [e]Great King [Ps. 48. 2]: 36 [d]neither swear thou by thy head; for thou canst not make one hair white or black. 37 [d]But let your speech be, Yea, yea; Nay, nay: but that which is more than these is of evil.

Fifth Example: Revenge. Mt. 5. 38–42. Lk. 6. 29, 30.

38 "Ye have heard that it was said,

'[f] **An eye for an eye,**

'[f] **And a tooth for a tooth.'** [Ex. 21. 24.]

39 But *I say unto *you, [g]Resist not evil: [g]but whosoever shall smite thee on thy right cheek, turn to him the other also: 40 [h]and him that would sue thee at law, [h]and take thy [β]shirt, let him have thy coat also: 41 [k]and whosoever shall [δ]press thee into service for one mile, go with him twain. 42 [m]Give to him that asketh thee: [m]and from him that would borrow of thee, turn not away.

Sixth Example: Hatred. Mt. 5. 43–48. Lk. 6. 27, 28, 32–35.

43 "Ye have heard that it was said,

'[n] **Thou shalt love thy neighbour,**

'[n] **And hate thine enemy.'** [Lev. 19. 17, 18.]

44 But *I say unto *you, [p]Love your enemies, ‡[p]and pray for them that ‡perse-

[d] 23. 16–22; Ex. 20. 7; Lev. 19. 12; Num. 30. 2; Deut. 5. 11; 23. 21, 22; Ps. 76. 11; Eccl. 5. 4, 5 *Better not to vow, than to vow and not* PAY. Jer. 23. 10; Hos. 4. 2; Col. 4. 6; Jas. 5. 12; Sirac. 23. 9–13. Contr. Mt. 26. 63 ref.

[e] Isa. 36. 4, 13, of King of Assyria. Dion. Ch. 1. 112, of King of Persia. Luc. 2. 524, of Emperor of Rome. But of God, Ps. 48. 2; 95. 3; Tobit 13. 15 *Bless God the* GREAT KING.

[f] Ex. 21. 24; Lev. 24. 20; Deut. 19. 21.

[g] 26. 67, and Jo. 18. 22, 23, of Jesus; Rom. 12. 17–21; 1 Cor. 4. 12; 6. 7; 1 Th. 5. 15; 1 Pet. 3. 9. See Mt. 26. 52, 67 ref.; Rom. 12. 17 ref.

[h] Ex. 22. 26, 27; Jo. 19. 23, 24, of Jesus.

[β] 10. 10 ref.; Jo. 19. 23 ref.

[k] [δ] Gr. after Pers. *angarcuein;* Lat. *angariare;* Eng. *press into service* for the King's use, as in Persian postal system: N.T. only here, and 27. 32; Mk. 15. 1. Hdt. 8. 98, as Xen. Cyr. 8. 6. 17, *The Persian postal system is the quickest in the world, and is called* ANGAREION. Jos. A. 13. 2 *The King forbade the Jews' asses to be* IMPRESSED FOR THE PUBLIC SERVICE. Epict. 550 *If there be an* IMPRESSING FOR SERVICE, *and thine ass be seized, resist not; let it go.* Cf. Shaksp. Tr. and Cr. 2. 1 *Not voluntary, but under an* IMPRESS. Blkst. 1. 419 IMPRESSING *has been submitted to in England with great reluctance, and is only defensible from public necessity.*

[m] Lev. 19. 9, 10; Deut. 14. 28, 29; 15. 1–11; 26. 12–15; Neh. 8. 10–12; Job 31. 16–20; Ps. 37. 26; 41. 1; 112. 9; Prov. 19. 17; 28. 27; Isa. 58. 1–12; Dan. 4. 27; Mt. 5. 42; 6. 2–4, 19, 20; 25. 34–46; Mk. 14. 7; Lk. 3. 11; 11. 41; 12. 33, 34; 16. 9–31; 18. 22; Acts 4. 32–5. 11; 2 Cor. 8. 1–15; 9. 1–15; 1 Tim. 6. 17–19; Heb. 6. 10; 13. 16; Jas. 2. 1–26; Tobit 4. 7–16; 12. 8–10; Sirac. 3. 30; 29. 1–13; 35. 1–20. See Mk. 10. 23 ref., *Riches;* Lk. 12. 15 ref., *Covetousness.*

[n] Lev. 19. 17, 18; Deut. 20. 10–18; 23. 6; 25. 17–19. See Mt. 22. 39 ref.

[p] Lk. 6. 27 ref. 23. 34, of Jesus.

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cute you; 45 [q]that ye may become the sons of your Father which is in Heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. 46 For if ye shall love them that love you, what reward have ye? Do not even the [θ]tax-gatherers † so? 47 And if ye shall salute your brethren only, what do ye more *than others?* Do not even the † heathens the same? 48 [r]*Ye therefore shall be [r]perfect, as your † Heavenly Father is perfect [Deut. 18. 13].

(2) Second Branch of Righteousness: Good Works. *Against Hypocrisy.* Mt. 6. 1—18. *First Example: Almsdeeds.* Mt. 6. 2—4.

VI. 1 "[s]TAKE heed that ye do not your †[t]righteousness before men, [s]for to be seen of them: [u]else have ye no reward with your Father which is in Heaven.

2 "[s]When therefore thou doest alms, do not sound a trumpet before thee, as the [κ]hypocrites do in the Synagogues and in the streets, [s]that they may be glorified of men. Verily I say unto you, They [λ]fully have their reward. 3 [s]But when *thou doest alms, let not thy left hand know what thy right hand doeth: 4 [s]that *thine alms may be in secret; [u]and thy Father which seeth in secret ‡ shall [μ]repay thee ‡.

Second Example: Prayer. Mt. 6. 5—15. [Mk. 11. 25, 26.] Lk. 11. 1—4.

5 "[a]And when † ye pray, ye shall not be as the [κ]hypocrites: for they love to pray [b]standing in the Synagogues and in the corners of the main streets, [s]that they may be seen of men. Verily I say unto you, They [λ]fully have their reward. 6 [a]But *thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: [u]and thy Father which seeth in secret shall [μ]repay thee ‡. 7 [c]But as ye

[q] Lk. 6. 35 ref.

[θ] Gr. *telones;* Lat. *publicanus;* Eng. *farmer of taxes,* or *tax-gatherer;* counted infamous by the Jews, &c.: 9. 10, 11; 10. 3, of Matthew; 11. 19, with *sinners;* 18. 17, with *heathen;* 21. 31, with *harlots;* Lk. 18. 10—13. Dion. Chrys. 1. 441 *Of occupations deemed infamous by mankind, are* TAX-GATHERING, *whore-keeping, &c.* Theoph. Ch. 6 *The trade of tavern-keeper, or whore-keeper, or* TAX-GATHERER, *or any other vile occupation.* So Stob. Fl. 31; Luc. 1. 441.

[r] 19. 21 ref.

[s] Ver. 1—18; 23. 5; Jo. 5. 44; 12. 43. Contr. Mt. 5. 16.

[t] Deut. 24. 13; Ps. 112. 9; Dan. 4. 27; Rom. 12. 8. 2 Cor. 9. 9, 10. Tobit 2. 14; 12. 8 *Prayer, with fasting, and alms, and* RIGHTEOUSNESS. See Mt. 5. 42 ref., *Alms;* Rom. 3. 21—26 ref.

[u] Lk. 14. 14 ref.; 18. 22 ref.

[κ] Gr. *hypocrites;* Lat. *hypocrita;* Eng. lit. *actor* in a play; fig. *hypocrite:* Job 34. 30; 36. 13; Mt. 6. 2, 5, 16; 22. 18; 23. 13—29. Orig. 1. 480 *As in a theatre,* ACTORS *are not what their masks shew, even so all* HYPOCRITES ACT A PART *in a theatre of their own.*

[λ] Gr. *apechein;* Lat. *recepisse;* Eng. *have back again, be paid, fully have,* esp. as wages, wishes, &c.; correl. *repay* (ref. μ); opp. *desire, expect:* Gen. 43. 23, A.V. *have;* Mt. 6. 2, 5, 16; Lk. 6. 24; Phil. 4. 18.

[μ] Gr. *apodidonai;* Lat. *reddere;* Eng. *render, pay, repay,* esp. as dues; correl. *be paid* (ref. λ); opp. *owe, give gratis:* Deut. 7. 10; Isa. 65. 6, A.V. *recompense;* Mt. 5. 26, 33; 6. 4, 6, 18; 16. 27; 18. 25—30; 20. 8; 22. 21; Lk. 10. 35 *When I come again, I will* REPAY *thee.* Rom. 2. 6; 13. 7; Rev. 22. 12.

[a] 7. 7 ref.; Lk. 18. 1 ref.

[b] Mk. 11. 25; Lk. 18. 11, 13. Cf. Ps. 135. 2.

[c] 23. 14; Prov. 10. 19; Eccl. 5. 1—3 *Be not rash, &c.* Sirac. 7. 14 *Repeat not thy words when thou prayest.* Cf. 1 Kgs. 18. 26, 29; Lk. 1. 13; Acts 10. 31; Heb. 5. 7. See Mt. 7. 7 ref.; Lk. 18. 1 ref.

pray, σspeak not unadvisedly as the heathens, dfor they think that they shall be heard for their much speaking. 8 Be not therefore likened unto them: for your eFather knoweth the things that ye have need of, before *ye ask him. 9 On this wise therefore pray *ye:

'eOUR FATHER WHICH ART IN HEAVEN,
'fHALLOWED BE THY NAME:
10 'gTHY KINGDOM COME:
'hTHY WILL BE DONE ON EARTH ALSO AS IN HEAVEN:
11 'kGIVE US TO-DAY OUR τNEEDFUL BREAD:
12 'mAND FORGIVE US OUR DEBTS,
'mAS *WE ALSO †HAVE FORGIVEN OUR DEBTORS:
13 'nAND BRING US NOT INTO TEMPTATION,
'nBUT DELIVER US FROM EVIL. ‡'

14 mFor if ye forgive men their trespasses, your Heavenly Father will also forgive *you: 15 mbut if ye do not forgive men‡, neither will your Father forgive *your trespasses.

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Third Example: Fasting. Mt. 6. 16—18.

16 "pBut when ye fast, become not, †as the βhypocrites, of a sad countenance: qfor they δmask their faces, τthat they may be seen of men to fast. Verily I say unto you, They θfully have their reward. 17 pBut *thou, when thou fastest, anoint thy head, and wash thy face, 18 τthat thou mayest not be seen of men to fast, but of thy Father which is in secret: sand thy Father which seeth in secret, shall κrepay thee ‡.

(3) Third Branch of Righteousness: Worldly Goods. *First Caution: Covetousness.* Mt. 6. 19—21. Lk. 12. 33, 34.

19 "tTREASURE not up for yourselves treasures upon earth, uwhere moth and rust consumeth, and where thieves break in and steal: 20 tbut treasure up for yourselves treasures in Heaven, uwhere neither

σd See Note.
ef Lk. 11. 2 ref.
g 3. 2 ref.; 25. 31 ref.
h Ps. 103. 19—22; Mt. 26. 39—42 ref.; Jo. 10. 18 ref.
kτ See Note.
m Vers. 12—15; 18. 21—35; Mk. 11. 25, 26; Lk. 17. 3, 4; Eph. 4. 32; Col. 3. 12, 13. Sirac. 38. 2—5. See Mt. 9. 2 ref.
n See Note.
p Correl. *sorrow, mourning, penitence:* Lev. 16. 29—34, of Day of Atonement; 23. 26—32; Deut. 9. 9—18, of Moses; Judg. 20. 26; 1 Kgs. 19. 8, of Elijah; Ps. 35. 13; 69. 10; Isa. 58. 3—12; 61. 3; Dan. 9. 3; 10. 2, 3; Joel 2. 12—17; Jo. 3. 1—10, of Nineveh; Zech. 7. 4—10; 8. 18, 19: Mt. 4. 2, of Jesus; 6. 16—18; 9. 14—17; Lk. 2. 37; 18. 12; Acts 13. 1—3; 14. 23; 27. 9; 1 Cor. 7. 5 FASTING *and prayer.* Tobit 12. 8.
β Vers. 2 ref.
q 1 Kgs. 20. 38; Job 16. 15; Isa. 61. 3. Talm. ap. Lft. 2. 154 *All the days of his life his face was black with* ASHES *by his fastings.* Shksp. John 4. 1 *He strewed* REPENTANT ASHES *on his head.* See ref. δ.
δ Gr. *aphanizein;* Eng. lit. *cause to vanish, hide away out of sight:* Æl. V.H. 7. 20 *A bragging old man tried to* HIDE *his grey hair* OUT OF SIGHT *with hair-dye: wherefore one said, This fellow cannot speak true; he carrieth lies upon his head.* Cf. Luc. 3. 688 *You dye your head, but not your age: wherefore* DAUB *not your face, to wear a* MASK *and not a* FACE.
τθ Vers. 2 ref.
σκ Vers. 4 ref.
t Lk. 12. 13—21; 16. 1—14 *The Pharisees were lovers of money.* 1 Tim. 6. 6—19; Wisd. 7. 7—14; Sirac. 31. 1—24. See ver. 22 ref.; Mk. 10. 23 ref., *Riches;* Lk. 12. 15 ref., *Covetousness;* 18. 22 ref., *Treasure.*
u Ps. 39. 11; Isa. 50. 9; Jas. 5. 2, 3.

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moth nor rust consumeth, and where thieves do not break in nor steal: 21 for where † thy treasure is, there will thy heart be also.

Second Caution: Niggardliness. Mt. 6. 22, 23. [Lk. 11. 34—36.]

22 "[h]The eye is the candle of the body. [h]If therefore thine eye be [κ]liberal, thy whole body will be bright: 23 [h]but if thine eye be evil, thy whole body will be dark. If therefore the light that is in thee is darkness, how great *is* the darkness!

Third Caution: Anxious Care. Mt. 6. 24—34. Lk. 12. 22—32. [Lk. 16. 13.]

24 "[k]No one can serve two Masters. For either he will hate the one, and love the other: or he will cling to one, and despise the other. [k]Ye cannot serve God and [λ]Mammon. 25 Therefore I say unto you, [m]Be not [μ]careful for your life, what ye shall eat, and what ye shall drink: neither for your body, what ye shall put on. Is not the life more than the food, and the body than the garment? 26 [n]Look upon the birds of the air, that they sow not, neither do they reap, nor gather into barns: [n]yet your Heavenly Father feedeth them. Are not *ye [ν]of much more value than they? 27 And which of you by being [μ]careful can add one single [ξ]cubit unto his stature? 28 And why then are ye [μ]careful for a garment? Mark the lilies of the field, how they grow: they toil not, neither do they spin: 29 and yet I say unto you, [p]Even Solomon in all his glory was not arrayed like one of these [1 Kgs. 10. 1—29]. 30 Now if God so clotheth the grass of the field, which to-day is, and to-morrow is cast into the oven, *will he* not much more *clothe* *you, O ye of little faith? 31 [m]Be not [μ]careful therefore, saying, 'What shall we eat?' or, 'What shall we drink?' or, 'Wherewith shall we be clothed?' 32 For after all these things

[h] Deut. 15. 7—9; 28. 54, 55 *His* EYE *shall be* EVIL, *so that he will not* GIVE. Ps. 145. 16; Prov. 22. 9 *He that hath a* BOUNTIFUL EYE *giveth to the poor.* Ecel. 4. 8; Mt. 20. 15; Mk. 7. 22; Rom. 12. 8; 2 Cor 8. 2; 9. 5—13. Sirac. 14. 8—10 *The envious hath an* EVIL EYE; *and the covetous man's* EYE *is not satisfied.* 31. 13; 35. 10; Tobit 4. 7—9 *When thou* GIVEST *alms, let not thine* EYE *be envious: for so thou* TREASUREST UP FOR THYSELF GOOD TREASURE. Shksp. Hy. V. 4 Prol. *A largess universal like the sun His* LIBERAL EYE *doth give to every one.* See ref. e.

[κ] Gr. *haplous*, cogn.; Lat. *simplex;* Eng. lit. *single, simple*, opp. *double;* fig. of giving, *open, liberal,* opp. *close, envious, covetous:* Lk. 11. 34; Rom. 12. 8, A.V. *simplicity;* 2 Cor. 8. 2 *Riches of* LIBERALITY. 9. 13, A.V. *liberal;* Jas. 1. 5 *God giveth* LIBERALLY. Jos. A. 7. 13 *David commended Araunah for his* LIBERALITY (2 Sam. 24. 18—25).

[k] Gal. 1. 10; Jas. 4. 4. See ref. e.

[λ] Gr. after Syr. *Mamonas* = Gr. *Plutos*, sc. *Money*, as an Idol-God: N.T. only here, and Lk. 16. 9—13.

[m] Vers. 25—34: 1 Kgs. 3. 10—13, of Solomon; Ps. 34. 8—10; 37. 3—5, 25; 55. 22; Mk. 10. 30; Lk. 10. 38—42, of Martha and Mary; Phil. 4. 6, 7; 1 Tim. 4. 8; 1 Pet. 5. 6, 7.

[μ] Gr. *merimnan;* Lat. *curare, sollicitus esse;* cogn. *merimna, cura;* Eng. *be full of care, careful,* by burdening and anxious thought: Ps. 55. 22 *Cast thy* CARE *on the Lord*, A.V. *burden.* Mt. 6. 25—34: 10. 19; 13 22; Lk. 10. 41 *Martha, Thou art* CAREFUL, &c. 21. 34; 1 Cor. 7. 32—34; 12. 25; Phil. 4. 6, 7 BE CAREFUL *for nothing*, &c. 1 Pet. 5. 6, 7 *Casting all your* CARE *on him*, &c. Frag. Com. 4. 451 *To the*

CAREFUL *and sorrowful the nights seem long.*
[n] Job 38. 41; Ps. 145. 15; 147. 9.
[v] 10. 31; 12. 12.
[π] Gr. *pechys;* Lat. *cubitus:* Deut. 3. 11; 1 Sam. 17. 4; Lk. 19. 3. Galen 14. 704 *The* CUBIT *of a man's arm, which is the* UNIT OF MEASURE.
[p] Lk. 12. 27 ref.
[q] 3. 2 ref.; Rom. 14. 17.
[r] 5. 19, 20 ref.

[s] Lk. 18. 11—14, of Pharisee; Rom. 2. 1—29; 14. 3—13; 1 Cor. 4. 3—5; Jas. 2. 12, 13; 4. 11, 12.
[t] Mk. 4. 24, with different application; Lk. 6. 38; Jas. 2. 12, 13.
[β] 6. 2 ref.
[u] Ex. 22. 31; Lev. 22. 10, 14—16; Prov. 9. 7, 8; 23. 9; 1 Cor. 5. 9—13; 2 Th. 3. 6; 2 Pet. 2. 10—22; Rev. 22. 15.
[v] Vers. 7—11; 2 Chr. 7. 12—16; P... 55. 16, 17; Isa. 45. 19; 55. 6, 7; Jer. 29. 12—14 *Ye shall* PRAY *unto me, and* SEEK *me and* FIND *me, when ye* SEARCH *for me with all your heart.* Mt. 6. 5—15; 18. 19, 20; 21. 21, 22; 26. 41; Mk. 11. 24—26; Lk. 11. 1—13; 13. 25; 18. 1—8; Jo. 14. 13, 14; 15. 7, 16; 16. 23, 24; Rom. 8. 26—28; 12. 12; Eph. 6. 18; Phil. 4. 6 *In everything by* PRAYER *let your wants, &c.* Col. 4. 2; 1 Th. 5. 17; 1 Tim. 2. 1—4; Heb. 10. 19—25; Jas. 1. 5—7; 5. 13—18; 1 Jo. 3. 21, 22; 5. 14, 16.—Examples, Gen. 18. 23—33, of Abraham; 24. 12—15; Ex. 32. 11—14, of Moses; Josh. 10. 12—14, of Joshua; 1 Sam. 1. 9—20, of Hannah; 2 Kgs. 19. 14—37, of Hezekiah; 2 Chr. 23. 11—13, of Manasseh; Isa. 38. 1—8, of Hezekiah; Dan. 9. 3—27, of Daniel; Lk. 6. 12, and 22. 41—44, with Heb. 5. 7, of Jesus; Jo. 17. 1—26; Acts 2. 42; 10. 31, of Cornelius; 12. 5—11, of Church; Jas. 5. 17, 18, of Elijah. See Lk. 18. 1 ref., *Importunate Prayer.*

do the Heathen seek: for your Heavenly Father knoweth that ye need all these things. 33 [m]But yet seek ye first [q]the Kingdom of God and [r]his righteousness, [m]and even all these things shall be added unto you. 34 [m]Be not [μ]careful therefore for the morrow: for the morrow shall be [μ]careful for ‡ itself: sufficient for the day *is* the evil thereof. A.D. 28.

VII. 1 "[s]JUDGE not, that ye may not be judged: 2 [t]for with what judgment ye judge, ye shall be judged; and with what measure ye measure, †it shall be measured unto you. 3 And why lookest thou at the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye? 4 Or how shalt thou say to thy brother, 'Let me pull out the mote out of thine eye:' and, behold, the beam *is* in thine own eye? 5 Thou [β]hypocrite, First pull out the beam out of thine own eye, and then shalt thou see clearly to pull out the mote out of thy brother's eye. (4) Fourth Branch of Righteousness: Judgments. *First Caution: Sham Strictness of Private Censure.* Mt. 7. 1—5. Lk. 6. 37, 38, 41, 42. [Mk. 4. 24.]

6 "[u]Give not the holy thing unto the dogs, [u]neither cast your pearls before the swine: lest peradventure they † shall trample them with their feet, and turn again and rend you. *Second Caution: Profane Laxity of Church Discipline.* Mt. 7. 6.

7 "[v]ASK, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8 [v]for every one that asketh, receiveth; and that seeketh, findeth; and to *every one* that knocketh, it shall be opened. 9 Or what man ‡ of you, † whom his son shall ask for bread, will he give him a stone? 10 † Or shall ask for a fish also, will he give him a serpent? 11 [v]If * ye therefore, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Summary of Righteousness: Prayer for Grace, and The Golden Rule. *God's Help for Man's Duty.* Mt. 7. 7—12. Lk. 6. 31; 11. 9—13.

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Heaven give [n]good things unto them that ask him? 12 [p]All things therefore whatsoever ye would that men should do unto you, even so do *ye also unto them: [p]for this is the Law, and the Prophets.

iv. Concluding Admonitions. *First Caution: The Broad Way.* Mt. 7. 13, 14. [Lk. 13. 24.]

13 "[q]ENTER ye in by the narrow gate: for wide *is* the gate, and [s]spacious *is* the way that leadeth to [θ]perdition, and many be they that enter in thereby: 14 [q]for narrow *is* the gate, and straitened *is* the way that leadeth unto life, and few be they that find it.

Second Caution: False-Prophets. Parable of Tree and Fruit. Mt. 7. 15–20. Lk. 6. 43, 44.

15 "‡[r]Beware of False-Prophets, which come unto you in sheep's clothing, [r]but inwardly are plundering wolves. 16 [s]By their fruits ye shall know them. [s]Do they gather † grapes of thorns, or figs of thistles? 17 [s]Even so every good tree bringeth forth good fruits, but the bad tree bringeth forth bad fruits. 18 [s]A good tree cannot bring forth bad fruits, nor a bad tree bring forth good fruits. 19 [s]Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. 20 [s]Therefore by their fruits at least ye shall know them.

Third Caution: Lip-service. Parable of Wise and Foolish Builders. Mt. 7. 21–27. Lk. 6. 46–49. [Lk. 13. 25–27.]

21 "[t]Not every one that saith unto me, 'Lord, Lord,' shall enter into [u]the Kingdom of Heaven; [t]but he that doeth the will of my Father which is in Heaven. 22 Many will say unto me in that day, 'Lord, Lord, [x]Have we not prophesied in *thy name? [x]And in *thy name cast out devils? [x]And in *thy name done many [x]mighty works?' 23 And then will I confess unto them, '[z]I never knew you: [z]depart from me, ye that work iniquity [Ps. 6. 8].' 24 Every one therefore that heareth these sayings of mine, [t]and doeth them, I will liken him unto a wise man, [a]which built his house upon the rock: 25

[n] Parall. *Holy Spirit*, Lk. 11. 13.

[p] 22. 39, 40 ref.; Mk. 12. 31 ref. See Mt. 5. 17 ref.; Lk. 16. 29–31.

[q] 5. 20; 7. 21; 19. 23, 24; Ex. 23. 2; 1 Sam. 12. 23, 24; Ps. 119. 33–35; 143. 8; Prov. 2. 8–20; 3. 17; 13. 15; 14. 12; Isa. 30. 20, 21; Jer. 6. 16; 21. 8; Lk. 13. 23, 24; Jo. 14. 6 *Jesus saith, I am the* WAY. Rev. 22. 14, 15. 2 Esdr. 7. 1–18 *Narrow entrances, full of sorrow and travail, &c.* Ceb. Tab. 15. Max. Tyr. 39. 3. See Mt. 22. 16 ref.; Jo. 14. 6 ref.

[s] Gr. *eurychoros*; Lat. *spatiosus*; Eng. *roomy, spacious*: Ps. 104. 25, A.V. *wide*, of the sea; N.T. here only. Arr. 2. 6 *Plenty of* SPACE *suits a multitude.* Cf. Shksp. Tit. Andr. 1. 20 *The walks are wide and* SPACIOUS. Milt. P. L. 2. 974 *Satan's path lies through Night's* SPACIOUS *empire.* 3. 430 *Here walks the Fiend at large in* SPACIOUS *field.*

[θ] Opp. *salvation*: Phil. 1. 28 ref.

[r] Vers. 15–20; Deut. 13. 1–5; Jer. 23. 9–40; Ezek. 13. 1–16; 22. 23–28; Mic. 3. 5–7; Zeph. 3. 1–7; Mt. 10. 16; 23. 25, of Pharisees; 24. 4, 5, 11, 24; Lk. 6. 26; Jo. 10. 7–15; Acts 20. 28–30; Rom. 16. 17, 18; Gal. 1. 6–8; Eph. 5. 6; Col. 2. 8; 2 Tim. 3. 1–9; 2 Pet. 2. 1–3; 1 Jo. 4. 1–3; Jude 4–19; Rev. 16. 13, 14. See Mt. 23. 25 ref.; 24. 24 ref.

[s] Vers. 16–23; 12. 33–37; Lk. 3. 7–9. See Gal. 5. 19–23 ref.

[t] Vers. 21–23; Hos. 8. 2; Mal. 1. 6; Mt. 5. 20; 12. 50; 21. 28–31; 23. 3; 25. 11, 12; Lk. 3. 7–9; 6. 46–49; 11. 27, 28; 12. 47, 48; 13. 24–27; Jo. 13. 17; 15. 14; Acts 19. 13; Rom. 2. 13–29; Jas. 1. 22–27. Ar. Eth. 1. 3 *The end of doctrine is not knowledge, but practice.*

[u] 3. 2 ref.

[x] Num. 24. 4; Mt. 24.

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[b]and the rain descended, and the floods came, and the winds blew, and fell upon that house, and it fell not: [a]for it was founded upon the rock. 26 And every one that heareth these sayings of mine, [t]and doeth them not, shall be likened unto a foolish man, [a]which built his house upon the sand: 27 [b]and the rain descended, and the floods came, and the winds blew, and struck upon that house, [a]and it fell, and great was the fall of it."

Astonishment at His Teaching. Mt. 7. 28—8. 1. [Mk. 1. 22.] [Lk. 4. 32.]

28 And it came to pass, [c]when Jesus had ended these sayings, [d]the multitudes were astonished at his teaching: 29 [e]for he taught them as one having authority, and not as the [e]Doctors of the Law.

VIII. 1 [f]And when he was come down from the mountain, great multitudes followed him.

The King His Mighty Works. i. His Authority over Human Disease. *Fulfilment of Prophecy.* (1) First Example: Leprosy. Mt. 8. 2—4. Mk. 1. 40—45. Lk. 5. 12—15.

2 [g]AND, behold, there † came unto *him* [g]a leper, [h]and [β]worshipped him, saying, "Lord, If thou wilt, thou canst cleanse me." 3 And ‡ he stretched forth his hand [g]and touched him, saying, "I will: be thou cleansed." [g]And immediately his leprosy was cleansed. 4 And Jesus saith unto him, "[k]See thou tell no one: [g]but go, shew *thyself to the priest, [g]and offer the gift which [m]Moses commanded, for a [δ]witness unto them [Lev. 14. 1—32]."

(2) Second Example: Palsy. *Fellowship of The Gentiles.* Mt. 8. 5—13. Lk. 7. 1—10. [Lk. 13. 28—30.]

5 AND when ‡ he was entered into [n]Capernaum, [p]there came unto him a *Gentile* [θ]Captain, beseeching him, 6 and saying, "Lord, My [κ]man-servant lieth in [q]the house [μ]sick of the palsy, grievously tormented." 7 ‡ He saith unto him, "*I will come and cure him." 8 But the [θ]Captain answered and said, "Lord, I am not worthy that thou shouldest come in under my roof: but only speak †with *thy* word,

24: Mk. 9. 38; Jo. 11. 51; Acts 19. 13—20; 1 Cor. 13. 2; 2 Th. 2. 9—11. See Mt. 15. 22 ref., *Devils;* Lk. 10. 17 ref., *Jesus' Name;* 13. 26 ref.

[κ] Gr. *dynamis;* Lat. *potentia, virtus;* Eng. lit. *power, mighty power, virtue;* and t. t. of result, *mighty works,* as sign, miracle; opp. *faith, wisdom:* Deut. 3. 24; 1 Kgs. 15. 23; Ps. 106. 2; Mt. 11. 20; 13. 54 *This wisdom, and these* MIGHTY POWERS. Mk. 5. 30; Acts 2. 22; 6. 8; 19. 11 *God wrought* MIGHTY WORKS *by the hands of Paul.* Rom. 15. 19; 1 Cor. 11. 28, 29; 2 Cor. 12. 12; Gal. 3. 5; 2 Th. 2. 9; Heb. 2. 4. Cf. Mk. 16. 17 ref., *Miracles;* Acts 2. 19 ref., *Wonders.*

[a] Ps. 5. 5; 6. 8; Mt. 25. 12, 41; 2 Tim. 2. 19. See Lk. 13. 25—27 ref.

[a] 1 Cor. 3. 9—15; 10. 4. See ref. b.

[b] Job 22. 16; Ps. 90. 5; Ezek. 13. 10—16; Mic. 1. 4—6; 1 Cor. 3. 9—15.

[c] 11. 1; 13. 53; 19. 1; 26. 1.

[d] 22. 33; Mk. 1. 22 ref.

[e] 2. 4 ref.; Mk. 1. 22.

[f] 4. 23—5. 1 ref.; Lk. 6. 17.

[g] Ex. 4. 6, 7; Lev. 13. 1—46 *The leper, his clothes shall be rent, and his head bare; and he shall cry, Unclean, unclean, and shall dwell alone without the camp,* &c. 14. 1—32; Num. 5. 1—4; 12. 10—15, of Miriam; 2 Kgs. 5. 1—14, 27, of Naaman and Gehazi; 2 Chr. 26. 19—21, of Uzziah; Lk. 4. 27; 7. 3—11; 17. 12—14. See Lk. 9. 11 ref., *Healing.*

[hβ] Gr. *proscynein;* Lat. *adorare;* Eng. *make obeisance, do homage, worship,* by bowing, kneeling, or falling, in acknowledgment of another's superiority, whether God or man: Gen. 18. 2; 19. 1; 23. 7; 37. 6—10; Ruth 2. 10; 1 Sam. 20. 41; 2 Sam. 9. 8; Dan. 2. 46; Mt. 2. 2, 8; 9. 18; 14. 33; 18. 26; Jo. 9. 38; Acts 10. 25, 26; Rev. 19. 10 *I fell at the Angel's feet to* WORSHIP *him: and he said,* WOR-

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and my [k]man-servant shall be healed. 9 For even *I am a man under authority, having soldiers under myself; and I say to this one, 'Go,' and he goeth; and to another, 'Come,' and he cometh; and to my servant, 'Do this,' and he doeth *it*." 10 But when Jesus heard *it*, he marvelled, and said unto them that followed, "Verily I say unto you, [r]I have not found so great faith, no, not in Israel. 11 But I say unto you, [s]Many shall come from the East and the West, [t]and shall [v]sit down at meat with Abraham and Isaac and Jacob in [t]the Kingdom of Heaven: 12 but the [u]sons of the Kingdom shall be cast out into [v]the outer darkness: [w]*there shall be weeping and gnashing of teeth." 13 [x]And Jesus said unto the [π]Captain, "Go: ‡[y]as thou hast believed, so be it done unto thee." [z]And his [k]man-servant was healed in that very hour.

(3) Third Example: Fever.
Mt. 8. 14, 15.
Mk. 1. 29—31.
Lk. 4. 38, 39.

14 AND when Jesus was come to [a]Peter's house, he saw [b]his wife's Mother lying, and sick of a fever. 15 [c]And he touched her hand, [z]and the fever left her; and she arose, and ministered unto † him.

(4) Fourth Example: Devils. *Fulfilment of Prophecy.*
Mt. 8. 16, 17.
Mk. 1. 32—34.
Lk. 4. 40, 41.

16 AND when it was evening, they brought unto him many that were [d]possessed with devils; [d]and he cast out the spirits with *his* word, [e]and cured all that were ill: 17 [f]that it might be fulfilled which was spoken [σ]by Isaiah the Prophet, saying,

> "[τ]**Himself** [e]**took our infirmities,**
> "[e]**And bare our diseases.**"
>
> [Isa. 53. 4.]

Parenthesis on Following Christ.
Mt. 8. 18—22.
Lk. 8. 22; 9. 57—60.

18 BUT when Jesus saw great multitudes about him, he gave orders to go away to [g]the other side *of the Lake.*

19 And there came one [β]Doctor of the

SHIP *God.* See Lk. 4. 8 ref.
[k] Mk. 5. 43 ref.
[m] 5. 17, 18 ref.; 17. 3 ref.
[δ] Gr. *martyrion*; Lat. *testimonium*; Eng. *witness, testimony*: Gen. 31. 44—52; Josh. 24 27; Mt. 10. 18; 24. 14; Lk. 21. 13; Heb. 3. 5; Jas. 5. 3. Cf. Lk. 24. 48 ref.
[n] 4. 13 ref.
[p] N.B. Not necessarily *in his own person*: 11. 2; Lk. 7. 3, 6. See Mt. 1. 21 ref.; and Note.
[θ] Gr. *hecatontarchos*; Lat. *centurio*; Eng. *Ruler of a Hundred, Captain*: Ex. 18. 21, 22; Num. 31. 54; 1 Sam. 22. 7; Mt. 27. 54; Acts 10. 1; 27. 1; 1 Mac. 3. 55. Jos. B. 5. 12, in series, *Private soldier, Sergeant, Captain, Colonel, General, Cæsar.* Cf. Mk. 6. 21 ref., *Colonel.*
[κ] Gr. *pais*; Lat. *puer*; Fr. *garçon*: Ex. 20. 10; 21. 32; Jer. 34. 9, 10; Lk. 12. 45 *The* MEN-SERVANTS *and maid-servants.*
[q] Lk. 7. 6, 10.
[μ] 4. 24 ref.
[r] Mt. 15. 21—28; Mk. 5. 34 ref., *Saving Faith.*
[s] Eph. 3. 6 ref., *Fellowship of Gentiles.*
[t] Isa. 25. 6; Lk. 13. 28, 29; 14. 12—24; Rev. 19. 7—9. See ref. s; Mt. 3. 2 ref.; Lk. 1. 55 ref.
[v] Mk. 6. 39 ref.
[u] Correl. *heirs*; opp. *aliens, strangers*: 9. 15; 17. 25; 23. 15; Mk. 3. 17; Lk. 10. 6; 16. 8; 20. 34, 35; Jo. 12. 36; Eph. 2. 2; 1 Th. 5. 4—8. Cf. Rom. 11. 1—36.
[w] 22. 13; 25. 30. Cf. Mk. 4. 11 ref.; Jo. 1. 5 ref.; 2 Pet. 2. 17; Jude 13.
[x] 13. 42; 22. 13; 24. 51; 25. 30; Lk. 13. 28.
[xπ] Vers. 5 ref.
[y] Mk. 5. 34 ref.
[z] Lk. 9. 11 ref.
[a] 10. 2 ref.
[b] 1 Cor. 9. 5.
[c] Mk. 3. 10 ref.
[d] 15. 22 ref.
[e] 9. 12 ref.
[f] 2. 15 ref.
[σ] 1. 22 ref. [τ] 1. 21 ref.
[g] Mk. 5. 1; Lk. 5. 1; 8. 22; Jo. 6. 1; 21. 1. See Lk. 5. 1 ref. [β] 2. 4 ref.

Law and said unto him, "[δ]Teacher, [h]I will follow thee whithersoever thou goest away." 20 And Jesus saith unto him, "The foxes have holes, and the birds of the air *have* [θ]dwellings: but the [k]Son of Man hath no where to lay his head." 21 And another of ‡ his disciples said unto him, "[κ]Lord, Give me leave first to go away, and bury my Father." 22 But Jesus saith unto him, "[m]Follow me; [n]and let the dead bury their dead."

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ii. His Authority over The Elements. *The Boat and The Storm.* Mt. 8. 23—27. Mk. 4. 35—41. Lk. 8. 22—25.

23 And when he was gone into [p]the Boat [Mk. 3. 9], his disciples followed him. 24 And, behold, a great tempest arose in the sea, insomuch that the Boat was covered with the waves: but he himself was asleep. 25 And ‡ they came and awoke him, saying, "[κ]Lord, Save: we perish." 26 And he saith unto them, "Why are ye [μ]cowardly, O ye of little faith?" Then he arose, and rebuked the winds and the sea, and there was a great calm. 27 But the men marvelled, saying, "What manner of *man* is this, [q]that even the winds and the sea obey him!"

iii. His Authority over Unclean Spirits. *The Swine and The Precipice.* Mt. 8. 28—9. 1. Mk. 5. 1—20. Lk. 8. 26—39.

28 AND when he was come to the other side, [q]to the country of the Gergesenes, there met him two [ν]possessed with devils, coming out of the graves, exceeding fierce, insomuch that no one could pass by that way. 29 And, behold, they cried out saying, "What have *we to do with thee, ‡ thou [r]Son of God? [s]Art thou come hither to torment us before the time?" 30 Now there was a great way off from them a herd of many swine feeding. 31 And the [ν]devils besought him, saying, "If thou cast us out, †send us into the herd of swine." 32 And he said unto them, "Go." And they came

δ Gr. *didascalos*; Heb. *rabbi* = *great, excellent, elder:* Lat. *doctor*; Eng. *teacher*; term of dignity; opp. *disciple:* 10. 24, 25; 23. 7, 8; Mk. 9. 17, with Mt. 17. 15, parall. *Lord;* Mk. 9. 38, with Lk. 9. 49, parall. *Master;* Lk. 2. 46; Jo. 1. 38 RABBI, *interpreted,* TEACHER. 3. 2; 13. 13, 14 *Ye call me* TEACHER, *and Lord; and so I am.* 20. 16; Acts 13. 1; 1 Cor. 12. 28.

h Lk. 9. 57 ref.

θ Gr. *cata-scenosis,* cogn.; Lat. *habitatio:* Ps. 104. 12; Dan. 4. 12, 13; Mt. 13. 32 *The birds* DWELL *in the branches.* Mk. 4. 32; Lk. 9. 58. Cf. Ps. 84. 3.

k Title of *Christ,* esp. in mouth of Jesus (after Ps. 8. 4—8; Dan. 7. 13): 11. 18, 19; 13. 40, 41; 16. 13—17; 24. 30; 26. 63, 64; Lk. 24. 4—7; Jo. 1. 51; 3. 13, 14; 6. 53, 62; 12. 34 *Who is this* SON OF MAN? Acts 7. 56; Heb. 1. 1—2. 10; Rev. 1. 13; 14. 14. See Mt. 1. 1 ref.; Jo. 1. 14 ref.

κ 14. 28 ref.; Jo. 13. 13 ref.

m 4. 19 ref.

n Lk. 15. 24 ref.; Jo. 5. 25 ref.

p 13. 2; 14. 22; Mk. 3. 9, with Lk. 5. 2, 3.

μ Gr. *deilos,* cogn.; Lat. *timidus;* Eng. *coward;* of dismaying and spirit-breaking fear: opp. *brave:* Deut. 20. 8, A.V. *faint;* 31. 8, A.V. *dismayed;* Josh. 1. 9; 8. 1; 10. 25; Judg. 7. 3; Ps. 27. 1—6, A.V. *afraid;* Isa. 13. 7, 8; N.T. only here, and Mk. 4. 40; Jo. 14. 27; 2 Tim. 1. 7, 8; Rev. 21. 8 *The* COWARDLY *shall have their part in the Lake of Fire.* Ar. Eth. 2. 2, 7 COWARDICE *is one of the extreme vices in respect of fear and courage: it is excess of fear, and defect of courage.*

q See Harm.

ν 15. 22 ref.

r 4. 3 ref.

s Mk. 1. 24; Lk. 8. 31; Jas. 2. 19; 2 Pet. 2. 4; Jude 6; Rev. 20. 1—3.

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out, and went away into the ‡swine: and, behold, the whole herd ‡rushed headlong over the [β]precipice into the sea, and died in the waters. 33 But they that fed *them* fled, and went away into the City, and told all things, and what was *befallen* to the possessed of the devils. 34 And, behold, the whole City came out to †meet Jesus: [γ]and when they saw him, they besought *him* that he would pass from their borders. **IX.** 1 And he went into ‡the Boat, and crossed over, and came to [ζ]his own City.

iv. His Authority of Forgiveness of Human Sin. *The Paralytic and The Teachers.* Mt. 9. 2—8. Mk. 2. 1—12. Lk. 5. 17—26.

2 AND, behold, they brought unto him a *man* [δ]sick of the palsy, lying on a bed. And when Jesus saw [α]their faith, he said unto the [δ]sick of the palsy, "Be of good courage, child: [b]thy sins are forgiven‡." 3 And, behold, certain of the [θ]Doctors of the Law said within themselves, "[c]This *man* blasphemeth." 4 And Jesus, †[d]knowing their thoughts, said, "Wherefore think ‡ye evil in your hearts? 5 For whether is easier, to say, '[b]Thy sins are forgiven'‡; or to say, 'Arise, and walk'? 6 But that ye may know that [e]the Son of Man [b]hath authority on earth to forgive sins," then saith he to the [δ]sick of the palsy, "†Arise, take up thy bed, and go unto thine house." 7 And he arose, and went away unto his house. 8 But when the multitude saw it, they were † afraid, [f]and glorified God, which had given such authority unto men.

(1) *Parenthesis of Call of Sinners. Matthew the Tax-gatherer.* Mt. 9. 9—13. Mk. 2. 13—17. Lk. 5. 27—32. [Mt. 12. 7.]

9 AND as Jesus passed by from thence, he saw a man sitting at the [κ]Toll-Office, called [ε]Matthew: and he saith unto him, "Follow me." And he rose up, and followed him.

10 And it came to pass, as he himself sat at meat in [ε]*Matthew's* house, behold,

[β] Gr. *cremnos*; Lat. *præcipitium*: 2 Chr. 15. 12, A. V. *rock*. Chrys. 7. 175, of Herod's mad and perilous career: *Herod adds murder to murder, rushing on over the* PRECIPICE.

[γ] Deut. 5. 25, 26; 1 Kgs. 17. 18; Lk. 5. 8; Acts 16. 39.

[ζ] That is, *Capernaum*: 4. 13 ref.; Mk. 2. 1. Cf. Lk. 2. 3, 4.

[δ] 4. 24 ref.

[α] Mk. 5. 34 ref.

[b] Ver. 2—8; Ex. 34. 6, 7 *The Lord God, merciful, &c., pardoning iniquity, &c.* Lev. 4. 1—35; 1 Kgs. 8. 30—53; Ps. 32. 1—6 *Blessed is he whose transgression is forgiven, &c.* 86. 5; 103. 1—4; Isa. 43. 25; 55. 1—13; Dan. 9. 9, 24; Mic. 7. 18, 19; Mt. 6. 12-15; 12. 31, 32; 18. 21, 35; 26. 28; Mk. 11. 25, 26; Lk. 7. 40—50; Jo. 20. 23; 2 Cor. 5. 19; Eph. 4. 32; Col. 3. 12, 13; 1 Jo. 1. 7—2. 2, 12. Parall. *Salvation*, Lk. 1. 70—77. By *Repentance*, Lk. 3. 3; 24. 47; Acts 2. 38; 3. 19; 5. 31. By *Confession*, 2 Sam. 12. 13; Ps. 32. 5; Prov. 28. 13; Lk. 15. 17—24, of Prodigal Son: 1 Jo. 1. 9. By *Faith in Christ*, Acts 10. 43; 13. 38, 39; 26. 18. Of *Grace, by Christ's Blood*, Lev. 17. 11; Rom. 5. 8—21; Eph. 1. 7; Col. 1. 14; 1 Tim. 1. 12—17; Heb. 9. 15—10. 18 *Without shedding of blood is no* FORGIVENESS. Cf. Blkst. 4. 397, in Mk. 2. 7 ref. See Mt. 3. 6 ref., *Confession*; Rom. 5. 10 ref., *Atonement*.

[θ] 2. 4 ref.

[c] Lev. 24. 11—16; 2 Sam. 12. 14; 1 Kgs. 21. 10; Isa. 52. 5; Mt. 15. 19; 26. 64—66; Mk. 2. 7; 3. 28—30; Jo. 10. 36; Acts 6. 11—14; 26. 11; 1 Tim. 1. 13; Rev. 13. 1—6; 16. 9—11.

[d] Jo. 2. 24 ref.

[e] 8. 20 ref.

[f] Lk. 17. 15 ref.

[κ] 5. 46 ref.

[ε] 10. 3 ref.

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many [κ]tax-gatherers and [ν]sinners came and sat down with Jesus and his disciples. **11** And when the [ρ]Pharisees saw *it*, they said unto his disciples, "[ϙ]Why eateth your [λ]Teacher with the [κ]tax-gatherers and [ν]sinners?" **12** But ‡ he, when he heard *it*, said ‡, "[ρ]They that are strong have no need of a Physician, but they that are ill. **13** But go ye and learn what *that* meaneth,

'[σ]I will have mercy, and not sacrifice:'

[Hos. 6. 6.]

[τ]for I am not come to call the [μ]righteous, but sinners ‡."

(2) *Parenthesis of Joy and Sorrow, and Incongruity of New and Old.*
Mt. 9. 14—17.
Mk. 2. 18—22.
Lk. 5. 33—39.

14 Then come unto him the disciples of [υ]John, saying, "[ν]Why do *we and the [ρ]Pharisees fast much, but thy disciples fast not?" **15** And Jesus said unto them, "[ω]Can the [χ]sons of the bride-chamber mourn, so long as the [ζ]Bridegroom is with them? [ω]But the days will come when the Bridegroom shall be taken away from them, [ω]and then shall they fast. **16** [α]But no one putteth a patch of a [ν]raw [π]strip of cloth upon an old coat: [α]for that which is put in thereof to fill up, taketh from the coat, and a worse rent is made. **17** Neither, *when they use [σ]leather bottles*, do they put new wine into old [σ]bottles: else the bottles burst, and the wine is spilled, and the bottles ‡ perish: but they put new wine into new bottles, and both are preserved."

v.
His Authority over Death.
Jairus' Daughter. Parenthesis of Issue of Blood.
Mt. 9. 18—26.
Mk. 5. 21—43.
Lk. 8. 40—56.

18 WHILE he spake these things unto them, behold, ‡ one [β]Ruler came [γ]and worshipped him, saying, "My daughter [δ]is just now deceased: [ε]but come and lay thy hand upon her, and she shall live." **19** And Jesus arose, and followed him, and *so did* his disciples.

20 And, behold, [φ]a woman which was diseased with an issue of blood twelve

[ν] Vers. 12, 13 ref.; Lk. 6. 32 ref.
[ρ] 3. 7 ref.
[ϙ] Lk. 15. 1—3 ref.
[λ] 8. 19 ref.
[κ] 8. 17; Ex. 15. 26; 23. 25; Ps. 41. 4 HEAL *my soul, for I have sinned.* 103. 3, 4; 147. 3; Isa. 53. 4, 5; 1 Pet. 2. 24. Max. Tyr. 13 *Man is both body and soul; but, the soul being the more precious, the* DISEASES *of the soul are a worse evil than those of the body.* See Mt. 9. 22 ref., *Save;* Lk. 9. 11 ref., *Healing.*
[σ] 12. 7; Ex. 15. 26; 1 Sam. 15. 22; Ps. 50. 7—23; 51. 15—19; Prov. 21. 3; Isa. 1. 10—17; Jer. 7. 21—26; 11. 1—10; Hos. 6. 6; Mic. 6. 6—16; Mk. 12. 33. See Mt. 23. 23 ref.
[τ] Vers. 10, 11 ref.; Lk. 5. 32; 1 Tim. 1. 15.
[μ] 1. 19 ref.
[υ] Mk. 1. 4 ref.
[ν] 6. 16 ref.; Lk. 18. 11, 12. See Mt. 3. 7 ref., *Pharisees.*
[ω] 22. 2 ref.; Jo. 16. 5—22 *I go away and ye shall be sorrowful.* See Mt. 6. 16 ref., *Fasting;* Jo. 16. 28 ref., *Christ's Departure;* 16. 33 ref., *Tribulation.*
[χ] 8. 12 ref.
[ζ] Lk. 5. 34 ref.
[α] Mk. 2. 21 ref.
[ν] Mk. 2. 21 ref.
[π] Mk. 2. 21 ref.
[σ] Gr. *ascos;* Lat. *uter;* Eng. *hide, skin;* formerly used for *bags* or *bottles;* Josh. 9. 4, 5, 13; Job 32. 19. Plat. 1. 285 *Marsyas was flayed, and his skin made into a* BOTTLE. Artem. 406 *Made the skin into a* BOTTLE: *for* BOTTLES *are made of the skin of dead things.* Shksp. 3 Hy. VI. 2. 5 *Drink out of his* LEATHER BOTTLE. Cf. Eng. *hogshead* of wine.
[β] Mk. 5. 22 ref.; Lk. 14. 1 ref.
[γ] 8. 2 ref.
[δ] See Harm.
[ε] Jo. 11. 21, 22. See Mt. 19. 13 ref.; Mk. 3. 10 ref.
[φ] Lev. 15. 19—30; Mk. 5. 33 ref.

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years, came behind, [g]and touched the [r]fringe of his outer garment: **21** for she said within herself, "[g]If I only touch his outer garment, [h]I shall be [β]saved." **22** But Jesus † turned him about and saw her, and said, "Be of good courage, daughter: [h]thy faith hath [β]saved thee." And the woman was [β]saved from that very hour.

23 And when Jesus was come to the Ruler's house, [k]and saw the pipers, and the multitude [δ]in an uproar, **24** † he said ‡, "Withdraw yourselves: [m]for the damsel is not dead, [m]but sleepeth." And they laughed him to scorn. **25** But when the multitude was put forth, he went in, and laid hold of her hand, [p]and the damsel arose. **26** [q]And this fame went forth into all that land.

vi. Conclusion: Blindness and Dumbness. *Marvel and Blasphemy.* Mt. 9. 27—34.

27 AND as Jesus passed by from thence, [r]there followed him two blind *men*, crying out, and saying, "Have mercy upon us, [s]thou Son of David." **28** And when he was come to the house, the blind *men* came unto him: and Jesus saith unto them, "[t]Believe ye that I can do this?" They say unto him, "Yes, Lord." **29** Then touched he their eyes, saying, "[t]According to your faith, so be it done unto you." **30** [r]And their eyes were opened. And Jesus [θ]vehemently threatened them, saying, "See that no one know it." **31** But they, when they were gone out, noised abroad his fame in all that land.

32 But as they themselves were going out, behold, they brought unto him a dumb ‡ *man*, [κ]possessed with a devil. **33** And when the [κ]devil was cast out, the dumb spake.

[v]And the multitudes marvelled, saying, "It was never so seen in Israel:" **34**

[g] Mk. 3. 10 ref.

[r] Gr. *craspedon*; Heb. *tsitsith*; Lat. *fimbriæ*; Eng. *fringe*: Num. 15. 38—40 *They shall make* FRINGES *in the borders of their outer garments.* N. T. only here, and 14. 36; 23. 5; Mk. 6. 56; Lk. 8. 44.

[hβ] Gr. *sozein*, cogn. *soter* = *saviour*; Lat. *servare*, *salvum facere*; Eng. *save*, lit. and fig.: Jer. 17. 14; Mt. 1. 21; 9. 21, 22; 14. 36; Lk. 7. 50; 18. 41, 42; Jo. 11. 12; Acts 16. 31; 1 Tim. 2. 15; Jas. 5. 15. Phil. J. 1. 187 *Try to* SAVE *those whom vice is destroying, as good Physicians try to* SAVE *their patients.* Aristid. 2. 200 *The business of Physicians is to* SAVE *men.* Cf. Mt. 27. 42 *Jesus* SAVED *others.* See Mt. 1. 21 ref., *Jesus*; 9. 12 ref., *Physician*; Mk. 5. 34 ref., *Saving Faith.*

[k] 2 Chr. 35. 25; Jer. 9. 17, 18; Ezek. 8. 14; Am. 5. 16. Talm. ap. Lft. 2. 172 *The poorest Jew will afford his dead wife two* PIPERS, *and one wailing woman.* See Jo. 11. 19 ref.

[δ] Mk. 5. 38; Acts 17. 5; 20. 10.

[m] Jo. 11. 11—14 ref.

[p] Lk. 7. 15 ref.

[q] Lk. 4. 14.

[r] Lk. 18. 41 ref.

[s] 1. 1 ref.

[t] Mk. 5. 34 ref.

[θ] Gr. *embrimasthai*; Heb. *zaham* = *foam*; Lat. *infremere*; Eng. lit. *snort*, *groan*, *growl*, or *roar*, from violent working of any vehement inward emotion, esp. *anger*, but also *grief*, like Heb. *zahaph*, lit. *foam*, fig. *sad* (Gen. 40. 6; Dan. 1. 10): O.T. only Ps. 38. 3, Aq. V.; Isa. 17. 13, Symm. V.; Lam. 2. 6, A.V. *indignation*; N.T. only here, and Mk. 1. 43; 14. 15; Jo. 11. 33, 38. Sirac. 13. 3 *The rich wrongeth and yet* VEHEMENTLY THREATENETH. See Note.

[κ] 15. 22 ref.

[v] Mk. 1. 22 ref.

but [x]the Pharisees said, "[y]He casteth out the [z]devils by [z]the Prince of the devils."

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The King His First Mission of Apostles.
The Harvest and The Labourers.
Mt. 9. 35—10. 16.
Mk. 6. 6—11.
Lk. 9. 1—5.
[Mk. 6. 34.]
[Lk. 10. 1—12.]

35 [a]AND JESUS went about all the Cities and the villages, [a]teaching in their Synagogues, [a]and preaching the Gospel of the Kingdom, [a]and curing all disease and all sickness‡.

36 [b]But when he saw the multitudes, he was moved with compassion for them, [c]because they were †[λ]worried and cast abroad, [c]as sheep having no shepherd. **37** Then saith he unto his disciples, "[d]The harvest truly *is* plenteous, but the labourers *are* few: **38** pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." **X. 1** And when he had called unto *him* his Twelve disciples, [e]he gave them authority over unclean spirits, so as to cast them out, [f]and to cure all disease and all sickness.

Names of The Twelve Apostles.
Mt. 10. 2—4.
Mk. 3. 16—19.
Lk. 6. 13—16.
Acts 1. 13.

2 Now of the Twelve [ν]Apostles the names are these:

[g]The first, Simon, called [g]Peter,
and [h]Andrew his brother:
[k]James the *son* of Zebedee,
and [k]John his brother:
3 [m]Philip, and [n]Bartholomew:
[p]Thomas, and [q]Matthew the [π]tax-gatherer:
[r]James, the *son* of Alphæus,
and ‡[s]Lebbæus:
4 Simon †the [σ]Zealot,
and [t]Judas Iscariot,
[t]which also betrayed him.

Solemn Charge to The Apostles.
i. General Precepts for Official Duties.

5 [ν]These twelve Jesus sent, when he had charged them, saying;—"[x]Depart ye not into a way of the Gentiles, [x]and into a City of [y]the Samaritans enter ye not: **6** [x]but go ye rather to

[x] 3. 7 ref.
[y] 12. 24—30; Jo. 7. 20 ref.
[z] 12. 24; Jo. 12. 31; 14. 30; 16. 11; Eph. 2. 2.
[a] 4. 23 ref.; Mk. 6. 56 ref.; Lk. 1. 26 ref.
[b] 14. 14; Mk. 6. 34. Cf. Mt. 5. 1.
[c] Num. 27. 17; 1 Kgs. 22. 17; Ezek. 34. 4—8; Zech. 10. 2; Mk. 6. 34; Jo. 10. 10—12. See Mt. 26. 31 ref; Jo. 10. 11, 16 ref.; 21. 15—17 ref.
[λ] Gr. *scyllein;* Lat. *lacerare, laniare;* Eng. *flay, worry;* lit. and fig.: N. T. only here, and Mk. 5. 35; Lk. 7. 6; 8. 49. Shaksp. Rich. III. 4. 4 *That dog that had his teeth before his eyes, To* WORRY *lambs.* See Mt. 7. 15 ref., *Wolves.*
[d] Lk. 10. 2 ref.
[e] 15. 22 ref.; Lk. 10. 19 ref.
[f] 4. 23 ref.; Lk. 9. 11 ref.
[ν] Lk. 6. 13 ref.
[g] 4. 18—20; 16. 16—23; 17. 1; 26. 37, 69—75; Mk. 13. 3, 4; Lk. 5. 1—11; Jo. 1. 41—45; 6. 8; 13. 6—11; 21. 1—19; Acts 2. 14—40; 5. 1—11; 10. 1—48; 12. 1—19; 15. 6—11; Gal. 1. 18; 2. 8—14; 1 Pet. 1. 1; 5. 1—4; 2 Pet. 1. 1, 12—18; 3. 1, 2, 15, 16. See Lk. 22. 8 ref., *Peter and John.*
[h] 4. 18—20; Mk. 13. 3, 4; Jo. 1. 41—45; 6. 8; 12. 22.
[k—t] Mk. 3. 17—19 ref.
[π] 5. 46 ref.
[σ] Mk. 3. 18 ref.
[ν] Vers. 16; Jo. 17. 18 ref.
[x] 15. 24. Cf. Lev. 18. 1—5; Jer. 10. 2; Ezek. 20. 1—32. Contr. Mt. 28. 19 ref., *Universal Commission;* Jo. 4. 21—23, 39—42; Eph. 3. 6 ref., *Fellowship of Gentiles.*
[y] 2 Kgs. 17. 5—41; Ezr. 4. 1—6. 22; Neh. 4. 1—23; Lk. 9. 51—56; 10. 33—37; 17. 11—18; Jo. 4. 4—42; 8. 48; Acts 1. 8; 8. 1—25 SAMARIA *received the Word of God.* 15. 3. Talm. ap. Lft. 3. 275 *Let not the* SAMARITANS *have part in the Resurrection.* See Jo. 4. 4 ref.; 4. 9 ref.; 4. 20 ref.

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Israel and The Gospel.
Mt. 10. 5—16.
Mk. 6. 7—11.
Lk. 9. 1—5.
[Mt. 11. 24.]
[Lk. 10. 1—12, 14.]

'[z]**The lost sheep of the House of Israel:**'
[Jer. 50. 6; Ezek. 34. 1—16.]

7 [a]and as ye go, preach, saying,

'[a]THE KINGDOM OF HEAVEN
'IS AT HAND:'

8 [b]cure the sick; †[c]raise the dead; [d]cleanse the lepers; [e]cast out devils. [f]β Freely ye have received, [β]freely give.

9 "[g]δ Get no gold, nor silver, nor copper, into your [θ]pockets: **10** [g]no [κ]wallet for the journey, [g]nor two [λ]shirts, [g]nor shoes, nor [μ]staff: [h]for the labourer *is* worthy of his food. **11** But into whatsoever City or village ye enter, make enquiry who in it is worthy, and there abide until ye go forth. **12** [k]But as ye enter into the house, salute it: **13** and if indeed the house be worthy, [k]let your peace come upon it; but if it be not worthy, [k]let your peace return to you. **14** And whosoever shall not receive you, nor hear your sayings, as ye go forth ‡without that house or City, [m]shake off the dust ‡from your feet. **15** Verily I say unto you, [n]It shall be more tolerable for the land of [n]Sodom and Gomorrha in the [p]Day of Judgment, than for that City. **16** [q]Behold, *I send you as sheep into the midst of wolves: [r]be ye therefore [ν]wise as serpents, and [π]simple as doves.

ii. Special Counsels and Admonitions: (1) Patience in Persecution.
Mt. 10. 17—25.
Lk. 12. 11, 12.
[Mt. 24. 9—13.]
[Mk. 13. 9—13.]
[Lk. 6. 40; 21. 12—17, 19.]
[Jo. 13. 16.]

17 "But beware of men: [s]for they will deliver you up to Councils, [s]and in their Synagogues will they scourge you; **18** [t]aye, and ye shall be brought before Governors and Kings for my sake, for a witness unto them, and unto the nations. **19** But when they deliver you up, [ν]be not [σ]careful how or what ye shall speak: [ν]for it shall be given you in that very hour what ye shall speak; **20** [x]for it is

[z] Ps. 119. 176; Isa. 53. 6; Jer. 50. 6, 17; Ezek. 34. 1—31; Mt. 10. 6; 15. 24; Lk. 15. 1—32; 19. 9, 10; 1 Pet. 2. 25. See Mt. 26. 3 ref.; Lk. 19. 10 ref.
[a] 3. 2 ref.
[b] Mk. 16. 18 ref.
[c] 11. 5 ref. Cf. 8. 22 ref. See Acts 9. 36—42; 20. 7—12.
[d] 8. 2 ref.; 11. 5 ref.
[e] Mk. 16. 17 ref.
[f] Acts 3. 1—6; 8. 18—23; 1 Cor. 9. 3—18; 2 Cor. 11. 7—10 *I have preached to you the Gospel* FREELY. See Rom. 4. 4, 5; 11. 5, 6 ref.
[β] Gr. *dorean;* Lat. *gratis;* Eng. *a free gift, freely,* without fee or reward: Isa. 52. 3; Jer. 22. 13; 2 Cor. 11. 10; 2 Th. 3. 8, 9; Rev. 21. 6.
[g] 1 Sam. 9. 7, 8; Lk. 3. 11; 22. 35; Acts 8. 18—20. N.B. But *Sandals,* that is, *wooden soles &c.,* were not forbidden: Mk. 6. 9 ref.; Acts 12. 8. See Note.
[δ] Lk. 21. 19 ref.
[θ] Gr. *zona;* Lat. *zona;* Eng. *girdle,* used as a *pocket* for money: Mk. 6. 8. Suet. Vit. 16 *He put on a* GIRDLE *full of gold money.* N. B. Not *purse,* Lk. 10. 4; 22. 35.
[κ] Lk. 9. 3 ref.
[λ] Jo. 19. 23 ref.
[μ] Mk. 6. 8 ref.
[h—m] Lk. 10. 5—11 ref.
[n] Gen. 13. 10—13; 18. 16—19. 29; Lk. 17. 29 ref.
[p] 12. 36 ref.
[q] Vers. 5 ref.; Lk. 10. 3.
[r] Rom. 14. 13; 16. 19 WISE *as to good, and* SIMPLE *as to evil.* 1 Cor. 14. 20; 2 Cor. 6. 3—10; 7. 2; Phil. 2. 14—16; 1 Th. 2. 6—10; 2 Th. 3. 7.
[ν] Eph. 1. 8 ref.
[π] Rom. 16. 19 ref.
[s] Vers. 17—39; 23. 34; 24. 9; Acts 5. 17—41; 6. 9—7. 60. See Jo. 16. 33 ref.
[t] Acts 12. 1—4; 16. 19—39; 25. 6—26. 32; 27. 24; Phil. 1. 12—14; 2 Tim. 4. 16, 17.
[ν] Lk. 21. 14, 15 ref.
[σ] 6. 27 ref.
[x] Mk. 13. 11 ref.

not *ye that speak, but the Spirit of your Father that speaketh in you. 21 But the brother shall deliver up the brother to death, and the Father the child, and the children shall [β]rise in insurrection against the Parents, and put them to death. 22 [d]And ye shall be hated of all *men* for my name's sake. [e]But he that [δ]patiently endureth unto the end, that *man* shall be saved. 23 [f]But when they persecute you in this City, flee ye into the †other: for verily I say unto you, [g]Ye shall not finish the Cities of Israel, [g]until the Son of Man be come. 24 [h]The disciple is not above his Teacher, nor the servant above his Lord. 25 [h]It is enough for the disciple that he become as his Teacher, and the servant as his Lord. [k]If they have †called the Master of the house [θ]Baal-zebul, how much more *will they call* them of his household?

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(2) Fearlessness in Confession.
Mt. 10. 26—33.
Lk. 12. 1—10.
[Mk. 4. 22; 8. 38.]
[Lk. 8. 17; 9. 26; 21. 18.]

26 "[m]Fear them not therefore: for there is nothing covered, that shall not be revealed; and *nothing* secret, that shall not be known. 27 That which I say unto you in the darkness, tell ye in the light: and that which ye hear in the ear, pro-claim ye upon the housetops. 28 [m]And be not afraid of them that kill the body, but are not able to kill the soul: [m]but fear him rather that is able to destroy both soul and body in the [κ]Burning Valley. 29 Are not two sparrows sold for a penny? And even one of them shall not fall on the ground without your Father. 30 [n]But as for *you, even the hairs of your head are all numbered. 31 †[p]Fear not therefore: *ye are of more value than many sparrows. 32 [q]Everyone therefore who shall confess me before

β Gr. *epanistasthai*: Ps. 3. 1, of Absalom.
d Mk. 13. 13 ref.; Jo. 15. 18—21 ref.
e Lk. 21. 19 ref.
δ Gr. *hypomenein*, cogn.; Eng. lit. *abide under*; Ps. 40. 1; Isa. 25. 9; Hab. 2. 3; Rom. 12. 12 PATIENT *in tribulation*. 2 Tim. 2. 12; Heb. 10. 32; Jas. 5. 11; 1 Pet. 2. 20. Sirac. 16. 13. See Rom. 5. 3, 4 ref.
f Acts 8. 1; 9. 23—25; 12. 3—17; 14. 5, 6. Cf. Mt. 2. 13; Jo. 4. 1—3 ref.
g 8. 20 ref.; 24. 3 ref.; Acts 3. 19—26.
h Jo. 13. 13—16 ref.
k Jo. 7. 20 ref.
θ Interp. *Lord of dung* or *filth*, that is, *idolatry*: 12. 24—28; Mk. 3. 22; Lk. 11. 15—20. Cf. Deut. 32. 16, 17; 2 Kgs. 1. 2—6.
m Vers. 26—28; Lk. 12. 4, 5 ref.
κ Gr. *gehenna*; Lat. *gehenna*; after Heb. *gey hinnom*; interp. *Valley of Hinnom*; a valley outside the Holy City, used as BURNING PLACE of carcases and of human sacrifices by fire; fig. of Place of Punishment in Hell (Mt. 11. 23 ref.); opp. *Paradise* (Lk. 23. 43 ref.): Josh. 18. 16; 2 Kgs. 23. 10; Jer. 7 31—33 *Tophet, in* VALLEY OF HINNOM, *where they* BURNED *their children to Moloch*. 19. 2—6; Mt. 5. 22—30, 18. 8, 9, parall. *eternal fire*; 23. 15, 33; Mk. 9. 43—48, parall. *unquenchable fire*; Jas. 3. 6. Targ. Pal. on Gen. 3, *God of old prepared the Garden of Eden for the righteous, and* GEHENNA *for the wicked, wherein are* FIRE *and* BURNING COALS. Cf. Isa. 30. 33; 66. 24; Mt. 13. 42, 50 *Furnace of fire*. Rev. 20. 10, 14, and 21. 8, *Lake of fire*. Cf. Plat. Phæd. 113, with Rep. 614. See Mt. 11. 23 ref.; Mk. 9. 43—48 ref.
n Lk. 12. 7 ref.
p Vers. 26 ref.
q Mk. 8. 38; Lk. 9. 26; 12. 8, 9; Jo. 9. 22; 12. 42

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men, him will *I also confess before my Father which is in Heaven: 33 [q]but whosoever shall deny me before men, him will *I also deny before my Father which is in Heaven.

(3) Severance of Family Ties.
Mt. 10. 34—39.
Lk. 12. 49—53.
[Mt. 16. 24, 25.]
[Mk. 8. 34, 35.]
[Lk. 9. 23, 24; 14. 26, 27; 17. 33.]
[Jo. 12. 25.]

34 "[r]Think not that I am come to send peace on the earth: I am not come to send peace, but a sword: 35 [r]for I am come to [v]divide

'A man against his Father,
'And daughter against her Mother,
'And daughter-in-law against her Mother-in-law;
36 **'And a man's enemies shall be they of his own household.'** [Mic. 7. 6.]

37 [s]He that loveth Father or Mother more than *me, is not worthy of me: and he that loveth son or daughter more than *me, is not worthy of me: 38 [t]and he who taketh not his cross and followeth after me, is not worthy of me. 39 [v]He that findeth his life, shall lose it: and he that loseth his life for my sake, shall find it.

iii. Concluding Authorization. *Reward of Reception.*
Mt. 10. 40—42.
[Mt. 18. 5.]
[Mk. 9. 37, 41.]
[Lk. 9. 48; 10. 16.]
[Jo. 13. 20.]

40 "[w]He that receiveth you, receiveth *me: [w]and he that receiveth *me, receiveth him that sent me. 41 [x]He that receiveth a Prophet in the name of a Prophet, shall receive a Prophet's reward: [x]and he that receiveth a [π]righteous *man* in the name of a righteous *man*, shall receive a righteous *man*'s reward: 42 [y]and whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall not lose his reward."

XI. 1 And it came to pass, when Jesus had made an end of commanding his Twelve disciples, [z]he passed from thence to teach and preach in their Cities.

Many believed in Jesus, but did not CONFESS *him, lest &c.* Rom. 10. 6—10 *With the heart man believeth, and with the mouth* CONFESSION IS MADE *unto salvation.* 2 Tim. 2. 12; Heb. 3. 1 *Jesus the High-Priest of our* CONFESSION. 4. 14; 10. 23; 1 Jo. 2. 22, 23; 4. 1—15; Rev. 3. 5.

[r] Vers. 34—37; Lk. 12. 51 ref.; 14. 26 ref.

[v] Gr. *dichazein;* Lat. *discindere;* Eng. *sunder in two, divide;* opp. *unite:* N.T. here only. Artem. 77, 180 *Whatsoever instrument cuts and* DIVIDES, *is a figure of discord and severance; but that which unites and binds together, is a figure of harmony.*

[s] Vers. 34—37; Lk. 14. 26 ref. Luc. 1. 762 *To gain the blessed City, we must, if need be, shake off Parents and children, &c.,* as cited in Mk. 10. 50 ref.

[t] 16. 24; Mk. 8. 34; Lk. 9. 23; 14. 27; Rom. 6. 6; Gal. 2. 20; 5. 24; 6. 14 *The world is* CRUCIFIED *to me, &c.* Plut. 2. 554 *The criminal carries his own* CROSS *to the place of execution.* Artem. 236 *The* CROSS *is a figure of death, and he that is going to be nailed to it, first carries it.* Cf. Mt. 27. 32, and Jo. 19. 17, of Jesus. See Mt. 27. 22 ref., *Crucifixion.*

[v] 5. 11, 12; 16. 25; Mk. 8. 35—37; Lk. 17. 33; Jo. 12. 25. See Mk. 8. 35 ref.

[w] 18. 5; 25. 40; Mk. 9. 37; Lk. 9. 48; 10. 16; 18. 5; Jo. 12. 44; 13. 20; Gal. 4. 14; 1 Th. 2. 13. See Jo. 8. 42 ref., *Jesus' Mission.*

[x] 1 Kgs. 17. 10; 18. 4; 2 Kgs. 4. 8. See Lk. 14. 12—14 ref., *Recompence.*

[π] 1. 19 ref.

[y] 18. 5, 6; 25. 40; Mk. 9. 37, 41; Phil. 1. 15—18; Heb. 6. 10. See Lk. 14. 12—14 ref., *Recompence.*

[z] 4. 23 ref.

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The King His Evidence of Mighty Works.

Enquiry of John Baptist.
Mt. 11. 2—6.
Lk. 7. 18—23.

2 [a]BUT WHEN John had heard [b]in his prison the works of the [β]Christ, he sent †by his disciples, 3 and said unto him, "Art *thou [c]He that should come, or shall we [δ]expect another?" 4 And Jesus answered and said unto them, "[d]Go and tell John those things which ye do hear and see: 5 [d]The blind receive their sight, and the lame walk; [d]the lepers are cleansed, and the deaf hear; [d]the dead are raised, [d]and the poor have [θ]good tidings preached unto them [Isa. 35. 3—6; 61. 1]. 6 And [κ]blessed is he, [e]whosoever shall not [λ]fall backward into a deadly snare in me."

His Testimony to John Baptist.

Elijah The Forerunner. Fulfilment of Prophecy.
Mt. 11. 7—15.
Lk. 7. 24—30.
[Mt. 17. 10—13.]
[Mk. 1. 2; 9. 11—13.]
[Lk. 7. 27; 16. 16.]

7 BUT as these went, Jesus began to say unto the multitudes concerning [a]John, "[f]What went ye out into the Wilderness to view? [g]A reed shaking with the wind? 8 Nay, but what went ye out to see? A man clothed in soft *raiment?* Behold, they that wear soft *raiment* are in Kings' houses. 9 Nay, but what went ye out to see? [h]A Prophet? [h]Yea, I say unto you, and much more than a Prophet: 10 for this is he concerning whom it is written,

'Behold!
'[k]*I send my messenger before thy face,
'Who shall prepare thy way before thee.'
[Mal. 3. 1.]

11 Verily I say unto you, Among them that are [m]born of women there hath not risen a greater than [a]John the Baptist: [n]and yet he that is least in the Kingdom of Heaven, is greater than he. 12 [p]But from the days of [a]John the Baptist until now, the Kingdom of Heaven suffereth violence, and the violent [μ]take it by force.

[a] Mk. 1. 4 ref. See Note.
[b] 14. 3 ref.
[β] 1. 16 ref.
[c] Title of Christ: Gen. 49. 10; Num. 24. 17; Ps. 118. 26; Hab. 2. 3; Mal. 3. 1; Mt. 3. 11; 21. 9; 23. 39; Lk. 7. 19, 20; Jo. 1. 15, 27; 3. 31; 4. 25; 6. 14; 7. 31, 41, 42; 11. 27; Acts 19. 4; Heb. 10. 37; 1 Jo. 5. 6; Rev. 1. 4—8; 4. 8; 11. 17. See Mt. 1. 16 ref., *Christ*; 24. 3 ref., *Christ's Coming*; Jo. 1. 9 ref.; 1. 49, 50 ref.
[δ] Gr. *prosdocan*; Lat. *exspectare*; Eng. *expect*; correl. *hope, fear*; opp. *have, present, past*: Lk. 1. 21; 8. 40; 21. 26; Acts 3. 5; 12. 11. Phil. J. 1. 603 *When good is come, we have joy; but hope, when it is* EXPECTED: *when evil is come, we have sorrow; but fear, when it is* EXPECTED. Milt. P. L. 12. 378 *That our great* EXPECTATION *should be called The Seed of Woman.*
[d] Isa. 29. 18, 19; 35. 3—6; 42. 7; 61. 1—3, with Lk. 4. 16—21; Jo. 2. 23; 5. 17—36; 10. 25, 37, 38; 15. 10, 11; Jas. 2. 1—6. See Mt. 8. 2 ref., *Leper*; 8. 22 ref., *Dead*; Lk. 7. 15 ref., *Raising the Dead*; 18. 41 ref., *Sight*; Jo. 5. 36 ref., *Jesus' Witness*; 11. 47 ref., *Jesus' Miracles.*
[θ] 4. 23 ref.; Lk. 4. 18.
[κ] 5. 3 ref.
[e] 13. 56, 57; 24. 10; 26. 31—33; Isa. 8. 11—18; Lk. 2. 34; 1 Cor. 1. 23. See Rom. 9. 32, 33 ref..
[λ] 5. 29 ref.
[f] 3. 1—6.
[g] Eph. 4. 14. Luc. 1. 810 *Without stability you will be like a* REED *growing upon a river's bank, that bends to every breeze.*
[h] 14. 5; 21. 26; Lk. 1. 76—79; Jo. 1. 19—23.
[k] Mk. 1. 2 ref.
[m] Job 14. 1; 15. 14.
[n] 5. 19. See 3. 2 ref., *Kingdom*; 18. 1—4 ref., *Greatest.*
[p] 3. 2 ref.; Lk. 16. 16.
[μ] Gr. *harpazein*; Lat. *rapere*; opp. *receive*: Dion. H. 1. 248 *Violence is done, and the Magisterial Offices are* TAKEN BY FORCE, *rather than given.*

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13 [r]For all the Prophets and the Law prophesied until John: 14 and, if ye will receive *it*, [r]he himself is Elijah, which was to come [Mal. 3. 1; 4. 5]. 15 [s]He that hath ears‡, let him hear.

His Reproof of Waywardness of The Generation. *John and Christ.* Mt. 11. 16—19. Lk. 7. 31—35.

16 "But whereunto shall I liken this generation? It is like unto †children sitting in ‡the market-places, †which, calling unto their fellows, 17 say, 'We have piped unto you, [t]and ye have not danced: we have wailed‡, [t]and ye have not mourned.' 18 [u]For John is come neither eating nor drinking, and they say, '[v]He hath a devil:' 19 [w]the Son of Man is come eating and drinking, and they say, '[x]Behold! a glutton and a winebibber, [x]a friend of [θ]tax-gatherers and sinners!' [z]And yet Wisdom is [κ] justified of her children."

His Woes on The Impenitent. *Contempt of Evidence of Mighty Works.* Mt. 11. 20—24. Lk. 10. 13—15. [Mt. 10. 15.] [Mk. 6. 11.] [Lk. 10. 12.]

20 THEN began he to upbraid [a]the Cities wherein the most of his [λ]mighty works had been done, because they had not [μ]repented: 21 "Woe unto thee, [b]Chorazin! Woe unto thee, [c]Bethsaida! For if the [λ]mighty works which have been done in you had been done in [d]Tyre and [d]Sidon, they would have [μ]repented long ago [c]in sackcloth and ashes. 22 Nevertheless I say unto you, [f]It shall be more tolerable for [d]Tyre and [d]Sidon in [f]the Day of Judgment, than for you. 23 And * thou, [g]Capernaum, † [h]Shalt thou be exalted unto Heaven? [h]Nay, thou shalt be brought down unto [ν]Hell:

[r] Mk. 1. 4 ref.; Lk. 16. 16 ref. Contr. Jo. 1. 21—25.

[s] Deut. 29. 4; Ps. 115. 6; Isa. 6. 9, 10; Jer. 5. 21; Ezek. 12. 2; Mt. 13. 9—16, 43; Lk. 14. 35; Rev. 2. 7, 11, 17, 29; 3. 6, 13, 22. Arist. H. A. 1. 11 *The dolphin* HEARS, *but has no* EARS. Dion. Chrys. 1. 298 *Nature adapts the body for its service, feet to go, hands to work, eyes to see,* EARS *to* HEAR.

[t] Gen. 23. 2; Ps. 30. 11; Eccl. 3. 4 *A time to* DANCE, *and a time to* MOURN. Zech. 12. 10—14. Cf. Mt. 9. 14, 15 ref.

[u] 9. 14, 15; Mk. 1. 4 ref.

[v] Jo. 7. 20 ref.

[w] 8. 20 ref.; 9. 10—15; Lk. 5. 29; Jo. 2. 1—10.

[x] Ref. w; Lk. 15. 1, 2 ref.

[θ] 5. 46 ref.

[z] Lk. 7. 29, 30, 35; Rev. 15. 3; 16. 5, 7. For *Wisdom*, see Job 28. 12—28; Prov. 1. 20—33; 3. 13—20; 4. 5—13; 7. 7—9. 12; Lk. 11. 49. Wisd. 9. 1—10. 21; Sirac. 1. 1—28; 24. 1—34.

[κ] Lk. 7. 29 ref.

[a] 9. 35. See 4. 23, 24 ref.; Jo. 11. 47 ref.

[λ] 7. 22 ref.

[μ] Mk. 1. 4 ref.

[b] Lk. 10. 13.

[c] Mk. 6. 45 ref.

[d] Lk. 10. 13 ref.

[e] Isa. 23. 1—18; Jer. 25. 15—33; 47. 4; Ezek. 26. 1—28. 26; Am. 1. 9, 10; Zech. 9. 2—4; Mt. 11. 21, 22; Mk. 3. 8; 7. 24—31; Acts 27. 3.

[f] Vers. 22, 24; 10. 15; 12. 36 ref.

[g] Mt. 4. 13 ref.

[h] Lk. 10. 15 ref.

[ν] Gr. *hades;* Heb. *sheol;* Lat. *orcus, infernum;* Eng. *infernal regions, hell;* the underworld receptacle for *souls* of good and bad after death, as the grave for *bodies*, and containing both *Paradise* (Lk. 23. 43 ref.) and *Burning Valley* (Mt. 10. 28 ref.); correl. *death;* opp. *grave*, and opp. *Heaven:* Gen. 37. 35, A.V. *grave;* Num. 16. 30—33, A.V. *pit;* Job 11. 8 *High as Heaven, deeper than* HELL. Ps. 6. 5; 49. 14, 15; 139. 8, opp. *Heaven;* Prov. 9. 18; 27. 20 HELL *is never full.* Eccl. 9. 10; Cant. 8. 6; Isa. 14. 9—15; 38. 10; Am. 9. 2, opp. *Heaven;* N.T. only Mt. 11. 23; 16. 18; Lk. 10. 15; 16. 22—28, of Dives and Lazarus; Acts 2. 27—51, with Lk. 23. 43, *Christ's* SOUL *was not left in* HELL. 1 Cor. 15. 55; Rev. 1. 18; 6. 8; 20. 13, 14. Jos. B. 2. 8, and 3. 8, *The Sadducees do not believe in the punishments and rewards of* HELL. Plat. Rep. 363, 614 sqq., *The just feast in* HELL, *and the wicked are punished in* HELL. App. Creed, *Jesus Christ descended into* HELL.

for if the [β] mighty works which have been done in thee, had been done in [r]Sodom, it would have remained even to this day. 24 Nevertheless I say unto you, It shall be more tolerable for the land of [r]Sodom in the [δ]day of Judgment than for thee."

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Joyful Acknowledgment of The Ruling Hand of The Father. *The Baffled Wise.* Mt. 11. 25—27. Lk. 10. 21, 22.

25 IN [θ]THAT season Jesus answered and said, "I [κ]thank thee, Father, Lord of Heaven and earth, [s]that thou hast † hid these things from the wise and [λ]understanding, and hast revealed them unto babes: 26 [μ]yea, Father, that so *to do* was thy [ν]good pleasure [Isa. 29. 14].

27 "[t]All things have been delivered up unto me of my Father: and no one [π]discerneth the Son, but the Father; neither [π]discerneth any one the Father, but the Son, and he to whomsoever the Son is willing to reveal *him.*

Refreshing Rest for Weary Souls. Mt. 11. 28—30.

28 "Come ye unto me, all that are [u]toiling, and [u]burdened, and *I will give you rest: 29 [ν]take my yoke upon you, and learn of me; for I am meek, and lowly in heart; and

'[ν]ye shall find rest for your souls:'
[Jer. 6. 16.]

30 [ν]for my yoke *is* easy, and my burden is light."

The Sabbath and Man's Needs. *Pharisaism and Consultation for Christ's Death.* Mt. 12. 1—14. Mk. 2. 23—3. Lk. 6. 1—11.

XII. 1 IN [σ]THAT season Jesus went on the Sabbath through the corn-fields: and his disciples were hungry, and began to pluck the ears of corn, and to eat. 2 But when the [τ]Pharisees saw *it*, they said unto him, "Behold, thy disciples do that which [a]it is not lawful to do upon the Sabbath [Ex. 20. 10]." 3 But he said unto them, "Have ye not read what David did, when he was hungry, and they that were with him: 4 how he went into

β 7. 22 ref.

r 10. 15 ref.

δ 12. 36.

θ Gen. 21. 22; Deut. 3. 23; Judg. 4. 4; Jer. 50. 4; Dan. 12. 1; all A.V. *that time*, but with sense of *season*.

κ Ps. 18. 49, A.V. *give thanks*; 30. 4; 92. 1; 107. 1; Dan. 2. 23. Sirac. 51. 1 *I will* THANK *thee, O Lord and King, and praise thee, O God my Saviour.*

s 16. 17; 1 Cor. 1. 18—31.

λ Deut. 1. 13 *Wise men, and* UNDERSTANDING, *and known.* 1 Cor. 1. 19 ref.

μ Repeating and strengthening particle: 15. 27; Phil. 4. 3; Philem. 20; Rev. 14. 13; 16. 7. Phil. V. A. 4. 13 *He prayed and said, Forget thy wrath: yea, do, O thou to whom I owe my all.*

ν Eph. 1. 5, 9. Phil. 2. 13 *It is God which worketh in you both to will and to do of his* GOOD PLEASURE. 2 Th. 1. 11. Cf. Gal. 1. 15.

t Jo. 3. 35; Heb. 1. 2. See Gen. 24. 36; Lk. 15. 31.

π Gen. 27. 23 *Isaac* DISCERNED *not Jacob, because his hands were hairy.* 38. 25; Ezr. 3. 13; Isa. 61. 9, A.V. *acknowledge.*

u 30; 23. 4; Lk. 11. 46; Acts 15. 10; Gal. 5. 1. Cf. *yoke* and *burden* in verse 30, below.

ν Isa. 28. 12; Jer. 6. 16; Mic. 6. 6—8; Jo. 13. 13—17; 1 Jo. 5. 3. Plat. 3. 354 *God's service is gentle, man's service is hard.*

σ 11. 25 ref.

τ 3. 7 ref.

a Rabbi Maim. *He that reapeth even a straw on the Sabbath is guilty, and even to pluck ears of corn is a kind of reaping.*

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the House of God, and † they did eat the β Hallowed Bread [1 Sam. 21. 6], which it was not lawful for him to eat, neither for them which were with him, but only for the Priests [Lev. 24. 9]? 5 Or have ye not read in the Law, how that on the Sabbath the Priests, in the δ Temple-Courts, profane the Sabbath, and are guiltless [Num. 28. 9, 10]? 6 But I say unto you, † [a] A greater thing than the δ Temple-Courts is here. 7 And if ye had known what *that* meaneth,

'[b] **I will have mercy, and not sacrifice,**'
[Hos. 6. 6.]

ye would not have condemned the guiltless. 8 For the θ Son of Man [c] is Lord ‡ of the Sabbath."

9 And when he was passed from thence, he came into their Synagogue. 10 And, behold, ‡ *there was* a man [d] which had a withered hand. And they asked him, saying, "[e] Is it lawful to cure on the Sabbath?" that they might accuse him. 11 And he said unto them, "What man *is there* of you, who shall have one sheep, and if that fall into a [f] pit on the Sabbath, [f] will he not lay hold on it, and raise *it* up [Deut. 22. 4]? 12 Of how much [κ] more value then is a man than a sheep? Wherefore it is lawful to do well on the Sabbath." 13 Then saith he to the man, "Stretch forth thine hand." And he stretched it forth, and it was restored whole as the other.

14 And the [λ] Pharisees went out, and [μ] took counsel against him, that they might destroy him.

The Broken Reed and Meek Deferring of Christ's Judgment.

15 But Jesus, perceiving *it*, withdrew himself from thence; and many ‡ followed him, and he cured them all; 16 and he rebuked them, that they should not make

β Gr. *Loaves of setting forth*, sc. before God on the Holy Table; Heb. *Loaves of the Face*, sc. of God, as before him on his Table: Ex. 40. 23, A.V. *Shewbread;* 1 Sam. 21. 6; 1 Kgs. 7. 48; 1 Chr. 9. 32. Cf. Ex. 25. 30; 29. 23; Heb. 9. 2. Jos. B. 5. 5 *The Twelve Loaves on the Holy Table symbolized the Zodiac and the twelve months of the year.* Phil. J. 1. 498 *The Twelve Loaves* SET FORTH *on the Holy Table represent the Twelve Tribes.* Æl. N. A. 17. 16 *They send gifts to the birds, and the* SETTING FORTH *of the gifts is intended as a propitiation, that they may not hurt the crops.* Dion. H. 1. 283 *I have seen suppers* SET FORTH *for the gods of Rome on Tables in the Holy Houses.*

δ 21. 12 ref.

[a] Vers. 41, 42; Isa. 9. 6, 7; Hag. 2. 7—9; Mal. 3. 1; Col. 2. 3, 9.

[b] 9. 13 ref.

θ 8. 20 ref.

[c] Jo. 5. 16—18.

[d] 1 Kgs. 13. 4; Zech. 11. 17.

[e] Lk. 13. 14—17; 14. 1—6; Jo. 5. 5—11.

[f] Ex. 21. 33, 34; 23. 5; Deut. 22. 4.

κ 6. 26; 10. 31.

λ 3. 7 ref.

μ 22. 15; 27. 1, 7; 28. 12.

him known: 17 [a]that it might be fulfilled which was spoken [μ]by Isaiah the Prophet, saying,

18 "Behold!
"My servant whom I have chosen,
"My [β]dearly-beloved with whom my soul is well pleased,
"I will [b]put my Spirit upon him,
"And he shall [c]tell of judgment unto the Gentiles:
19 "He shall not strive, nor cry,
"Neither shall any one hear his voice in the main streets:
20 "A [δ]bruised reed [d]he shall not [θ]break,
"And a [e]smouldering wick he shall not quench,
"Until he [d]bring forth judgment for victory,
21 "And the Gentiles hope in his name."
[Isa. 42. 1—4.]

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Fulfilment of Prophecy.
Mt. 12. 15—21.
Mk. 3. 7—12.
Lk. 6. 17—19.

22 THEN was brought unto him *a man* [κ]possessed with a devil, blind and dumb: and he cured him; insomuch that the ‡ dumb *man* spake and saw. 23 And all the multitudes were [λ]amazed, and said, "Is this the [μ]Son of David?" 24 But when the [ν]Pharisees heard *it*, they said, "This *man* casteth not out the [κ]devils, but by [π]Baal-zebul, the [σ]Prince of the devils." 25 But ‡ knowing their thoughts, he said unto them, "Every Kingdom divided against itself suffereth desolation; and every City or house divided against itself shall not stand. 26 And if [τ]Satan cast out Satan, he is divided against himself: how then shall his Kingdom stand? 27 And if *I by [π]Baal-zebul cast out the [κ]devils, by whom do [f]your sons cast them out? Therefore they themselves shall be your judges. 28 But if † by the Spirit of God *I cast out the [κ]devils, then is the

Blasphemy against The Holy Ghost.
Judgment of Idle Words.
Mt. 12. 22—37.
Mk. 3. 20—30.
Lk. 11. 14—23.

[a] 2. 15 ref.
[μ] N.B. "*by*," not "*of*:" 1. 22 ref.
[β] 3. 17 ref.
[b] 3. 17 ref.
[c] Mic. 4. 1—3; Zech. 8. 21—23.
[δ] A kind of *breaking*, esp. by collision and crushing: Ps. 51. 17 *A* BROKEN *spirit, a* BROKEN *and a contrite heart.* Jer. 48. 17 *The strong staff is* BROKEN. Ezek. 29. 6, 7 *A staff of reed: when they took hold on thee, thou* BRAKEST. Cf. Isa. 36. 6 *Thou trustest in the staff of this* BROKEN *reed, whereon if a man lean, it will go into his hand, and pierce it.* Sirac. 35. 18 *The Lord will* BREAK *the sceptre of the unrighteous.* But for possible healing of the "*broken*," see Ps. 147. 3; Ezek. 34. 16.
[d] 23. 32, 33. Gen. 15. 16 *Iniquity not yet full.* Rom. 2. 4, 5; 9. 22; 2 Cor. 10. 6; 1 Th. 2. 16; 2 Pet. 3. 9. Sirac. 35. 18—20 *The Lord will not be slack till he break the sceptre of the unrighteous, and judge the cause of his people.* 2 Mac. 6. 14, 15 *The Lord patiently forbeareth to punish till they be come to the fulness of their sins.*
[θ] Very strong term, lit. and metaph.: Jo. 19. 31—33, of penal leg-breaking. Xen. Œc. 6. 5 *Ignoble crafts mar the body, and* BREAK *the soul.* Cf. Tenny. in Mem. 81. 2 *The* SHATTERED *stalks, Or ruined chrysalis of life.*
[e] Spens. F.Q. 2.10 *True it is, that when the oil is spent, The light goes out, and wick is thrown away.* N.B. *Oil* is symbolical of *Holy Spirit.*
[κ] 15. 22 ref.
[λ] Long. 1. 4 *The marvellous does not lead to persuasion, but to* AMAZEMENT.
[μ] 1. 1 ref.
[ν] 3. 7 ref.
[π] 10. 25 ref.
[σ] 9. 34 ref.
[τ] Heb. *Satan;* Gr. *Diabolus* = *Devil;* Eng. *Adversary,* or *Accuser, Slanderer:* 1 Chr. 21. 1; Job 1. 6—12; Ps. 109. 6; Zech. 3. 1, 2; Lk. 10. 17, 18; Jo. 13. 27; 1 Cor. 7. 5; 1 Th. 3. 5; Jas. 1. 13; 1 Pet. 5. 8; Rev. 12. 9, 10; 20. 1, 2.
[f] Acts 19. 13.

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Kingdom of God β already come upon you. 29 Or how can any one enter into the mighty *man*'s house, and † plunder his goods, except he first bind the mighty *man*, and then plunder his house? 30 He that is not with me is against me; and he that gathereth not with me scattereth. 31 Therefore I say unto you, ᵍAll sin and blasphemy shall be forgiven unto men: ᵍbut blasphemy against the Spirit shall not be forgiven ‡. 32 And whosoever speaketh a word against the ᵟSon of Man, it shall be forgiven him: but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in ᶿthis world, nor in ᶿthat which is to come. 33 Either make the tree good, and its fruit good; or make the tree bad, and its fruit bad: for ʰthe tree is known by its fruit. 34 O ⁱbrood of vipers, How can ye, being evil, speak good? For out of the abundance of the heart the mouth speaketh. 35 The good man out of his good treasure ‡ bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. 36 And I say unto you, ᵏEvery idle word that men shall speak, they shall give an account thereof in the ˣday of Judgment: 37 ᵏfor by thy words thou shalt be justified, and by thy words thou shalt be condemned."

The Evil Generation its Sign of Jonah and Condemnation and Miserable End. Mt. 12. 38—45. Lk. 11. 16, 24—26, 29—32.

38 THEN certain of the ᴬDoctors of the Law and of the ᴬPharisees answered ‡ him, saying, "ᵘTeacher, ˡWe would see a ᵛsign from thee." 39 But he answered and said unto them, "ˡAn evil and ᵀadulterous generation seeketh after a ᵛsign; and there shall no sign be given unto it, but the ᵛsign of Jonah the Prophet. 40 For as

β ALREADY-COME UPON: Dan. 4. 24, 28 COME UPON. 1 Th. 2. 16; Phil. 3. 16, A. V. ALREADY ATTAINED TO. Sext. 722 *As soon as it* COMES UPON (*reaches*) *a certain point, it turns back.* Compare 3. 2; 4. 17; 10. 7 *The Kingdom at hand.*

ᵍ 1 Jo. 5. 16. Contr. Lev. 24. 16; and see Mt. 9. 2 ref.

ᵟ 8. 20 ref.

ᶿ Mk. 10. 30.; Lk. 16. 8; 20. 34, 35; Rom. 12. 2; 1 Cor. 2. 6—8; 2 Cor. 4. 4; Eph. 1. 21; 2. 2, 7; 1 Tim. 6. 17; Heb. 6. 5. Cf. Col. 1. 26; 1 Tim. 4. 8.

ʰ 7. 15—20.

ⁱ 3. 7 ref.

ᵏ Jas. 3. 2—12.

ˣ Mt. 12. 36; Acts 17. 31; Rom. 2. 16; 1 Cor. 4. 5; 2 Cor. 5. 10; Eph. 6. 8; Col. 3. 25; 2 Th. 1. 8—10; 2 Tim. 4. 1. Cf. Eccl. 12. 14; Mt. 25. 31—46; Jo. 5. 27—29; Rom. 2. 5—11; 14. 10; 1 Cor. 4. 3—5; 2 Cor. 5. 10; 2 Th. 1. 6—10; Heb. 10. 25—27. For *the recompense*, see Lk. 14. 14 ref.

ᴬ 2. 4 ref.; 3. 7 ref.

ᵘ 8. 19 ref.

ˡ 16. 1—4.

ᵛ Deut. 13. 1—3; 1 Sam. 10. 2—9; 1 Kg. 13. 3—5; 2 Kg. 20. 8—11; Isa. 7. 10—14; Jo. 2. 11; 4. 48; 6. 30, 31; Acts 2. 19—22; 1 Cor. 1. 22; Heb. 2. 4. Polyb. 3. 112 *Oracles were in every one's mouth, every Temple was full of* SIGNS *and wonders.* Cf. Shks. J. C. 1. 3 *When these prodigies do so conjointly meet, Let not men say, These are their reasons, they are natural.*

ᵀ Ex. 34. 14—16; Deut. 32. 16; Jer. 3. 1—20; Ezek. 6. 9; 16. 1—63; Rev. 17. 1—18.

'Jonah was three days and three nights in the belly of the whale,' [Jon. 2. 1.]

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so shall the β Son of Man be three days and three nights in the heart of the earth.

41 "The men of Nineveh shall rise up in the δ Judgment with this generation, and shall condemn it: for they θ repented at the preaching of Jonah [Jon. 3. 1—10]; and, behold, κ more than Jonah is here. 42 The Queen of the South shall rise in the δ Judgment with this generation, and shall condemn it: for λ she came from the ends of the earth to hear λ the wisdom of Solomon [1 Kg. 10. 1—10]; and, behold, κ more than Solomon is here.

43 "But when the ᵏ unclean spirit is gone out from the man, he goeth through ᵃ dry places, seeking ᵘ rest, and findeth none. 44 Then he saith, 'I will return to my house from whence I came out.' And when he is come, he findeth it empty, ‡ and swept, and ᵛ garnished. 45 ᵐ Then goeth he, and taketh with him seven other spirits more evil than himself, and they enter in, and dwell there: and ᵐ the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation."

Who Be Christ's Mother and Christ's Brethren. Mt. 12. 46—50. Mk. 3. 31—35. Lk. 8. 19—21.

46 WHILE he yet spake to the multitudes, behold, ⁿ his Mother and ⁿ his brethren stood without, seeking to speak unto him. 47 And one said unto him, "Behold, thy Mother and thy brethren stand without, seeking to speak unto thee." 48 And he answered and said unto him that told him, "Who is my Mother? And who are my brethren?" 49 And he stretched forth his hand over his disciples, and said, "ᵒ Behold my Mother and my brethren! 50 For ᵒ whosoever shall do the will of my

β 8. 20 ref.

δ 36 ref.

θ Mk. 1. 4 ref.

ᵏ Verse 6 ref.

λ 1 Kgs. 3. 9—12; 4. 29—34; 10. 23, 24; Prov. 1. 1—6.

κ 15. 22 ref.

λ Gr. *waterless, without water;* of the parched and barren wilderness: Deut. 32. 10 *The waste howling* WILDERNESS. Ps. 63. 1 *My flesh longeth for thee in a dry and thirsty land,* WHERE NO WATER IS. Isa. 43. 19, A.V. *desert.* Ezek. 19. 13 *In the wilderness, in a* DRY *and thirsty ground.* Zeph. 2. 13 *A desolation and* DRY *like a wilderness.* 2 Pet. 2. 17; Jude 12. Cf. Isa. 1. 30.

ᵘ Gen. 8. 9; 1 Chr. 28. 2; Isa. 34. 14; Jer. 45. 3; Lam. 1. 3.

ᵛ 2 Chr. 3. 6 GARNISHED *the house with precious stones for beauty.*

ᵐ Heb. 6. 4—8; 10. 26—31; 2 Pet. 2. 20. Plat. 2. 560 *Virtues being discharged from the soul, there is a restoration of a wild train of vices, of wantonness, of disorder, and shamelessness.*

ⁿ Mt. 12. 46—50; 13. 55—57; Jo. 2. 12 *His Mother and brethren and his disciples.* 6 42; 7. 3—7 *Neither did his brethren believe on him.* Acts 1. 14 *These all* (the eleven Apostles) *with Mary the Mother of Jesus and his brethren.* 1 Cor. 9. 5 *The rest of the Apostles, and the brethren of the Lord, and Cephas.* See also Mt. 13. 55 ref. and note.

ᵒ Jo. 20. 17, 18. Shak. Hy. V. 4. 3 *He to-day that sheds his blood with me, Shall be my brother.*

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Father which is in Heaven, he himself is my brother, and sister, and Mother."

The King His Boat Parables of The Kingdom.

i. The Sower and The Soils.

Mt. 13. 1—9.
Mk. 4. 1—9.
Lk. 8. 4—8.

XIII. 1 ON THAT DAY went Jesus out of the house, and sat by the sea-side. 2 And great multitudes gathered together unto him, insomuch that he went into ‡ [p]a Boat and sat *therein:* and the whole multitude stood on the shore. 3 And he spake many things unto them in [β]parables, saying,

"Behold, the Sower went forth to sow. 4 And as he sowed, some fell by the way-side, and the birds came and devoured them up. 5 Others fell upon the rocky parts, where they had not much earth: and forthwith they sprang up, because they had no depth of earth: 6 and when the sun was risen, they were scorched, and, because they had no root, they withered away. 7 Others fell upon the thorns, and the thorns came up, and choked them. 8 But others fell upon the good ground, and yielded fruit, some a hundred-fold, some sixty-fold, some thirty-fold. 9 [a]He that hath ears ‡, let him hear."

Reason of Parables for The Multitude. Fulfilment of Prophecy.

Mt. 13. 10—17.
Mk. 4. 10—12.
Lk. 8. 9, 10.

10 And his disciples came and said unto him, "[b]Why speakest thou unto them in [β]parables?" 11 He answered and said unto them, "[b]Because unto you it is given to know the [δ]Mysteries of the Kingdom of Heaven, but unto them it is not given. 12 [c]For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. 13 [b]Therefore speak I unto them in [β]parables, because [d]they seeing see not, and hearing

p 8. 23 ref.

β Gr. *parabole;* A. S. *bigspell = byeword;* Eng. *comparison:* 13. 10—13 ref.: 24. 32; Mk. 4. 30, 34; Ps. 78. 2 ‖ Sirac. 1. 25 PARABLES *of knowledge are in the treasures of wisdom* (See Col. 2. 3). 3. 29; 47. 15—17, of Solomon, *The countries marvelled at thee for thy songs, proverbs,* PARABLES, *and interpretations.* Rhet. 1. 418; 3. 106 *Of illustration are three kinds,* PARABLE, *example, and simile: the* PARABLE *is not drawn from historical fact.* See 11 ref.

a 11. 15 ref.

b See ref. δ below.

δ Gr. *Mysteries,* sc. *profound religious secrets,* great or small, hidden under silence or dark representation in act or language: Dan. 2. 47, A. V. *God is a revealer of* SECRETS. Rom. 16. 25; 1 Cor. 2. 6—11; Eph. 3. 3—11; 5. 32; Col. 1. 26, 27; 1 Tim. 3. 16; Rev. 10. 7; Phil. J. 1. 107 *The more perfect and purified mind is initiated in the Great* MYSTERIES, *and, like Moses, seeks not its knowledge of God from creation only, but from the Creator himself.* 2. 658 *It is a law of Cities, not to tell the* MYSTERIES *to any before they be perfectly purified and initiated.* Jambl. P. V. 74 *The disciples of the philosopher Pythagoras kept their chief doctrines as secrets, like divine* MYSTERIES, *and to those outside spake in dark sayings.* Clem. Alex. 2. 89 *The Stoic and Aristotelian philosophers have their secret writings distinct from their common instruction; and those who instituted the heathen* MYSTERIES *concealed their doctrines under fables.* Cf. Artem. 386 *When the Gods speak darkly, their riddles must be interpreted; for it is likely they should mostly speak in dark sayings, forasmuch as they would have us learn nothing without diligent search.*

c 25. 29.

d Phil. J. 2. 59 *As in dreams seeing we see not, and hearing we hear not, and tasting we taste not.*

See Verse 3 ref.

they hear not, neither do they understand: A.D. 28.
14 and there is [e]fulfilled‡ unto them the prophecy of Isaiah, which saith,

'By hearing [e]ye shall hear, and shall not understand;
'And seeing ye shall see, and shall not perceive:
15 **'For this people's heart is waxed gross,**
'And their ears are dull of hearing,
'And their eyes have they closed,
'Lest peradventure they should see with their eyes,
'And hear with their ears,
'And understand with their heart,
'And should [β]return, and I † should heal them.' [Isa. 6. 9, 10.]

16 But as for * you, blessed are your eyes, for they see; and your ears, for they hear:
17 for verily I say unto you, [f]Many Prophets and [δ]righteous *men* have desired to see the things which ye see, and have not seen them; and to hear the things which ye hear, and have not heard them.

Interpretation of The Parable of The Sower.
Mt. 13. 18—23.
Mk. 4. 13—20.
Lk. 8. 11—15.

18 "Hear *ye therefore the [θ]parable of the Sower: 19 When any one heareth the Word of the [κ]Kingdom, and understandeth it not, then cometh the [λ]Evil One, and catcheth away that which was sown in his heart: that is he which received seed by the way-side. 20 But he that received seed on the rocky parts, that is he which heareth the Word, and immediately with joy receiveth it: 21 yet hath he no root in himself, but dureth only for a while, and when tribulation or persecution ariseth because of the Word, immediately he [μ]falleth backward into a deadly snare. 22 He also that received seed among the thorns, that is he which heareth the Word, and the care of ‡the [ν]world, and the deceitfulness of riches, [π]choke up the

[e] Jo. 12. 37—41; Acts 28. 25—28; Rom. 11. 7, 8. Cf. Deut. 32. 15; Ps. 119. 70.

[β] Deut. 30. 2; Ps. 116. 7; Isa. 19. 22; Ezek. 14. 6; Mal. 3. 7; 1 Pet. 2. 25, as also Sirac. 18. 13, of a stray flock RETURNING to the Shepherd.

[f] Heb. 11. 13; 1 Pet. 1. 10—12.
[δ] 1. 19 ref.

[θ] Verse 3 ref.

[κ] 3. 2 ref.

[λ] 13. 19, 38; Eph. 6. 16; 1 Jo. 2. 13, 14; 3. 12; 5. 18, 19.

[μ] 5. 29 ref.
[ν] 12. 32 ref.
[π] Theoph. Caus. Pl. 6. 11 *The trees are* CHOKED UP *and perish, having no passage for the wind.* N.B. *Wind* is symbol of *the Spirit:* cf. Jo. 3. 8.

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Word, and he becometh unfruitful. 23 But he that received seed on ‡good ground, that is he which heareth the Word, and understandeth it: ᵍwhich same heareth fruit, and bringeth forth some a hundredfold, some sixty-fold, some thirty-fold."

ii. The Wheat and The Darnels. Mt. 13. 24—30.

24 ANOTHER ᵝparable put he forth unto them, saying, "The ᵟKingdom of Heaven is likened unto a man which sowed good seed in his field: 25 ʰbut while men slept, his enemy came, and †oversowed ᶿdarnels among the wheat, and went away. 26 But when the blade was sprung up, and brought forth fruit, then appeared the darnels also. 27 So the servants of the Master of the house came and said unto him, 'Lord, Didst thou not sow good seed in thy field? From whence then hath it ᶿdarnels?' 28 He said unto them, 'An enemy hath done this.' The servants say unto him, 'Wilt thou then that we go away and gather them up?' 29 But he saith, 'ᵏNo: lest peradventure, while ye gather up the ᶿdarnels, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, ˡGather ye up first the ᶿdarnels, and bind them in bundles for to burn them, but gather the wheat into my barn.'"

iii. The Mustard Seed. Mt. 13. 31, 32. Mk. 4. 30—32. Lk. 13. 18, 19.

31 ANOTHER ˣparable put he forth unto them, saying, "The ʎKingdom of Heaven is like unto a grain of mustard, which a man took and sowed in his field: 32 which indeed is the least of all seeds, but when it is grown, it is the greatest of herbs, and becometh a tree, insomuch that the birds of the air come and ᵘdwell among the branches thereof."

iv. The Leaven.

33 ANOTHER ˣparable spake he unto

ᵍ Ps. 1. 1; 92. 12—15; Jer. 17. 7, 8: Jo. 15. 8, 16; Phil. 1. 11.

ᵝ Verse 3 ref.

ᵟ 3. 2 ref.

ʰ Isa. 56. 10; Gal. 2. 4; Heb. 12. 15, 16; 1 Pet. 5. 8.

ᶿ Lat. *lolium:* Geop. 198 *Of weeds injurious to crops, the dodder spoils the bean crop, wild oats hurt the barley, and* DARNEL *corrupts the wheat.* Virg. Ec. 5. 36 *No fruitful crops the sickly fields return, And oats and* DARNEL *choke the rising corn.* Plin. N. H. 18. 153 *I reckon* DARNEL *among the diseases of crops, rather than among the pests of the soil itself.* 22. 160 *Yet the very pests of crops, yea, even the* DARNEL, *have their uses.* Cf. 1 Cor. 11. 19 *There must be heresies and sects among you, that they which are approved may be made manifest.*

ᵏ 1 Cor. 4. 5.¶

ˡ 25. 41; Ps. 58. 10, 11; Mal. 3. 17—4. 3.

ˣ Verse 3 ref.

ʎ 3. 2 ref.

ᵘ 8. 20 ref.

them: "The β Kingdom of Heaven is like unto δ leaven, which a woman took and hid in ε three measures of flour, until the whole was leavened."

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Mt. 13. 33.
Lk. 13. 20, 21.

34 All these things spake Jesus unto the multitude in θ parables, and without a parable spake † he nothing unto them: 35 h that it might be fulfilled which was spoken κ by the Prophet, saying,

Fulfilment of Prophecy.
Mt. 13. 34, 35.

"I will open my mouth in θ parables,
"I will utter ι things which have been kept secret from the foundation ‡ *of the world.*" [Ps. 78. 2.]

36 THEN ‡ he left the multitudes, and came to the house. And his disciples came unto him, saying, "† Explain unto us the θ parable of the λ Darnels of the Field." 37 And he answered and said ‡,

Interpretation of The Wheat and The Darnels.
Mt. 13. 36—43.
[Mk. 4. 33, 34.]

"He that soweth the good seed is the μ Son of Man: 38 the field is the world: the good seed, these are the ν sons of the β Kingdom; but the darnels are the sons of the π Evil One: 39 the enemy that sowed them is the σ Devil: the harvest is the τ end of ‡ the world, and k the reapers are Angels. 40 As therefore the darnels are gathered up, and burned in the fire, so shall it be in the τ end of ‡ the world. 41 The μ Son of Man shall send his Angels, and they shall gather up out of his Kingdom l all β deadly snares, and them which do iniquity, 42 and shall cast them into the δ furnace of fire: * there m shall be weeping and gnashing of teeth. 43 n Then shall the righteous θ shine forth as the sun in the κ Kingdom of their Father [Dan. 12. 3]."

v.
The Hid Treasure.
Mt. 13. 44.

"o HE THAT hath ears ‡, let him hear: 44 ‡ The κ Kingdom of Heaven is like unto p treasure hid in λ the field: which p when a man hath found, he hideth *it*, and

β 3. 2 ref.

δ 16. 11, 12; Ex. 12. 15—20; Lev. 2. 11; Lk. 12. 1; 1 Cor. 5. 6—8.

ε Gen. 18. 6; 1 Cor. 5. 6; Gal. 5. 9,

θ Verse 3 ref.

h 2. 15 ref.

κ 1. 22 ref.

ι Rom. 16. 25; Eph. 3. 9.

λ Verse 25 ref.

μ 8. 20 ref.

ν 8. 12 ref.

π Verse 19 ref.

σ 12. 26 ref. on *Satan.*

τ Ex. 23. 16, of end of year; Deut. 11. 12; Dan. 9. 27, A.V. *consummation.* 12. 4; Mt. 13. 39, 49; 24. 3; 28. 20; Heb. 9. 26. Sirac. 33. 23 *In the day of the* END *of the days of thy life, distribute thine inheritance.* Diod. S. 1. 64 *He began the work, but died before it had an* END.

k Rev. 14. 14—19.

l Ps. 141. 9.

β 5. 29 ref.

δ Ezek. 22. 20; Dan. 3. 6; Rev. 9. 2. See Mt. 10. 28 ref.

m 8. 12 ref.

n 1 Cor. 15. 41, 42. Wisd. 3. 1—7 *The souls of the righteous are in the hands of God . . . and in the time of their visitation they shall shine.*

θ Luc. 2. 74 *Thick darkness came on, but after a long time, the sun suddenly* SHONE FORTH. Anthol. 12. 59 *As the sun* SHINING FORTH *quenches the stars.*

κ 3. 2 ref.

o 11. 15 ref.

λ 24. 18, 40; Lk. 12. 28.

p Deut. 33. 19; Job 3. 21; Prov. 2. 4. Jos. B. 7. 5 *Much of the great wealth of Jerusalem was found in its ruins; the Romans dug up much gold and silver and precious treasure which, in regard of the chances of war, had been buried in the earth.* Artem. 239 *Treasure is not found without digging.*

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for joy thereof goeth, and selleth all that he hath, and buyeth that field."

vi. The One Pearl of Great Price. Mt. 13. 45, 46.

45 AGAIN: "The [β] Kingdom of Heaven is like unto a man *which was* a merchant seeking [p] goodly pearls: **46** † but when he had found [p] one very precious pearl, he went away, and sold all that he had, and bought *it*."

vii. The Sweep-Net. Mt. 13. 47, 48.

47 AGAIN: "The [β] Kingdom of Heaven is like unto a sweep-net, that was cast into the sea, and gathered of every kind: **48** which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad [δ] away.

Interpretation of The Sweep-Net. Mt. 13. 49, 50. [Mk. 4. 33, 34.]

49 "So shall it be in the [θ] end of the world: the Angels shall come forth, and [κ] separate the wicked from [λ] among the righteous, **50** and shall cast them into the [μ] furnace of fire: *there [ϙ] shall be weeping and gnashing of teeth.

The Law and The Gospel. *Treasure New and Old.* Mt. 13. 51, 52.

51 ‡ "Have ye understood all these things?" They say unto him, "Yes ‡." **52** And he saith unto them, "Therefore every [ν] Doctor of the Law that is become [π] a disciple ‡ of the [β] Kingdom of Heaven, is like unto a man *which is* a Master of a house, which bringeth forth out of his treasure things new and old."

Unbelief of Nazareth. *The Prophet in His Own Country.* Mt. 13. 53—58. Mk. 6. 1—6. Lk. 4. 16—30.

53 AND it came to pass, when Jesus had [ρ] made an end of these [σ] parables, he [s] removed from thence.

54 And he came to his own [τ] Country *of Nazareth* [2. 23], and taught them in their Synagogue; insomuch that they were astonished, and said, "Whence hath this *man* this wisdom, and these [β] mighty powers? **55** [υ] Is not this the carpenter's son? Is not [υ] his Mother called Mary? And [υ] his brethren, [ν] James, and † Joseph, and Simon, and [χ] Jude? **56** And his

β 3. 2 ref.

p Job 28. 18; Prov. 3. 15. Plat. 1. 69 *True virtue is that which is in company with Wisdom, and Wisdom is as the one right coin, for which all must be bartered.* See Mt. 11. 19 ref.

δ Gr. *without*: 5. 13; Lk. 13. 25, 28.

θ Verse 39 ref.

κ 25. 32.

λ Verse 25.

μ Verse 42 ref.

ϙ 8. 12 ref.

ν 2. 4 ref.

π 27. 57, of Joseph of Arimathea; 28. 19. Pseudo-Bas. 2. 625 *He that commits sin cannot become the servant, much less the disciple, of the Lord.*

ρ 7. 28 ref.

σ Verse 3 ref.

s 19. 1. See 4. 13.

τ Heb. 11. 14. 2 Mac. 13. 14 *Fight for their laws, their Temple, their City, and their* COUNTRY. Dion. Ch. 2. 238 *Lovers of their* COUNTRY. N. B. Not *his own City*, which up to lately was *Capernaum*. See 4. 13; 9. 1.

υ 7. 22 ref.

υ 12. 46 ref.

ν N.B. Not to be confounded with *James son of Alphæus* (10. 3 ref.): Acts 12. 17; 15. 13; 21. 18; 1 Cor. 15. 7; Gal. 1. 19; 2. 9, 12; Jas. 1. 1; Jude 1. Jos. A. 20. 9 *The High-Priest delivered James, the brother of Jesus which is called Christ, to be stoned.* Apud Euseb. H. E. 2. 23 *James the brother of the Lord, for his exceeding righteousness called of the Jews "James the righteous," and to whom all gave heed, him did the Doctors of the Law and the Pharisees cast down from the parapet of the Temple, and stone him.* See refs. and Note on Mt. 10. 3.

χ N.B. Not to be confounded with the Apostle *Jude:* Jude 1. See Note on Mt. 10. 3.

sisters, are they not all with us? Whence then hath this *man* all these things?" **57** And they [δ]fell backward into a deadly snare in him. But Jesus said unto them, "[γ]A Prophet is not without honour, save in his own [θ]Country, and in his own home." **58** And he did not many [κ]mighty works there, because of their unbelief.

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Jesus' Fame at the Royal Court. *Opinion of Herod Antipas.* Mt. 14. 1, 2. Mk. 6. 14—16. Lk. 9. 7—9.

XIV. **1** IN [λ]THAT season [a]Herod the [μ]Prince heard of the fame of Jesus. **2** And he said unto his servants, "This is [b]John the Baptist: he [b]himself is risen from the dead, and therefore do the [ν]mighty powers [π]work in him."

Parenthesis of Imprisonment of John Baptist. Mt. 14. 3—5. Mk. 6. 17—20. Lk. 3. 19, 20.

3 For [a]Herod had laid hold on [b]John, and bound him, and put him in the prison, because of [c]Herodias his brother [a]Philip's wife: **4** for John said unto him, "It is not lawful for thee to have her [Lev. 18. 16; 20. 21]." **5** And [c]when he would have killed him, he feared the multitude, because [d]they held him as a Prophet.

Murder of John Baptist. Mt. 14. 6—12. Mk. 6. 21—29.

6 But when [a]Herod's birthday was †come, the daughter of [c]Herodias danced in the midst, and pleased Herod. **7** Wherefore he promised her with an oath to give *her* whatsoever she should ask. **8** And she, when she was prompted of her Mother, saith, "Give me here on a dish the head of [b]John the Baptist." **9** And [c]the King was sorry, yet for his oath's sake, and their sake that sat at meat with him, he ordered *it* to be given: **10** and [c]he sent, and beheaded [b]John in the prison. **11** And his head was brought on a dish, and given to the damsel: and she brought *it* to her Mother. **12** And his disciples

δ 5. 29 ref.
γ Jo. 4. 44.
θ Verse 54 ref.
κ 7. 22 ref.
λ 11. 25 ref.
a Sc. Herod Antipas: Mk. 8. 15, with Mt. 16. 6; Lk. 3. 1, 19; 23. 7—12. Jos. A. 17. 8, 11 *King Herod the Great by his Will made his son Antipas Prince of Galilee and Peræa; his son Philip, Prince of Trachonitis, &c.; but granted the Kingdom to Archelaus, whom he made King, and to whom the soldiers swore allegiance as King; but Cæsar did not confirm the title.*
μ Gr. *Tetrarch* = *Governor of a fourth part*: Lk. 3. 1, 19. Strab. 12. 5 *Dividing the whole territory into four portions, they called each a* TETRARCHY, *and each of the four Governors a* TETRARCH. Cf. ref. a.
b Mk. vi. 15 *Others said it was Elijah; and others, one of the Prophets.* Mt. 3. 4 ref.
ν 7. 22 ref. Porph. Abst. 1. 30 *The* MIGHTY POWERS *of the soul that* WORK *by the body.* Jamb. Myst. 10. 3 *This* MIGHTY POWER *of conjecturing the future* WORKS *plainly.*
π Gal. 3. 5; Phil. 2. 13; Eph. 2. 2. Ar. Eth. M. 2. 6. 15 *In sleep their knowledge does not* WORK. Phil. J. 2. 282 *He condemns the idle, bidding them* WORK.
c Jos. A. 18. 5 *Herod the Prince married the daughter of Aretas, King of Petræa, but staying as guest at his half-brother Philip's house, he fell in love with his wife Herodias, and married her... Thereupon Aretas made war on Herod and destroyed his army, which many Jews held to be a judgment on him for the murder of John the Baptist: for Herod fearing lest John's popularity should lead to a revolt, imprisoned him in the fortress of Machærus, which was on the confines of the dominions of Aretas and Herod, and then put him to death.*
d 21. 26.

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went and took up his †corpse, and buried †him, and came and told Jesus.

Plenteous Bread for Hungry Souls. i. The Five Loaves of The Five Thousand. Mt. 14. 13—21. Mk. 6. 31—44. Lk. 9. 10—17. Jo. 6. 1—14.

13 BUT when Jesus heard *it*, [c]he withdrew himself from thence by Boat into a desert place privately. And when the multitudes heard *thereof*, they followed him by land from the Cities. 14 And when ‡he was come out [d]*of the Boat*, he saw a great multitude, and was moved with compassion toward them, and cured their sick.

15 And when it was [e]*the early* evening, his disciples came unto him, saying, "This is a desert place, and the [κ]hour is already past: send the multitudes away, that they may go away to the villages, and buy themselves [λ]meat." 16 [f]But Jesus said unto them, "They have no need to go away: give *ye them to eat." 17 And they say unto him, "[f]We have nothing here but five loaves of bread, and two fishes." 18 He said, "Bring me them hither." 19 [f]And when he had ordered the multitudes to [μ]sit down for meat upon the grass, he took the five loaves of bread, and the two fishes, and looking up to Heaven he blessed, and [f]brake, and gave the loaves of bread to the disciples, and the disciples to the multitudes. 20 [f]And they did all eat, and were filled: [f]and they took up the [ν]overplus of the fragments, twelve [π]baskets full. 21 And they that had eaten were about five thousand men, beside women and children.

Boisterous Rage of a Contrary World. *Firm Christ and Sinking Peter.* Mt. 14. 22—36. Mk. 6. 45—56. Jo. 6. 15—21.

22 AND straightway ‡he constrained his disciples to go into the Boat, and to go before him unto the other side, while he sent the multitudes away. 23 And when he had sent the multitudes away, he went up into the mountain privately

[c] 10. 23; 12. 15; Acts 8. 1; 9. 25.

[d] 8. 23 ref.

[e] Lk. 9. 12 ref. *The day began to decline*, sc. about 3 P. M. For the *second* evening, sc. after 6 P.M., see verse 23; Mk. 1. 32. And cf. Ex. 12. 6; 30. 8; Num. 9. 3, A. V. marg. *between the two evenings:* albeit the evenings may then have been reckoned differently.

[κ] Lk. 14. 17; 22. 14.

[λ] Mk. 7. 19; Lk. 3. 11; Jo. 4. 31—34; 1 Cor. 6. 13; Heb. 9. 10; 13. 9. Cf. Jo. 6. 27, 55; Rom. 14. 17.

[f] 15. 32—38; 26. 26—28; Lk. 24. 30—35; Jo. 6. 26—63; Acts 2. 42; 27. 35; 1 Cor. 10. 16, 17; 11. 23—26; 1 Tim. 4. 3—5. Cf. Ex. 16. 1—36; 1 Sam. 9. 13; 2 Kgs. 4. 42—44; Ps. 78. 15—29.

[μ] 8. 11; Lk. 12. 37.

[ν] Mk. 12. 44 *The rich, of their* OVERPLUS; *the poor widow, of her want.* Bibl. 1551, on Mt. 25 *Though works of faith be never so copious, yet have we no* OVERPLUS *to distribute to other.* P. B. Rubr. 25th Sund. after Trin.: *If there be fewer Sundays than Services, the* OVERPLUS *of Services may be omitted.* South Serm. 2. 2 *If joys overflow, treasure up the* OVERPLUS. Cf. Lev. 25. 27, A. V. *Let him restore the* OVERPLUS.

[π] Gr. *cophin:* 16. 9; 2 Kg. 10. 7; Ps. 81. 6, of the labourers' BASKETS at the brick-kilns. Jos. B. 3. 5 *The Roman soldier on march is like a beast of burden; for he carries spear and shield, axe and sickle, saw and* BASKET, *and three days' rations.* Artem. 181. 10 *As to husbandry,* BASKETS *are the mark of servants.* Juv. 3. 14 *Jews whose sorry furniture is* BASKET *and bed of hay.* N.B. Cf. 15. 37, where is a different utensil.

to pray. And when it was ε*the late* evening, he was there alone: **24** but the Boat was already in the midst of the sea, πtormented of the waves; for the wind was contrary. **25** And in the fourth σwatch of the night, he † came unto them walking on the sea. **26** And when the disciples saw him walking on the sea, they were troubled, saying, "It is a ghost;" and they cried out for fear. **27** But straightway Jesus spake unto them, saying, "Be of good courage: it is *I; fear not." **28** And Peter answered and said unto him, "τLord, If it be *thou, order me to come unto thee on the waters." **29** And he said, "Come." And when Peter was come down from the Boat, he walked on the waters, †and came unto Jesus. **30** But when he saw the wind boisterous, he was afraid, and ηbeginning to βsink, he cried out, saying, "τLord, Save me." [Ps. 69. 1—3]. **31** And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, "O thou of little faith, Wherefore didst thou doubt?" **32** And when they were †gone up into the Boat, the wind δabated. **33** And they that were in the Boat came and worshipped him, saying, "Thou art θindeed the κSon of God." **34** And when they were crossed over, they came λto land ‡in ιGennesaret.

35 And the men of that place knew him again, and sent forth into all that region round about, and brought unto him all that were ill; **36** and besought him that they might only touch the μfringe of his outer

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ε Verse 15 ref.

π Mk. 6. 48 *He saw them* TORMENTED *in rowing.* Sext. 753 *Those who bear heavy burdens, or* ROW HEAVY BOATS, *or do any other very laborious work, cheer one another on, to draw off attention from the* TORMENT *of their work.* R. Brunne 148 *Into the Seavf Spain were the mariners driven in a* TORMENT.

σ Between 3 A.M. and 6 A.M. in the morning. For WATCH, see Lam. 2. 19, first watch; Judg. 7. 19, second watch; Ex. 14. 24, morning or last watch; Mt. 24. 43; Lk. 12. 38. For the names of the WATCHES, see Mk. 13. 35, with Mt. 24. 43. App. 2. 469 *Served as body-guard and watch by night, and neither left their post nor watch.* Polyb. 4. 4 *Burnt large watch-fires during the first watch, smaller during the second, and very small during the third watch.* Jerom. Ep. 140 *The Romans divide the night from sunset to sunrise into* FOUR WATCHES, *of three hours each.* See also 27. 65 ref.

τ 16. 22; 18. 21; 21. 30; 26. 22; Lk. 6. 46; 11. 1; Jo. 13. 13—16 *Ye call me* LORD, *and say well, for so I am.* 20. 2, 18, 28. 1 Pet. 3. 6 *Sarah obeyed Abraham calling him* LORD.

η Ps. 69. 1—3, 14, 15; 124. 1—5 *Save me, O God, for the waters are come in, &c.*

β 18. 6 ref.

δ Gen. 8. 1, A.V. *assuaged*, of water. Num. 11. 2, A.V. *was quenched*, of fire. 16. 48, A.V. *was stayed*, of plague. Phil. J. 1. 690 'ABATED' *is not 'ceased:' for 'ceasing' of evil implies perfection of good, whereas 'lessening' only implies improvement.*

θ 26. 73; 27. 54; Jo. 1. 48; 4. 42; 6. 14, 55; 8. 31; 1 Th. 2. 13. Parallel with *Verily*, Mk. 9. 1 with Lk. 9. 27.

κ 4. 3 ref.

λ Lk. 5. 11; 8. 27; Acts 27. 43, 44.

ι By interpretation, *The King's Garden*: 4. 13 ref.; Lk. 5. 1 ref. Cf. Ps. 107. 23—31 *They be at rest, and he bringeth them unto the haven where they would be.*

μ 9. 20 ref.

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God's Word and Man's Tradition. *Pollutions and Blind Guides.* Mt. 15. 1—20. Mk. 7. 1—23.

garment: and as many as touched were [μ]perfectly saved.

XV. 1 THEN come to Jesus from Jerusalem †[β]Pharisees and [δ]Doctors of the Law, saying, 2 "Why do thy disciples transgress the [θ]Tradition of the Elders? For they wash not their hands when they eat bread." 3 But he answered and said unto them, "Why do *ye also transgress the Commandment of God for the sake of your [θ]Tradition? 4 For God ‡said,

'[h]Honour thy Father and thy Mother:'
[Ex. 20. 12.]

and,

'He that curseth Father or Mother,
'Let him [κ]surely die.'
[Ex. 21. 17.]

5 But *ye say, 'Whosoever shall say unto his Father or his Mother, *It shall be a* [λ]*holy* gift, whatsoever thou shalt be profited of me; 6 ‡he shall not honour his Father or his Mother.' Ye have even [μ]annulled the †Word of God for the sake of your [θ]Tradition! 7 Ye [π]hypocrites, Well hath Isaiah prophesied of you saying,

8 'This People ‡honoureth me with their lips,
'But their heart is far off from me:
9 'But in vain do they worship me,
'Teaching [ι]doctrines *that are* the commandments of men.'"
[Isa. 29. 13.]

10 And he called the multitude, and said unto them, "Hear, and understand: 11 Not that which goeth into the mouth [σ]polluteth the man; but that which cometh out of the mouth, that [σ]polluteth the man."

12 Then came his disciples, and †say unto him, "Knowest thou that the [β]Phari-

μ PERFECTLY-SAVED: cf. 9. 22 ref.; Heb. 7. 25 *Jesus is able to save to the uttermost.*
β 3. 7 ref.
δ 2. 4 ref.

θ Mk. 7. 4; Gal. 1. 14; Col. 2. 8; 2 Th. 2. 15. Phil. J. 2. 361 *Customs are unwritten laws, and children ought to inherit from Parents the customs of their Fathers, and not despise* TRADITION, *merely because it is unwritten.* See also 3. 7 ref.

h Sirac. 3. 1—16 *Honour thy Father and Mother both in word and deed, &c. &c.* Ar. Eth. 9. 2 *We should succour our Parents with maintenance as their debtors, and give them due honour.* 8. 11 *Parents are not only loved as friends, but honoured as superiors.*
κ Gen. 2. 17; Ex. 19. 12.
λ 27. 6 ref.

μ Gal. 3. 17.

π 6. 2 ref.

ι Col. 2. 20—22 *After the commandments and doctrines of men.* 1 Tim. 4. 1.

σ Gr. *maketh-common:* Acts 10. 14, 15; 21. 28; Rom. 14. 14; Heb. 9. 13; 10. 29. Jos. Mac. 7 *Thou hast not defiled thy holy teeth nor* POLLUTED *thy belly by eating abominable meats.* Cf. Ezek. 4. 9—14; Hos. 9. 3, 4.
β 3. 7 ref.

sees [δ]fell backward into a deadly snare [h]when they heard that saying?" 13 But he answered and said, "Every planting which my Heavenly Father hath not planted, shall be rooted up. 14 Let them alone: [k]they be blind guides of the blind: and if a blind *man* lead a blind *man*, both shall fall into a pit."

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15 And Peter answered and said unto him, "Expound unto us † the [θ]parable." 16 And ‡ he said, "Are *ye also yet without understanding? 17 Do ye not ‡perceive that everything that goeth into the mouth passeth into the belly, and is cast out into the draught? 18 But [l]the things that come out of the mouth proceed out of the heart, and these pollute the man. 19 For [l]out of the heart proceed evil [μ]thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies: 20 these are the things which [ν]pollute the man; but to eat with unwashen hands doth not pollute the man."

Cleansing of A Polluted Canaanite. *The Children and The Whelps.* Mt. 15. 21—28. Mk. 7. 24—30.

21 AND Jesus went out from thence, and withdrew himself into the parts of [m]Tyre and [m]Sidon. 22 And, behold, a woman *which was* a [n]Canaanite, came out of those borders, and cried out ‡, saying, "Have mercy on me, O Lord, thou [σ]Son of David: my daughter is grievously [τ]possessed with a devil." 23 But he answered her not a word. And his disciples asked him, saying, "Send her away: for she crieth out after us." 24 But he answered and said, "[m]I am not sent but unto

'The [m]lost sheep of the House of Israel.'"

[Jer. 50. 6; Ezek. 34. 1—31.]

25 And she came and worshipped him, saying, "Lord, Help me." 26 But he an-

δ 5. 29 ref.
h 19. 22.
k 23. 16, 24; Rom. 2. 19.
θ 13. 3 ref.
l Gen. 6. 5; Prov. 4. 23; Jer. 17. 9; Gal. 5. 16—23.
μ Ps. 56. 5; Isa. 59. 7; Lam. 3. 59, 60, A. V. *imaginations.*
ν Verse 11 ref.
m 11. 21 ref. Cf. in this connection, and with regard to preceding, Acts 10. 15 *What God hath cleansed, call not thou common,* or *polluted.*
n Gen. 15. 18—21; Ex. 23. 28; Num. 13. 29; Judg. 1. 30—32; Zech. 14. 21; Acts 13. 19. See ref. preceding.
σ 1. 1 ref.
τ POSSESSED-WITH-A-DEVIL. For *devils,* see as follows: Deut. 32. 16, 17; Ps. 96. 5, A. V. *idols;* 106. 36—38; Mt. 4. 24; 8. 16, 28—31; 9. 32; 12. 22—28; Lk. 8. 27—36; 10. 17; 1 Cor. 10. 20, 21. For *evil and unclean spirits,* see 1 Sam. 6. 14—16; Ps. 78. 49; Zech. 13. 2; Mt. 10. 1; 25. 41; Mk. 1. 27; 5. 2; Acts 8. 7; Eph. 2. 2; 6. 12; 2 Pet. 2. 4. Contrast for *Holy Spirit,* Rom. 8. 9—15; 1 Cor. 3. 16; 6. 19. Cf. Dion. H. 196 *The race of Ruling Spirits, good and bad, occupies a nature midway between the divine and human.* Dion. Ch. 1. 519 *By Ruling Spirit I mean that which governs every individual, and according to whose guidance he lives and acts in any way.* Phil. J. 1. 264 *The common people speak of Angels and Ruling Spirits, good and bad.* Jos. B. 7. 6 *The* DEVILS, *or evil Ruling spirits, these are the spirits that evil men have.* A. 8. 2 *God gave Solomon the art of casting out* DEVILS, *which still survives: I have seen Eleazar a Jew do this for those* POSSESSED WITH DEVILS, *by the aid of roots and words which Solomon bequeathed.* Cf. Mt. 12. 27 ref.
m 10. 6 ref.

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swered and said, "It is not †good to take the children's bread, and to cast *it* to the β whelps." **27** But she said, "δ Yea, Lord: for even the β whelps eat of the crumbs which fall from their Masters' table." **28** Then Jesus answered and said unto her, "O woman, [1]Great *is* thy faith: be it done unto thee even as thou wilt." And her daughter was healed from that very hour.

β Plat. 1. 298 *You make the dog your Father, and the* WHELPS *your brethren.* See Mt. 7. 6 ref.

δ 11. 26 ref.

[1] 8. 10—13; 9. 22, 28, 29; Lk. 7. 50; 17. 19; 18. 42.

Plenteous Bread for Hungry Souls. ii. The Seven Loaves of The Four Thousand. Mt. 15. 29—39. Mk. 7. 31—8. 10.

29 AND when Jesus was passed from thence, he came unto the [m]sea of Galilee: and he went up into the mountain, and sat there.

[m] Lk. 5. 1 ref.

30 And great multitudes came unto him, [n]having with them the lame, blind, dumb, maimed, and many others: and they θ cast them down at ‡his feet, and he cured them; **31** insomuch that [o]the multitudes marvelled, [n]seeing the dumb speak, ‡and the lame walk, and the blind see [Isa. 32. 13; 35. 3—6; 61. 1]: and they glorified the God of Israel.

[n] Isa. 32. 13; 35. 3—6; 61. 1; Mt. 4. 23—25; 8. 16, 17; 11. 5; 19. 2; Mk. 6. 55, 56; 7. 37; Jo. 3. 2; 9. 16.

θ Gen. 21. 15 CAST *the child under one of the shrubs.*

[o] 8. 27; 9. 8, 33.

32 And Jesus called his disciples unto *him*, and said, "[p]I am moved with compassion toward the multitude, because they have already continued with me three days, and have nothing to eat: and I will not send them away fasting, lest peradventure they should faint in the way." **33** [p]And his disciples say unto him, "[p]Whence should we have so much bread in a wilderness, as to fill so great a multitude?" **34** And Jesus saith unto them, "How many loaves have ye?" And they said, "Seven, and a few little fishes." **35** [p]And †when he had charged the multitude to sit down for meat upon the ground, **36** [p]he took the seven loaves of bread, and the fishes, and [p]gave thanks,

[p] 14. 14—21; 26. 26—28; Lk. 24. 30—35; Jo. 6. 26—63; Acts 2. 42; 27. 35; 1 Cor. 10. 16, 17; 11. 23—26; 1 Tim. 4. 3—5. Cf. Ex. 16. 1—36; 1 Sam. 9. 13; 2 Kgs. 4. 42—44; Ps. 78. 15—29.

and [k]brake, and gave to his disciples, and the disciples to the multitudes. **37** [k]And they did all eat, and were filled; [k]and they took up the [κ]overplus of the fragments, seven [λ]panniers full. **38** And they that had eaten were four thousand men, beside women and children.

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39 AND when he had sent the multitudes away, he went into the Boat, and came to the borders of †Magadan. **XVI. 1** And the [β]Pharisees and [β]Sadducees came, and [l]tempting *him* asked him to shew them a [δ]sign from Heaven. **2** He answered and said unto them, ‡3 ‡4"[l]An evil and [θ]adulterous generation seeketh after a [κ]sign, and there shall no sign be given unto it, but [l]the sign of Jonah." And he left them, and went away.

The Evil Generation its Sign of Jonah. *Second Admonition.* Mt. 15. 39—16. 4. Mk. 8. 10—13.

5 AND when the disciples were come to the [λ]other side *of the sea*, they forgot to take bread *with them*. **6** And Jesus said unto them, "[m]See and beware of the [μ]leaven of the [ν]Pharisees and [ν]Sadducees." **7** And they reasoned among themselves, saying, "*It is* because we took no bread." **8** But when Jesus knew *it*, he said, "O ye of little faith, Why reason ye among yourselves *that it is* because ye took no bread? **9** Do ye not yet perceive? Neither remember ye the five loaves of bread of the five thousand, and how many [π]baskets ye took [14. 19—21]? **10** Nor the seven loaves of bread of the four thousand, and how many [σ]panniers ye took [15. 36—38]? **11** How is it that ye do not perceive that I spake *it* not unto you concerning bread, *when I said*, †Beware of the [μ]leaven of the [ν]Pharisees and [ν]Sadducees?" **12** Then understood they that he spake not that they should beware of

Old Leaven of Pharisaism and Sadduceeism. *The Other Side.* Mt. 16. 5—12. Mk. 8. 14—21.

[k] Verse 32 ref.

[κ] 14. 20 ref.

[λ] Gr. *spuris:* 16. 10. Acts 9. 25 *They let Paul down by the wall in a* PANNIER. Hdt. 5. 16 *They let down a* PANNIER *by a rope into the Lake, and bring it up full of fishes.* Alciph. 1. 1 *They slung yokes over their shoulders, hooked on the* PANNIERS *of fish on both sides, and went off to the City.* 3. 56 *He swells out his* PANNIERS *daily with the remains of the meals.* Cf. Hackl. 1. 448 GREAT BASKETS *like bakers'* PANNIERS. Shaks. Hy. IV. 2. 1 *The carrier's turkeys in his* PANNIER. N.B. Cf. 14. 20, where is a different utensil.

[β] 3. 7 ref.

[l] 12. 38—40.

[δ] 12. 38 ref.

[θ] 12. 39 ref.

[κ] 12. 38 ref.

[λ] 8. 18 ref.

[m] Lk. 12. 1—12.

[μ] 13. 33 ref.

[ν] 3. 7 ref.

[π] 14. 20 ref.

[σ] 15. 37 ref.

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Jesus' Messiahship:
i. Its Avowal by Simon Peter.
Mt. 16. 13—16.
Mk. 8. 27—29.
Lk. 9. 18—20.

the leaven ‡, but of the doctrine of the Pharisees and Sadducees.

13 AND when Jesus was come to the parts of [n]Cæsarea Philippi, he asked his disciples, saying, "Whom do men say that the [β]Son of Man is?" 14 And they said, "Some *say* [o]John the Baptist; and some, [o]Elijah [Mal. 4. 5]: others, [p]Jeremiah [2 Esdr. 2. 18], or one of the Prophets." 15 He saith unto them, "But whom say *ye that I am?" 16 [q]And Simon Peter answered and said,

"*THOU [q]ART THE [δ]CHRIST,

"THE [q]SON OF THE LIVING GOD."

ii. Its Revelation by God The Father.
Mt. 16. 17.

17 And Jesus answered and said unto him, "[θ]Blessed art thou, Simon [κ]Bar-jonah: for [λ]flesh and blood [q]hath not revealed *it* unto thee, but my Father which is in Heaven.

iii. Its Foundation for The Church. *Peter's Keys and Peter's Decrees.*
Mt. 16. 18, 19.

18 "And *I also say unto *thee,

"*THOU [r]ART A [μ]BOULDER OF ROCK,

"[s]AND UPON [ν]THIS ROCK WILL I BUILD MY [π]CHURCH,

"[t]AND THE [σ]GATES OF HELL SHALL NOT PREVAIL AGAINST IT.

19 "And [υ]I will give unto thee the [τ]Keys of the [β]Kingdom of Heaven: and [ν]whatsoever thou shalt [δ]bind on earth,

[n] Jos. A. 18. 2; B. 1. 21; 3. 9 *Philip, son of Herod the Great, built the city of Paneas at the source of the Jordan, and named it Cæsarea after Cæsar, who had added to his territory. Here is a mountain of immense height, and a fearful precipice of rock. Hither Vespasian came when he left that other Cæsarea which is on the Mediterranean coast.*

[β] 8. 20 ref.

[o] 3. 4 ref.

[p] Mk. 6. 15; Jo. 1. 21. 2 Esdr. 2. 10, 18 *Tell my people, For thy help will I send my servants Isaiah and Jeremiah.* 1 Mac. 14. 41 *Simon should be High Priest for ever, until there arose a faithful Prophet.* 2 Mac. 15. 13—16 *In a vision there appeared, &c.: then he said, This is one who prayeth much for the people, and for the Holy City, to wit, Jeremiah.* Cf. Jo. 1. 21 ref.

[q] Mk. 1. 24, the Devils; Jo. 1. 41, Andrew to Peter; 1. 45, Philip; 1. 49, Nathanael; 4. 26, 42, in Samaria; 6. 69, Peter for the Twelve. See Mt. 4. 3 ref.

[δ] 1. 16 ref.

[θ] 5. 3 ref.

[κ] Syr. *Bar-;* Scotch *Mac-;* Eng. *Son of:* Mk. 10. 46; Acts 4. 36. Cf. Jo. 1. 42, with Mt. 16. 17.

[λ] Gen. 6. 3; Ps. 56. 4; Jer. 17. 5; Jo. 3. 6; 1 Cor. 15. 50; Gal. 1. 16; Eph. 6. 12; Heb. 2. 14. Sirac. 14. 18 *As the green leaves, so the generation of flesh and blood.* Polyæn. 3. 11 *In battle let us not think we fight with foes, but with them that have flesh and blood, and share a common nature.*

[r] Jo. 1. 43. Cf. Mk. 3. 17 *Surnamed James and John sons of thunder.*

[μ] Gr. *Petros, Peter, = boulder of rock:* Jo. 1. 43. Hom. Il. 16. 411 *The warrior smote his foeman with a* BOULDER OF ROCK, *crashing his helm.* 734 *With one hand he seized and hurled against his foe a* BOULDER OF ROCK. But as to the rock itself, contrast 406, 428 *As from a* ROCK *that overhangs the main, an angler draws the fish... As on a lofty* ROCK *the vultures fight.* Geol. Def.: *A* BOULDER *is any fragment of rock larger than pebble, generally erratic, lying out of its native bed, and embedded in clay and such like.*

[s] Acts 2. 36—41; 4. 8—12; 10. 36—43; Eph. 2. 20—22; 1 Pet. 2. 4—8. 1 Jo. 2. 22; 4. 15. Cf. Mt. 7. 24.

[ν] Jo. 2. 19—21 *Destroy* THIS *Temple... He spake of the Temple of his body.*

[π] 18. 17 ref.

[t] Ps. 78. 69; 125. 1, 2; Eph. 3. 21.

[σ] Job 38. 17; Ps. 9. 13; Isa. 38. 10. Wisd. 16. 13 *Thou hast power of life and death: thou leadest to the gates of Hell, and bringest up again.* For *Hell*, see Mt. 11. 23 ref.

[υ] Isa. 22. 20—23; 1 Cor. 4. 1; 9. 17; Rev. 1. 18.

[τ] Lk. 11. 52; Rev. 1. 18. Artem. 293 *Of symbols, the Key signifies fidelity in government.*

[β] 3. 2 ref.

[ν] 18. 18; Jo. 20. 21—23; 1 Cor. 5. 3—5.

[δ] Heb. and Chald. of *restraining and confining bonds and yokes,* as of vows of abstinence, prohibitions, interdicts, decrees of government forbidding any act, and so on: 18. 18; Num. 30. 2—15; Dan. 6. 7—13, of the Royal Decree of *Prohibition.*

shall be bound in Heaven; and [v]whatsoever thou shalt [θ]loose on earth, shall be loosed in Heaven."

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iv. Its Present of Silent Suffering. *First Warnings and Peter Carnal.* Mt. 16. 20—23. Mk. 8. 30—33. Lk. 9. 21, 22.

20 THEN warned he his disciples, that they should tell no one that

HE ‡HIMSELF WAS CHRIST[w].

21 From [κ]that time forth Jesus began to shew unto his disciples that

HE [λ]MUST [x]GO AWAY TO JERUSALEM, [x]AND SUFFER MANY THINGS OF THE ELDERS AND [μ]HIGH-PRIESTS AND [ν]DOCTORS OF THE LAW, [x]AND BE KILLED, [x]AND RISE THE THIRD DAY.

22 And Peter took him, and began to rebuke him, saying, "[π]Be it far from thee, [σ]Lord: this shall not be unto thee." **23** But he turned and said unto Peter, "[y]Get thee behind me, [τ]Satan; thou art my [β]deadly snare: for [δ]in thine heart thou takest not the part of God, but the part of men."

Profit of Suffering for Christ's Sake. Mt. 16. 24—28. Mk. 8. 34—9. 1. Lk. 9. 23—27.

24 Then said Jesus unto his disciples, "[z]If any one would come after me, let him deny himself, [z]and take up his cross, and follow me: **25** for [z]whosoever would save his life, shall lose it; but whosoever shall lose his life for my sake, shall find it. **26** For what †shall a man be profited, if he gain the whole world, and [θ]forfeit his life? Or [a]what shall a man give in exchange for his life? **27** For [b]the [κ]Son of Man is yet to come in the glory of his Father with his Angels, and then shall he [c]recompense unto each according to his

θ Heb. and Chald. of *freeing from bonds, yokes, and restraints*, as of permissive decrees, liberties, releases, absolutions, pardons: 18. 18; Isa. 40. 2, A.V. *pardon*; Dan. 3. 25; 5. 16; Lk. 13. 16. Sirac. 28. 2, A.V. *forgive*.

w 1. 16 ref.

κ 4. 17.

λ Gr. *it is binding*; of OUGHT, or MUST, in *unconstrained obligations;* but opp. *must of necessity*, or *compelling force* (18. 7 ref.): 24. 6; 26. 54; Mk. 13. 14; Lk. 24. 26; Jo. 3. 7, 14; 2 Cor. 5. 10; 1 Tim. 3. 2; Heb. 2. 1. Arist. Pol. 4. 15 *Not must of necessity, but* OUGHT. Dion. Cass. 52. 37 *To honour them you both* OUGHT, *and must of necessity.* Aristid. 2. 652 *One* OUGHT, *or rather, must of necessity.* For the other phrase, *must of necessity*, see Mt. 18. 7; Rom. 13. 5; Heb. 9. 23.

x 17. 12; 20. 17—19; 27. 64; 28. 6; Lk. 13. 33; 24. 25—27, 44—46; Acts 3. 18; 17. 3; 26. 22, 23; 1 Pet. 2. 21; 3. 18. See Lk. 24. 26 ref.

μ 26. 3 ref.

ν 2. 4 ref.

π Gr. *May He be propitious unto thee:* 2 Sam. 20. 20; 23. 17; 1 Mac. 2. 21, A.V. *God forbid.*

σ 14. 28 ref.

y 4. 10 ref.

τ 12. 26 ref.

β 5. 29 ref.

δ Rom. 8. 5—7. 1 Mac. 10. 20, A.V. TAKE OUR PART *and keep friendship with us.* Dion. Cass. 40. 61 *In this war he* IN HIS HEART TOOK THE PART *of Cæsar, albeit he did not openly act with him.* Paus. 4. 31 *Some joined Antony, others* IN THEIR HEART TOOK THE PART *of Cæsar.* Aristid. 2. 400 *As are a man's employments, such is his* HEART, *and his* HEART *is the fountain of his words.*

z 10. 38, 39 ref.

θ Lk. 9. 25; 1 Cor. 3. 15; Phil. 3. 8.

a Hom. Il. 9. 401 *What can you pay as an equivalent for* LIFE (psyche)? *Ilion's wealth would not be enough: Life lost comes not again: no strength can avail to redeem it.* Plat. 2. 141 LIFE *is more precious than all the territory and power of Kingdoms.*

b 24. 3 ref.; 26. 64; Lk. 23. 42.

κ 8. 20 ref.

c 6. 4; Ps. 62. 12; Rom. 2. 6; 1 Cor. 4. 5; Heb. 11. 26; 2 Tim. 4. 8; Rev. 22. 12. Sirac. 35. 18, 19 *The Lord will not be slack, till he have recompensed every man according to his deeds.*

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deeds. 28 Verily I say unto you, [b]There be some of those standing here, which shall not [κ]taste of death, till they have seen the [λ]Son of Man [c]coming in his [μ]Kingdom."

v. Its Future of Radiant Glory. *Vision of Transformation in The Holy Mount.* Mt. 17. 1—9. Mk. 9. 2—10. Lk. 9. 28—36.

XVII. 1 And after six days Jesus [d]taketh Peter, and James, and John his brother, and bringeth them up into a high mountain privately. 2 And he was [β]transformed before them: and his face shone as the sun, and his raiment became white as the light. 3 And, behold, there appeared unto them [d]Moses and [e]Elijah, [δ]communing with him. 4 And Peter answered, and said unto Jesus, "Lord, It is good for us to be here: if thou wilt, †I will make here three tents, one for thee, and one for [d]Moses, and one for [e]Elijah." 5 While he yet spake, behold, a bright cloud [θ]overshadowed them: and, behold, a [f]voice out of the cloud, saying,

"THIS [f]IS MY [κ]DEARLY-BELOVED SON,
"WITH WHOM I AM WELL PLEASED:
"HEAR YE *HIM."
[Ps. 2. 7, 12; Isa. 42. 1].

6 And when the disciples heard *it*, they fell on their faces, and were sore afraid. 7 And Jesus came and touched them, and said, "Arise, and be not afraid." 8 And when they had lifted up their eyes, they saw no one, save Jesus only. 9 And as they came down out of the mountain, Jesus commanded them, saying, "Tell the [λ]vision to no one, until the [μ]Son of Man be †risen from the dead."

Elijah's Two Comings. Mt. 17. 10—13. Mk. 9. 10—13.

10 And his disciples asked him, saying, "Why then do the [ν]Doctors of the Law say that [ε]Elijah must first come?"

[b] Cf. Lk. 2. 26; Jo. 21. 22, 23.
[κ] Jo. 8. 51, 52; Heb. 2. 9.
[λ] 8. 20 ref.
[c] Verse 27 ref.
[μ] 3. 2 ref.
[d] 17. 1; 26. 37; Mk. 5. 37.
[β] Gr. *metamorphosed:* Mk. 9. 2; Rom. 12. 2; 2 Cor. 3. 18. Ant. Lib. 203. 13 *The goddess touched them with a wand, and* TRANSFORMED *them into birds.* Luc. 2. 299 *All the fabulous* TRANSFORMATIONS *of men into trees, or beasts, or birds.* App. 2. 584 *An old man, to escape danger,* TRANSFORMED *himself by a disguise.* Phil. J. 2. 559 *The Emperor would at one time put on the guise of his god Mercury, and at another* TRANSFORM *himself into his sun-god Apollo, putting a ray-like crown upon his head.*
[d] Ex. 3. 1—12; 31. 18; 33. 11; 34. 35; Num. 12. 6—8; Deut. 34. 10—12; Jo. 1. 17; 3. 14; Acts 6. 11; 7. 35—39; 1 Cor. 10. 2; Heb. 3. 1—5; 11. 23—28; Rev. 15. 3.
[e] 11. 14 ref.
[δ] Ex. 34. 35, A.V. *speak with.* Lk. 4. 36; 22. 4, A.V. *commune;* Acts 25. 12. Tenny. Pr. p. 18 COMMUNING *with his Captains of the war.*
[θ] Lk. 1. 35; Acts 5. 15. Phil. J. 1. 72 *The mind awakening* OVERSHADOWS (sc. THROWS INTO THE SHADE) *the senses, as the sun-rise pales the stars.* Max. Tyr. 14. 7 *Virtue, like the sun, is often* OVERSHADOWED *by an intercepting cloud.*
[f] 2 Pet. 1. 17, 18; Mt. 3. 17 ref.
[κ] 3. 17 ref.
[λ] Ex. 3. 3, A.V. *sight.* Num. 12. 6; Acts 10. 3, 17; 12. 9.
[μ] 8. 20 ref.
[ν] 2. 4 ref.
[ε] 3. 4 ref., of John and Elijah.

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11 And he answered and said, "ᵍElijah truly doth come, and

'shall ᵀrestore all things:'

[Mal. 4. 5, 6.]

12 and yet I say unto you, that ᵍElijah hath already come, and they have not known him, but have done with him whatsoever they would. Even so is the ᵘSon of Man also about to suffer of them." 13 Then the disciples understood that he spake unto them of ᵍJohn the Baptist.

14 AND when they were come to the multitude, there came unto him a man ᵒfalling upon his knees †before him, and saying, 15 "Lord, Have mercy on my son: for he hath the ᵀepilepsy, and suffereth grievously; for ofttimes he falleth into the fire, and ofttimes into the water. 16 And I brought him unto thy disciples, and they could not cure him." 17 And Jesus answered and said, "O ʰfaithless and ᵝperverse generation, How long shall I be with you? How long shall I ᵟforbear you? Bring me him hither." 18 And Jesus rebuked him, and the devil came out from him, and the child was cured from that very hour.

Unbelief of The Generation. *Faith Almighty.* Mt. 17. 14—21. Mk. 9. 14—29. Lk. 9. 37—43; 17. 5, 6.

19 Then came the disciples to Jesus privately, and said, "Why could not *we cast him out?" 20 And ‡he saith unto them, "Because of your †little faith. For verily I say unto you, ⁱIf ye shall have faith as ᵏa grain of mustard, ⁱye shall say unto this mountain, 'Remove hence yonder,' and it shall remove: aye, and nothing shall be impossible unto you." 21 ‡.

22 AND as they were †ᵠgathering themselves into a company in ˡGalilee, Jesus said unto them,

Second Private Foretelling of Christ's Death and Resurrection. *As Malefactor.*

"ᵐTHE ᴷSON OF MAN IS ABOUT TO BE

π Mal. 4. 5, A.V. *turn;* Mt. 12. 13; 17. 11; Acts 1. 6; 3. 21 *Time of the* RESTORATION *of all things.* Arist. Cat. 8. 15 *Put out of order, and then soon* RESTORED. Cf. Milt. P.L. 1. 5 *Loss of Eden, till one greater Man* RESTORE *us, and regain the blissful seat.* See Mt. 19. 28 ref.

σ 27. 29; Mk. 1. 40.

τ 4. 24 ref.

ʰ Deut. 32. 5; Phil. 2. 15.

β Opp. to *straightforward:* Deut. 32. 5; Isa. 59. 8, A.V. *crooked;* Lk. 23. 2; Acts 13. 10; Phil. 2. 15. Epict. 384 *Miserable* PERVERSITY, *to say fair things, and do foul.*

δ Correl. noun *forbearance:* 2 Esdr. 1. 9; Rom. 2. 4; 3. 26; 2 Cor. 11. 1; Eph. 4. 2. Cf. Milt. P.L. 10. 52 *Soon shall find* FORBEARANCE *no acquittance.*

ⁱ 21. 21, 22; 1 Cor. 13. 2.

ᵏ 13. 31, 32.

θ Luc. 3. 527 GATHERING IN KNOTS *and groups at the corners of streets.* Dion. Cas. 38. 49 GATHERING AND RALLYING IN COMPANIES *of 300 more or less, they ceased to suffer.* Cf. Ps. 84. 7; Lk. 2. 44 ref.

ˡ 4. 23 ref.

ᴷ 8. 20 ref.

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Mt. 17. 22, 23.
Mk. 9. 30—33.
Lk. 9. 43—45.

DELIVERED UP INTO THE HANDS OF MEN,
23 AND THEY SHALL [m]KILL HIM, AND HE
SHALL [m]RISE THE THIRD DAY."
And they were very sorrowful.

Sons' Freedom in The Kingdom. *Payment of Temple-Dues.* Mt. 17. 24—27.

24 AND when they were come to [n]Capernaum, they that took the [λ]Temple-dues came to Peter, and said, "Doth not your [μ]Teacher pay the [λ]Temple-dues [Ex. 30. 11—16]?" **25** He saith, "Yes." And when he was entered into the house, Jesus was beforehand with him, saying, "What thinkest thou, Simon? Of whom do the Kings of the earth take taxes or [ν]tribute? Of their [π]sons, or of aliens?" **26** And when he had said, "Of aliens," Jesus saith unto him, "Then the [π]sons at least are free. **27** But that we cause them not to [σ]fall backward into a deadly snare, go thou to the sea, and cast a hook, and [ρ]take the fish that first cometh up, and when thou hast opened its mouth, [q]thou shalt find [τ]a piece of money double of the due: that take, and give unto them [r]in my stead and thine."

Greatness in The Kingdom. *The Child and Humility.* Mt. 18. 1—5. Mk. 9. 33—37. Lk. 9. 46—48.

XVIII. **1** THAT very hour came the disciples unto Jesus, saying, "Who then is the greatest in the [β]Kingdom of Heaven?" **2** And he called a child unto him, and set him in the midst of them, **3** and said, "Verily I say unto you, Except ye [δ]turn, and [s]become as children, ye shall not enter into the [β]Kingdom of Heaven. **4** Whosoever therefore shall humble himself as this child, that *man* is the greatest in the [β]Kingdom of Heaven. **5** And whosoever shall receive one such child in my name, receiveth me.

Double Peril of Spiritual Pride. Mt. 18. 6—9. Mk. 9. 42—50. Lk. 17. 1—3.

6 "And whosoever shall cause one of these little ones that believe in me to [θ]fall backward into a deadly snare, it is [κ]expe-

[m] 16. 21 ref.
[n] 4. 13 ref.
[λ] Gr. *didrachm = two drachms;* Heb. *half-shekel;* Eng. val. *eighteen-pence;* of the *soul-ransoms, which were accepted* INSTEAD *of the souls:* Ex. 30. 11—16 *They shall give every man* HALF A SHEKEL *for a* RANSOM FOR HIS SOUL *unto the Lord, for atonement money, to be for the service of the Tabernacle.* Jos. A. 3. 8 *The shekel is a Hebrew coin, and is equal to four Attic drachms.* B. 7. 6 *Cæsar ordered the Jews to pay every man a tribute of* TWO DRACHMS *yearly to the Temple of Jupiter at Rome, as formerly they paid to their own Temple at Jerusalem.* Cf. Phil. J. 2. 224 *In every City of the Jews there is a Treasury for the Temple-offerings, which at fixed times are by chosen men carried up to Jerusalem.*
[μ] 8. 19 ref.
[ν] Judg. 1. 28—30; 2 Chr. 8. 8; Ezr. 4. 20; Mt. 22. 17—20; Lk. 20. 22—25; Rom. 13. 6, 7. Jos. B. 2. 8 *Reviled the Jews for paying* TRIBUTE *to the Romans, and submitting to some mortal Lord.* Dion. Chrys. 2. 434 TRIBUTE *is the name of the money payment which the vanquished pay to their conquerors.*
[π] 8. 12 ref.
[σ] 5. 29 ref.
[ρ] Ps. 8. 4—8 *The Son of Man hath dominion over the fish of the sea.*
[q] Hdt. 3. 42 *A fisherman caught a big fish, in the belly whereof, when cut open, was found the King's seal.*
[τ] Gr. *stater;* Heb. *shekel;* Eng. val. *three shillings.* See Verse 24 ref.
[r] Vers. 24 ref. λ.
[β] 3. 2 ref.
[δ] 1 Sam. 10. 6; Ps. 78. 9; Lk. 22. 61; Jo. 12. 40; 20. 14; Acts 7. 39. Cf. Jer. 3. 14; Ezek. 33. 11.
[s] 19. 14; 1 Cor. 14. 20.
[θ] 5. 29 ref.
[κ] 5. 29 ref.

dient for him that a [λ]great millstone be hanged about his neck, and he be [s]sunk in the [μ]main of the sea. 7 Woe unto the world by reason of [θ]deadly snares! [t]For [ν]of necessity the [θ]deadly snares must come: nevertheless woe unto the man by whom the [θ]deadly snare cometh!

8 And [u]if thy hand or thy foot causeth thee to [θ]fall backward into a deadly snare, cut it off, and cast *it* from thee: [u]it is better for thee to enter into life maimed or lame, than having two hands or two feet to be cast into the [π]eternal fire. 9 [u]And if thine eye causeth thee to [θ]fall backward into a deadly snare, pluck it out, and cast *it* from thee: [u]it is better for thee to enter into life with one eye, than having two eyes to be cast into the [π]Burning Valley of Fire.

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No Despising of Penitents. *One Lost Sheep.* Mt. 18. 10—14. Lk. 15. 1—7.

10 "See that ye despise not one of these [w]little ones: for I say unto you, that in Heaven [x]their Angels continually [y]see the face of my Father which is in Heaven. 11 ‡. 12 What think ye? If any man shall have a hundred sheep, and one of them go astray, doth he not leave the ninety nine [z]upon the mountains, and go and seek that which is astray? 13 And if so be that he find it, verily I say unto you, He rejoiceth more over it, than over the ninety nine that went not astray. 14 Even so it is not the will of my Father which is in Heaven, [a]that one of these [b]little ones should perish.

Discipline of Brethren. *Church Power by Christ's Presence.* Mt. 18. 15—22. Lk. 17. 3, 4.

15 "And if thy brother sin against thee, [c]go, reprove him between thee and him alone. If he hear thee, thou hast gained thy brother. 16 But if he do not

λ Gr. *millstone worked by an ass;* Heb. *rider millstone;* sc. *the upper,* as distinguished from *lower* and *hand* millstones. Cf. Deut. 24. 6; Rev. 18. 21.

s 14. 30 ref. Phil. J. 2. 640 *There was a Greek Law that he who committed sacrilege should be thrown down a precipice, or sunk at sea, or burnt alive.* Diod. 16. 35 *They hanged some, and sank others at sea, as guilty of sacrilege.*

μ Opp. *shallows near the harbour or shore:* Arist. Prob. 23. 3 *The sea is deep in the* MAIN, *but shallow in the harbour.* Stob. Fl. 521 *The poor man's life is like a coasting voyage, the rich man's like a voyage o'er the* MAIN: *to the one you may throw a rope, to the other you cannot.*

t 1 Cor. 11. 19 *There must be Sects among you.* For DEADLY SNARES, as symbol of SECTS, see Mt. 5. 29 ref.

ν Gr. *necessity, of-necessity-must,* either by nature, law, violence, or other irresistible force: Lk. 23. 17; Rom. 13. 5; 1 Cor. 9. 16; 2 Cor. 9. 7; Heb. 7. 12; 9. 16. Arist. Part. An. 1. 1 *That the axe may cleave wood, it* MUST OF NECESSITY *be hard.*

u 5. 29. 30. Prov. 16. 18 *Pride goeth before destruction.*

π 10. 28 ref.; 2 Cor. 4. 18 ref.

w 10. 42.

x Gen. 48. 16; Ps. 34. 7; Acts 12. 15; Heb. 1. 13, 14. Epict. 83 *God has provided every man with his own protecting Angel; therefore never say ye are alone in doors, for God is within, and so is your Angel.*

y 1 Kgs. 10. 8; 2 Kgs. 25. 19; Esth. 1. 14 *Princes which saw the King's face, and sat the first in the kingdom.*

z 2 Chr. 18. 16; Jer. 13. 16; 50. 6; Ezek. 34. 7—16.

a 10. 6; 15. 24; Lk. 15. 4—6, 24; 19. 10.

b 10. 42.

c Lev. 19. 17, 18; Gal. 6. 1; 2 Th. 3. 15; Jas. 5. 19, 20. Sirac. 19. 13—17 *Admonish a friend; may be he hath not done it.* 31. 31 *Rebuke not thy neighbour at the wine.*

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hear thee, take with thee one or two more, that

'at the mouth of [d] two or three wit-'nesses every word may be esta-'blished.'

[Deut. 19. 15.]

17 And [e] if he [λ] disobey them, tell *it* unto the [μ] Church. And if he [λ] disobey the [μ] Church also, [f] let him be unto thee as the heathen *man* and the [ν] tax-gatherer. 18 Verily I say unto you, [g] Whatsoever ye shall [π] bind on earth, shall be bound in Heaven: and whatsoever ye shall [π] loose on earth, shall be loosed in Heaven. 19 Again ‡ verily I say unto you, [h] If two of you shall [σ] agree on earth concerning any matter whatsoever that they shall beg, it shall be done unto them of my Father which is in Heaven. 20 For [k] where two or three are gathered together in my name, * there am I in the midst of them."

21 Then came Peter and said unto him, "[τ] Lord, How often shall my brother sin against me, and I forgive him? Until seven times?" 22 Jesus saith unto him, "I say not unto thee, Until seven times; but, Until [l] seventy times seven.

Parable of the Unmerciful Servant. Mt. 18. 23—35.

23 "Therefore is the [β] Kingdom of Heaven likened unto a man *which was* a King, which would [m] settle accounts with

[d] Num. 35. 30; Deut. 17. 6; 19. 15; 2 Cor. 13. 1; 1 Tim. 5. 19; Heb. 10. 28.

[e] 1 Tim. 5. 20.

[λ] Correl. noun *disobedience:* Esth. 3. 3, A.V. *transgress;* Isa. 65. 12, A.V. *not hear;* Rom. 5. 19; 2 Cor. 10. 6; Heb. 2. 2. Tobit 3. 4, A.V. *They* OBEYED NOT *thy Commandments: wherefore thou hast delivered us for a spoil.*

[μ] Gr. *Ecclesia;* A.S. *Geferrædenn* = *Society, Popular Assembly, Folkmote,* total or representative: of a civil or religious Society of members with equal rights, at solemn times and places called and meeting together for counsel, exhortation, law-giving, decisions, and other public business of the Society; but distinguished from *despotic or oligarchical meetings of Kings, Lordships, Senates, Dignitaries, and Law Courts.* (1) For the *civil* sense, see Acts 19. 32, 39, 41, of the POPULAR ASSEMBLY at Ephesus. Dion. H. 2. 937 *Neither in the* POPULAR ASSEMBLIES, *wherein Cities meet to deliberate on war and peace, law and government, and other great and common concerns; nor in the Law Courts where the speeches are on penalties for crimes.* Diod. 1. 74 *In Cities under a democracy, the artizans run to the* POPULAR ASSEMBLIES, *and mar the Common-wealth.* Aristid. 1. 568 ASSEMBLIES OF THE COMMONS *on one hand, and Upper Houses of Councils on the other.* (2) For the *religious* sense, sc. *Popular Assembly of citizens whose King is* THE LORD, called A.S. *Cyrice, Cyrce* = *Kirk,* CHURCH, from the Eccl. Gr. name of the *place* of assembly, viz. *Cyriacon,* signifying by interpretation "THE LORD'S," *i.e.* his Building: see Deut. 9. 10, A.V. ASSEMBLY, at Sinai. 23. 1—3, A.V. CONGREGATION. Josh. 8. 35, A.V. CONGREGATION, of men, women, and children (cf. Deut. 31. 12); Josh. 18. 1; Judg. 20. 1, 2; Ezr. 10. 1; 1 Kgs. 8. 14, 22; 1 Chr. 28. 8; 2 Chr. 30. 13; Ps. 22. 22; 107. 32; Joel 2. 16; Mt. 16. 18; 18. 17; Acts 7. 38 *The* CHURCH *in the Wilderness.* 14. 27; 20. 28; Rom. 16. 5, of a household Church; 1 Cor. 14. 23—34; 15. 9; Eph. 1. 22, 23; 5. 23—32, of the Church, as Christ's Body; 1 Th. 2. 14; 1 Tim. 3. 15; Heb. 12. 23; Rev. 1. 11, 20. [f] Rom. 16. 17; 1 Cor. 5. 3—13; 2 Th. 3. 6, 14; 2 Jo. 10. [ν] 5. 46 ref. [g] 16. 19 ref. [π] 16 19 ref. [h] 7. 7 ref. [σ] 20 2; Acts 5. 9; 15. 15; 2 Cor. 6. 15. [k] Rom. 16. 5 *The Church in the house.* Col. 4. 15; Philem. 2. Cf. Const. Apost. 8 34 *Not the place halloweth the man, but the man the place.* [τ] 14. 28 ref. [l] Gen. 4. 24 *Cain avenged seven times, Lamech seventy times seven.* Cf. Prov. 24. 16. [β] 3. 2 ref. [m] 25. 19; Lk. 16. 2; Rev. 20. 12. Cf. Mt. 12. 36 ref.

his servants. 24 And when he had begun to settle, there was brought unto him one debtor *which owed him* δa million pounds. 25 And forasmuch as he had nothing to pay, his Lord ⁿordered him to be sold, and his wife, and children, and all that he had, and payment to be made. 26 The servant therefore fell down, and worshipped him, saying, '‡Have patience with me, and I will pay thee all.' 27 And ᵖthe Lord of that servant was moved with compassion, and released him, and ᵖforgave him the loan. 28 But when that servant was gone out, he found one of his fellow-servants which owed him an hundred θpence: and he arrested him, and ᵡheld him tightly by the throat, saying, 'Pay, †ᴧwhatever thou owest.' 29 His fellow-servant therefore fell down‡, and besought him, saying, 'Have patience with me, and I will pay thee‡.' 30 And ᵠhe would not, but went away and cast him into prison, until he should pay that which was due. 31 When his fellow-servants therefore saw what was done, they were very sorrowful, and came and unfolded unto their Lord all that was done. 32 Then his Lord, when he had called him, saith unto him, 'Thou wicked servant, ᵖI forgave thee all that due, because thou besoughtest me: 33 oughtest not *thou also to have had mercy on thy fellow-servant, even as *I had mercy on thee?' 34 And his Lord was wroth, and delivered him up unto the μTormentors, until he should pay all that which was due‡. 35 ᵠEven so shall my Heavenly Father also do unto you, ᵠif ye forgive not each his brother from your hearts‡."

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δ Gr. 10,000 *talents*; Eng val. about 2¼ *million pounds*, at the rate of £250 for one Attic talent: Esth. 3. 9, amount of Haman's offer to his Lord for the slaughter of the Jews.

ⁿ Ex. 22. 3 *If he have nothing, he shall be sold for his theft.* Lev. 25. 39; 2 Kgs. 4. 1 *The Creditor is come to take my two sons for bondmen.* Isa. 50. 1.

ᵖ Ps. 130. 4 *There is forgiveness with thee.* Dan. 9. 9. Mt. 9. 2 ref.

θ 20. 2 ref.

ᵡ Gr. lit. *was choking him*; Law t. t. Cf. Luc. 1. 748 *Because he did not pay, he twisted his coat about his neck, and dragged him away to the Magistrate.* Cic. 2 Verr. 4. 10 *Ordered him to be seized by the throat and hurried off to prison.* Plaut. Pœn. 3. 5 *I shall be seized by the throat and dragged before the Judge.* Liv. 4. 53 *While making appeal, they were seized by the throat.*

ᴧ Mk. 11. 25 *Forgive* WHATEVER *ye have against any.*

ᵠ Isa. 55. 6—9 *Neither are your ways my ways, saith* THE LORD. Cf. Mt. 6. 12—15.

μ Mt. 8. 29; Rev. 14. 10, 11; 18. 10. Jos. A. 16. 8 *He was severely tormented, the* TORMENTORS *stretching the rack to the utmost.* M. 6 *The old man's endurance, as he sweated with the agony, won the admiration of the* TORMENTORS. Cf. Lk. 16. 24, 25.

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The King His Removal from Galilee.

Mt. 19. 1, 2.
Mk. 10. 1.
Lk. 9. 51; 17. 11.
Jo. 7. 10; 10. 40—42.

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Marriage and Divorce and Celibacy.

Mt. 19. 3—12.
Mk. 10. 2—12.

XIX. 1 AND IT CAME to pass, when Jesus had finished these sayings, he [β]removed from [r]Galilee, and came to the borders of Judæa, on the other side of the Jordan. 2 [s]And great multitudes followed him, and he cured them there.

3 AND there came unto him ‡[δ]Pharisees tempting him, and saying, "[t]Is it lawful to put away one's wife for every cause [Deut. 24. 1.]?" 4 And he answered and said, "Have ye not read, that [t]he that made *them* at the beginning

'made them a male and a female;'
[Gen. 1. 27.]

and said,

'For this cause
'Shall a man leave his Father and his Mother,
'And shall cleave unto his wife;
'And they twain shall be one flesh'?
[Gen. 2. 24.]

6 Wherefore they are no more twain, but one flesh. [t]That therefore which God hath joined together, let not man part asunder." 7 They say unto him, "[u]Why then did Moses [θ]command to

'[t]Give *her* a bill of divorce, and put *her* away?'"
[Deut. 24. 1.]

8 He saith unto them, "[u]Moses in regard of your [κ]hardness of heart [θ]gave you leave to put away your wives: but [ν]at the beginning it was not so.

9 "And I say unto you, [t]Whosoever putteth away his wife, saving on account of fornication, and marrieth another, committeth adultery." ‡ 10 His disciples say unto him, "If the cause of the man be so with his wife, it is not [μ]expedient to marry." 11 But he said unto them "[w]All [ν]cannot receive this saying, but they

β 13. 53.
r 4. 12; Lk. 1. 26 ref.

s 15. 30 ref.
δ 3. 7 ref.
t Gen. 1. 27; 2. 24; 5. 2; Jer. 3. 8; Mal. 2. 15, 16; Mt. 5. 31, 32; 19. 3—12; 1 Cor. 6. 13—7. 40; Eph. 5. 28—33. Cf. verse 8 ref.
u Arist. Pol. 4. 1 *The good Lawgiver looks both at what is best absolutely, and what is best under existing circumstances.* Dion. Ch. 2. 437 *The Athenian Lawgiver gave divers laws which did not please himself, but were such as the people would use.*
θ 8. 21; Jo. 19. 38; Acts 21. 39, 40. Dion. Cass. 52. 42 *Whether he* COMMANDED, *or only* GAVE LEAVE.
κ Mk. 16. 14; Rom. 2. 5. Arist. Part. An. 3. 4 *The hearts of animals differ in* HARDNESS *and softness: the insensible having* HARD *hearts.*
ν Gen. 1. 27; 2. 24; 4. 19, the first case of polygamy: *Lamech took unto him two wives.* See verse 5 ref.
μ 5. 29. ref.
w 1 Cor. 7. 1—17 *Every man hath his own gift of God.* Cf. Jo. 16. 12. 1 Cor. 3. 2 *Neither yet now are ye able, for ye are yet carnal.*
ν Gr. *have not room for, cannot receive, cannot contain,* or *cannot bear;* metaph. from measure of capacity of vessels, as receivers and holders: Gen. 13. 6, A.V. *The land was* NOT ABLE TO BEAR *them: for their substance was great.* Jo. 21. 25 *The world* COULD NOT CONTAIN *the books.* Phocyl. 83 *The untaught* CANNOT RECEIVE *deep doctrine.* Orig. Cels. 436 *Jesus was not always shewn to his disciples after his Resurrection, because they were not able to* BEAR *the sight continuously.*

to whom it is given. 12 For there be eunuchs, which were so born from their Mother's womb: and there be eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the [π]Kingdom of Heaven's sake. [w]He that is able to [v]receive *it*, let him receive *it*."

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Children's Meetness for Christ's Blessing. Mt. 19. 13—15. Mk. 10. 13—16. Lk. 18. 15—17.

13 Then were brought unto him little children, that he might [x]lay his hands upon them, and pray: and his disciples rebuked them. 14 But Jesus said, "Suffer the little children, and forbid them not to come unto me: [z]for of such is the [π]Kingdom of Heaven." 15 And he [x]laid his hands upon them, and went from thence.

Life Eternal and Law of Works. Mt. 19. 16—22. Mk. 10. 17—22. Lk. 18. 18—23.

16 AND, behold, there came one unto him, and said, "‡[β]Teacher, [a]What good thing shall I do, [a]that I may have [δ]eternal life?" 17 And he said unto him, "Why †askest thou me [b]concerning [θ]good? [b]There is but One which is good‡. But if thou wouldest enter into life, [a]keep the Commandments." 18 He saith unto him, "Which?" And Jesus said, "This,

'Thou shalt do no murder:
'Thou shalt not commit adultery:
'Thou shalt not steal:
'Thou shalt not bear false-witness:'
19 **'Honour thy Father and thy Mother:'**

and,

'Thou shalt love thy neighbour as thyself.'"

[Ex. 20. 12—17; Lev. 19. 18.]

20 The young man saith unto him, "All these things have I kept diligently‡: what

π 3. 2 ref.

x Gen. 48. 14—20, of blessing. Lev. 1. 4, of devoting as sin-offering; so 2 Chr. 29. 23, 24. Deut. 34. 9, of imparting the Spirit. 2 Kgs. 5. 11, of recovering the leper. Mk. 6. 5, of healing the sick. Acts 6. 6, of Ordination of Deacons. 8. 17, of imparting the Spirit after Baptism. 13. 3, and 1 Tim. 5. 22, of Holy Orders.

z 5. 3.

θ 8. 19 ref.

aδ Ex. 19. 8; Lev. 18. 5; Deut. 5. 27—33; 6. 1, 2, 24, 25; Ezek. 20. 11; Lk. 10. 25—37; Jo. 3. 14—36; 5. 24—29; 6. 39—47, 54—57; Rom. 5. 19—21; 6. 22, 23; 7. 12—25; 10. 3—12; Gal. 3. 10—26; Tit. 1. 2, 3; 3. 4—8; 1 Jo. 1. 2; 5. 11—13, 20. For "*eternal*," see 2 Cor. 4. 18 ref.

bθ A.S. *god=good, God:* Ps. 4. 6; 53. 1—3; 73. 1; 118. 1—29; Mt. 20. 15; Acts 14. 7; Rom. 12. 2; 2 Th. 1. 11; Jas. 1. 17. Arist. Rhet. 1. 6 GOOD *is that which we choose for its own sake, and for the sake whereof we choose other things, and which is the aim and desire of all sensible and intelligent beings.* Frag. Phil. 1. 553 GOOD *depends on moral excellence, without hap or chance.* Plat. 2. 608 *The* GOOD *is that which benefits and saves.* Phil. J. 2. 280 *God is the only happy and only blessed one, free from all ills, and full of all goods, or rather God is* GOODNESS *itself, who showers all particular goods on Heaven and earth.* Plut. 2. 423 *God is perfectly* GOOD, *wanting in no moral excellence, and least of all in those of righteousness and friendship.* Plat. 2. 517 *Essential* GOODNESS *is the limit of enquiry and knowledge, being barely perceivable by us: but when perceived it strikes us as the source of all that is bright and beautiful, the parent of Light, of Truth, and of Reason; and whosoever would act wisely and well must ever set this* GOODNESS *before his eyes.*

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lack I yet?" 21 Jesus said unto him, "If thou wouldest be [λ]perfect, go, sell thy goods, and give *them* to the poor, and thou shalt have treasure in Heaven: and come, follow me." 22 But when the young man heard that saying, he went away sorrowful: for he had many possessions.

The Kingdom and Earthly Riches. *The Needle's Eye and The Camel.* Mt. 19. 23—26. Mk. 10. 23—27. Lk. 18. 24—27.

23 And Jesus said unto his disciples, "Verily I say unto you, [c]A rich *man* shall [μ]hardly enter into the [ν]Kingdom of Heaven. 24 And again I say unto you, [c]It is easier for a camel to † enter through the eye of a needle, than for a rich *man* ‡ *to enter* into the [ν]Kingdom of †Heaven." 25 And when the disciples heard *it*, they were sore astonished, saying, "Who then can be saved?" 26 But Jesus looked upon *them*, and said unto them, "With men this is impossible, [c]but with God all things *are* possible."

Rewards of Following Christ. Mt. 19 27—30. Mk. 10. 28—31. Lk. 18. 28—30; 22. 28—30.

27 Then answered Peter and said unto him, "Behold, *we have forsaken all, and followed thee [4. 18—22; 9. 9]: what shall *we have therefore?" 28 And Jesus said unto them, "Verily I say unto you, *Ye which have followed me, [d]in the [π]Regeneration, when the [σ]Son of Man shall sit down on [e]his Throne of Glory, [f]ye yourselves also shall sit down on twelve Thrones, judging the Twelve Tribes of Israel. 29 Aye, and †every one that forsaketh ‡ brethren or sisters, or Father or Mother ‡ or children, or lands ‡ or houses, for my name's sake, shall receive † manifold more, and shall [g]inherit [τ]eternal life. 30 But many *that are* last shall be first, and the first last.

Parable of The Labourers and Their Wages. Mt. 20. 1—16.

XX. 1 "For the [ν]Kingdom of Heaven is like unto a man *which was* a Master of a house, who went out early in the

λ Gen. 6. 9, of Noah; Deut. 18. 13; 1 Kg. 8. 62; 1 Chron. 28. 9; Mt. 5. 48; 19. 21; Rom. 12. 2; Eph. 4. 13; Phil. 3. 15; Col. 3. 14; Heb. 6. 1; 7. 19; 12. 23; Jas. 1. 17; 3. 2. Phil. J. 1. 114, 690 *Mark the difference between the progressing and the* PERFECT: *in the one the hindrances lessen, in the other they cease.* Epict. 384 *If thou wouldest be* PERFECT *as a philosopher, let thy deeds be as thy professions.*

c Mk. 10. 25 ref.

μ Dion. H. 1559 HARD, *or rather impossible.* Epict. 404 *It is* HARD *to walk on a tight rope, and not only hard, but perilous.* Babr. 115 *What have I to do with wings and clouds, that can* HARDLY *creep along the ground.*

ν 3. 2 ref.

d Acts 3. 21; 2 Pet. 3. 12, 13; Rev. 21. 1.

π Etym. *coming to birth again:* Tit. 3. 5. Jos. A. 11. 3 *At the end of the Babylonian Exile, Darius arranged for the Restoration of the Jews, and they celebrated with a Feast the recovery and* REGENERATION *of their Country.* Phil. J. 2. 144 *Noah and his family were the leaders of a* REGENERATION *for the world, the founders of a second period.* 489 *The Stoics held that the world is ever one, but subject at vast intervals to periodical conflagrations and* REGENERATIONS. Anton. 11. 1 *The infinity of eternity, and the periodical* REGENERATION *of the Universe.* Luc. 3. 96 *Some say that a dead fly has a resurrection and a* REGENERATION, *and that its soul after departing returns again.* For the parallel phrase "*the restoration,*" see Mt. 17. 11 ref.

σ 8. 20 ref.

e 25. 31; Jer. 14. 21. Cf. 1 Sam. 2. 8; Isa. 22. 23.

f Lk. 22. 29, 30.

g 25. 34 ref.

τ Verse 16 ref.

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morning to hire labourers into his [h]vineyard. **2** And when he had agreed with the labourers for a [β]shilling a day, he sent them into his [h]vineyard. **3** And he went out about the third hour, and saw others standing idle in the market-place: **4** and unto those he said, 'Go *ye also into the [h]vineyard, and whatsoever is right, I will give you.' And they went away. **5** And again he went out about the sixth, and the ninth hour, and did after the same manner. **6** And about the eleventh ‡ *hour* he went and found others standing ‡: and he saith unto them, 'Why stand ye here all the day idle?' **7** They say unto him, 'Because no one hath hired us.' He saith unto them, 'Go *ye also into the [h]vineyard ‡.' **8** And [i]when it was evening, the Lord of the [h]vineyard saith unto his [k]steward, 'Call the labourers, and [i]pay *them* their wages, beginning from the last unto the first.' **9** And when they came that *were hired* about the eleventh hour, they received a [β]shilling apiece. **10** And when the first came, they thought that they would receive more: and yet they themselves also received ‡the [β]shilling apiece. **11** But when they had received *it*, they murmured against the Master of the house, **12** saying, 'These last have [δ]spent but one hour, and thou hast made them equal unto us, which have borne the burden and [θ]heat of the day.' **13** But he answered and said unto one of them, '[κ]Friend, I do thee no wrong: didst thou not agree with me for a [β]shilling? **14** Take up thine own, and go: but I please to give unto this last even as unto thee.

[h] Ps. 80. 8—19; Cant. 8. 11, 12. Isa. 5. 1—7 *The Vineyard of the Lord of Hosts is the House of Israel.* Mt. 20. 1—16; 21. 28—44; Lk. 13. 7.

[β] Gr. Lat. *denary*; Roman *silver* coin = Greek silver coin *drachma* = Eng. val. about *ninepence*: Tobit 5. 14 *What wages shall I give thee? A* SHILLING *a day.* Thuc. 3. 17 *A Greek infantry soldier's pay was a shilling a day.* Tac. Ann. 1. 17 *A Roman soldier's pay was a* SHILLING *a day, excepting the Guards, who had two shillings.*

[i] Deut. 24. 14, 15; Jas. 5. 4. Cf. Lk. 14. 14 ref.

[k] Gal. 4. 2 ref. Arist. Œc. 1. 5 *Of servants there are two kinds, the steward, and the labourer.* Eth. Mag. 1. 35 *The steward is lord of all and manages all; yet does he not rule over all, but saves the time of the Master of the house.*

[δ] Gr. *made*; of mere *passing of time*; as distinguished from words expressing *work*: Acts 20. 3; 2 Cor. 11. 25; Jas. 4. 13. Tobit 10. 7 *The fourteen days of the wedding, which he should* SPEND *there.* Dion. Cass. 60. 23 *Absent six months, whereof he had* SPENT *only sixteen days in Britain.*

[θ] Gen. 31. 40, A.V. *drought*; Lk. 12. 55; Jas. 1. 11.

[κ] Gr. *companion, fellow, comrade*; one of the species of *friend*: 2 Sam. 16. 17; Job 30. 29; Prov. 18. 24; Mt. 20. 13; 22. 12; 26. 50. Sirac. 37. 1—5 *Is it not a grief unto death when a* COMPANION *and friend is turned into an enemy?* Ar. Rhet. 2. 4 COMPANIONSHIP *is one species of friendship.* Eth. Mag. 2. 11 *The friendship of* FELLOWS *lies in equality, all sharing alike.* Xen. Hier. 3. 7 *The fastest friendships are between parents and children,* COMRADES *and* COMRADES, *&c.* N.B. In *addresses*, as in the text, Eng. custom uses only the generic term *friend.*

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15 Is it not lawful for me to do what I please with mine own? [l]Or is thine eye evil, because *I am good?' Even so the last shall be first, and the first last." 16 ‡.

[l] 6. 22 ref.

Third Private Foretelling of Christ's Death and Resurrection. *Heathen Hands.* Mt. 20. 17—19. Mk. 10. 32—34. Lk. 18. 31—34.

17 AND as Jesus was going up to Jerusalem, he took unto *him* the Twelve ‡ privately, †and said unto them in the way,

18 "BEHOLD, [m]WE GO UP TO JERUSALEM, AND THE [λ]SON OF MAN SHALL BE [m]DELIVERED UP UNTO THE [μ]HIGH-PRIESTS AND [ν]DOCTORS OF THE LAW, AND THEY SHALL [m]CONDEMN HIM TO DEATH, AND SHALL [m]DELIVER HIM UP UNTO THE [π]HEATHEN, [m]TO MOCK, AND [m]TO SCOURGE, AND [m]TO CRUCIFY, AND [m]HE SHALL RISE THE THIRD DAY."

[m] 16. 21 ref. For *crucify*, see 27. 22 ref.
[λ] 8. 20 ref.
[μ] 26. 3 ref.
[ν] 2. 4 ref.

[π] Acts 4. 25 ref. Ps. 2. 2 *The* HEATHEN *rage, and the People imagine a vain thing.*

Christian Princedom not Heathen Princedom. *Christ's Death for Man's Redemption.* Mt. 20. 20—28. Mk. 10. 35—45. Lk. 22. 24—27.

20 THEN came unto him the [n]Mother of the [n]sons of Zebedee with her sons, worshipping *him*, and asking a certain thing of him. 21 And he said unto her, "What wilt thou?" She saith unto him, "Speak that these my two sons [o]sit down one on thy right hand, and one on thy left, in thy [σ]Kingdom." 22 But Jesus answered and said, "Ye know not what ye beg. Can ye [p]drink the cup that *I am to drink ‡?" They say unto him, "We can." 23 He saith unto them, "My [p]cup indeed shall ye drink: but [o]to sit down on my right hand and on my left [q]is not mine to give, save unto those for whom it is made ready of my Father." 24 And when the ten heard *it*, they had indignation against the two brethren. 25 But Jesus called them unto *him*, and said, "Ye know that the Princes of the Heathen [β]exercise dominion over them; and their Great Ones exercise authority over them. 26 [r]It shall not be so among you: but whosoever would be-

[n] 4. 21; 10. 2; 20. 20; 26. 37; 27. 56, with Mk. 15. 40; Lk. 5. 10.

[o] Esth. 1. 14 *Princes which saw the King's face, and sat the first in the Kingdom.* Mt. 23. 6; 3 Jo. 9. See Mt. 20. 23 ref.
[σ] 3. 2 ref.
[p] Ps. 11. 6; 16. 5; 23. 5; 75. 8; Isa. 51. 17; Jer. 25. 15—29; 49. 12; Mt. 20. 22, 23; 26. 39—42; Jo. 18. 11; Rev. 14. 10. Artem. 103 *The cup is the symbol of a man's lot in life.*
[q] Mt. 16. 19; 19. 28; 28. 18; Lk. 12. 32; Jo. 14. 1—3; 17. 2; 2 Tim. 4. 8; Heb. 1. 3—14; Rev. 3. 21.

[β] *Exercise-dominion:* Gen. 1. 28, A.V. *have dominion;* Ps. 49. 14; 72. 8; 1 Pet. 5. 3.
[r] 2 Cor. 1. 24; 1 Pet. 5. 3.

come Great among you, † shall be your [δ]servant; 27 and whosoever would be Chief among you, † shall be your [θ]bondman: 28 [s]even as the [κ]Son of Man is not come to be [s]served, but to serve, and [t]to give his life a [λ]price of redemption [t]for many."

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29 AND as they went out from [v]Jericho, a great multitude followed him. 30 And, behold, [v]two blind *men*, sitting by the way-side, when they heard that Jesus passed by, cried out, saying, "Have mercy on us, O Lord, thou [w]Son of David." 31 And the multitude rebuked them, that they should hold their peace: but they cried out the louder, saying, "Have mercy on us, O Lord, thou [w]Son of David." 32 And Jesus stood still, and called them, and said, "What will ye that I should do unto you?" 33 They say unto him, "Lord, That our eyes may be opened." 34 And Jesus was moved with compassion, and touched their eyes: and immediately ‡ [a]they received their sight, and followed him.

Blind Beggars and the Son of David. *Jericho and The Way-side.* Mt. 20. 29—34. Mk. 10. 46—52. Lk. 18. 35—43.

XXI. 1 AND when they drew nigh unto Jerusalem, and were come to the village of [β]Bethphage, to the [b]Mount of Olives, then sent Jesus two disciples, 2 saying unto them, "Go ye to the village over against you, and straightway ye shall find [c]a she-ass tied, and a colt with her: loose *them*, and bring *them* unto me. 3 And if any one say aught unto you, ye shall say 'The [δ]Lord hath need of them;' and straightway he will send them."

The King His Grand Conflict with The Priests and The Teachers.

i. Royal Ride to Zion's City. *Fulfilment of Prophecy.* Mt. 21. 1—11. Mk. 11. 1—11. Lk. 19. 29—44. Jo. 12. 12—19.

4 Now ‡ this was done [d]that it might be fulfilled which was spoken [θ]by the Prophet, saying,

δ Gr. *deacon;* Lat. *minister;* of upper class of servants, esp. who wait in the Master's *presence*, and SERVE at his *table:* Esth. 1. 10; 2. 2; Lk. 10. 40; 22. 26, 27; Jo. 2. 5, 9; 12. 2; Acts 6. 2. Andr. Rh. 7. 10 *Quick* SERVANTS, *who run to perform before they hear out their Master's orders.* Luc. 3. 399 *The* SERVANTS *who wait at table must not favour any of the guests.*

θ Gr. *dulos;* Lat. *servus:* Lev. 25. 44; 26. 13; Deut. 7. 8; 1 Cor. 12. 13; Rev. 6. 15.

s Lk. 22. 26, 27 *I am among you as he that* SERVETH. Phil. 2. 7. For SERVE, see verse 26 ref.

κ 8. 20 ref.

t Mk. 10. 45 ref.

λ Correl. term, *bondman:* Lev. 25. 47—55 *After thy brother is sold for a* BONDMAN, *he may be* REDEEMED *again, the* REDEEMER *giving unto him that bought him the* PRICE OF HIS REDEMPTION. Mk. 10. 45 ref. And for BONDMAN, see verse 27 ref. Also cf. Rom. 7. 14 *I am sold under sin.*

v Mk. 10. 46 ref.

w 1. 1 ref.

a Isa. 61. 1; Mt. 11. 5.

β Which is by interpretation, *House of unripe figs.*

b 2 Sam. 15. 30; Zech. 14. 4; Jo. 8. 1; Acts 1. 12. Jos. B. 5. 3 *The Mount of Olives which is about half a mile east of Jerusalem, is separated from the City by a deep ravine called the Cedars.* Cf. Jo. 18. 1.

c Gen. 49. 10, 11 *Until Shiloh come; binding his foal unto the vine, and his ass's colt unto the choice vine.* For *Christ the True Vine*, see Jo. 15. 1—8. Cf. Judg. 5. 10; 10. 4; 12. 14.

δ 14. 28 ref.

d 2. 15 ref.

θ 1. 22 ref.

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5 "**Tell ye the** [κ]**Daughter of Zion,**
"'**Behold,** [c]**thy King cometh unto thee,**
"'**Meek, and** [c]**riding upon an ass,**
"'**And** ‡ [c]**upon a colt, the he-foal of an** [λ]**ass of burden.**'"
[Isa. 62. 11; Zech. 9. 9.]

6 And the disciples went, and did as Jesus commanded them: **7** and they brought the ass, and the colt, and laid their outer garments on them, and he sat thereon. **8** And most of the multitude [f]spread their outer garments in the way; [f]others cut down branches from the trees, and strewed *them* in the way: **9** and the multitudes that went before him, and that followed, cried out, saying,

"[μ]**Hosanna to the** [ε]**Son of David!**
"[h]**Blessed** *be* **He that cometh in the name of THE LORD!**
"[μ]**Hosanna in the** [ν]**Highest!**"
[Ps. 118. 25, 26.]

10 And when he was entered into Jerusalem, all the City did [π]quake, saying, "Who is this?" **11** And the multitudes said, "This is † the [i]Prophet Jesus, of [j]Nazareth of [k]Galilee."

ii. Purging of God's House. *A Robbers' Den.* Mt. 21. 12, 13. Mk. 11. 15—19. Lk. 19. 45, 46.

12 AND Jesus entered into the [σ]Temple-Courts‡, and [l]drove out all them that

κ Heb. phrase for *City and inhabitants:* 2 Kgs. 19. 21; Ps. 137. 8; Isa. 1. 8; 47. 1—5; Jer. 6. 2; Lam. 2. 1—15.

c 27. 11 ref.

λ Opp. *war-horse:* Ex. 9. 3; 20. 17; 23. 12; 2 Sam. 16. 1, 2; Job 24. 3; 2 Pet. 2. 16. For application, see Mt. 11. 28; 23. 4, of the burdens imposed by the Pharisees; Acts 15. 10, of the Law's yoke.

f 2 Kgs. 9. 13 *They put their garments under him, saying, Jehu is King.* Hdt. 7. 54 *They spread myrtle branches in the King's way.* Plut. 1. 764 *When he gave up the Generalship, he was escorted to the City, the people laying their garments under him; an honour which they scarcely paid to their Emperors.*

μ Gr. after Heb. *Hosanna;* Eng. *O save now,* as A.V. of Ps. 118. 25: interp. by Lk. 19. 38 as an ascription of *glory.* Cf. Ps. 118. 26; Lk. 2. 14.

ε 1. 1 ref.

h Ps. 118. 25, 26; Mt. 21. 9; 23. 39: from the Passover Hymn. Cf. Lk. 19. 38, with Lk. 2. 14, the Angels' Hymn.

ν Job 16. 19, A.V. *on high,* parallel with "*Heaven.*" Ps. 71. 19, A.V. *very high.* 148 1, of the Heaven of God's Hosts. Lk. 2. 14, of Heaven, opp. earth. Sirac. 43. 9, of the starry Heavens.

π 27. 51; 28. 4; 2 Sam. 22. 8—16; Isa. 14. 16; 1 Mac. 1. 28, at entry of Antiochus: all of physical and moral *earthquakes,* where A.V. often has "*shake,*" and "*tremble.*" Cf. Rev. 11. 13; 16. 18. See also Mt. 2. 3, at Jesus' birth. i 21. 46; Deut. 18. 18; Jo. 1. 21, 25. j 2. 23 ref. k 2. 22; 4. 12; Lk. 1. 26 ref. σ Of *the whole sacred enclosure,* as distinguished from *the Holy House, Palace, or Temple* (Mt. 23. 16 ref.) included therein: Mt. 4. 5; 21. 12—15; 26. 55; Lk. 2. 37; Jo. 18. 20; Acts 2. 46; 21. 26—30. Jos. A. 8. 3 *Round about the Temple, Solomon built* TEMPLE-COURTS, *open to the sky, with cloisters.* B. Pref., *The position of the* TEMPLE-ENCLOSURE *and the Temple, and the measures of these and of the Altar.* 5. 5 *The* TEMPLE-COURTS *were on a steep crest of the Mount, but at first there was barely level room for the Temple and Altar.* Phil. J. 2. 222 *In the highest sense we may regard the Universe as God's* TEMPLE-COURTS, *Heaven as the Temple.* For full descriptions, see Jos. A. 8. 3 sq.; 15. 11; B. 5. 5. Phil. J. 2. 222 sqq. Cf. Ps. 135. 2 *In the House of* THE LORD; *in the Courts of the House.* Ezek. 42. 1—20, of the Courts (whereas 41. 1—26, of the Temple). Hdt. 4. 108 TEMPLE-COURTS *furnished after the Greek manner with images, Altars, and Temples.* Thuc. 4. 90 *Round about the* TEMPLE-COURTS *and the Temple.* Diod. 1. 15 *This* TEMPLE-ENCLOSURE *in Egypt had in it two golden Temples.* l Mk. 11. 15—17 refs.

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sold and bought in the Temple-Courts, and overthrew [m]the tables of the Money-changers, and [m]the seats of them that sold the doves: **13** and saith unto them, "It is written,

'My House shall be called
'A House of Prayer;'
[Isa. 56. 7.]

[m]but *ye † do make it

'A robbers' den.'"
[Jer. 7. 11.]

iii. Babes' Praise. *Fulfilment of Prophecy.* Mt. 21. 14—17.

14 AND the blind and the lame came unto him in the [τ]Temple-Courts; and he cured them. **15** And when the [β]High-Priests and [δ]Doctors of the Law saw the [θ]wondrous things that he did, and the children ‡ that were crying out in the [τ]Temple-Courts, and saying, "[κ]Hosanna to the [n]Son of David!" they had indignation, **16** and said unto him, "Hearest thou what these say?" And Jesus saith unto them, "Yes. Have ye never read,

'Out of the mouth of babes and sucklings
'Thou hast [λ]laid a firm foundation of praise'?"
[Ps. 8. 2.]

17 And he left them, and went out of the City to [o]Bethany, and [p]lodged there.

Withering Curse of Barren Profession. Only Leaves. Mt. 21. 18—22. Mk. 11. 12—14, 20—26.

18 AND early in the morning, [p]† as he returned to the City, he was hungry. **19** And when he saw one [q]fig-tree off the way-side, he went unto it, and found nothing thereon, but [r]leaves only. [q]And he saith unto it, "‡There shall be no fruit from off thee any more for ever." And soon the fig-tree withered away.

20 And when the disciples saw *it*, they marvelled, saying, "How soon is the fig-tree withered away!" **21** And Jesus answered and said unto them, "Verily I say unto

[m] Ex. 22. 25, usury forbidden: Mt. 25. 27 ref. Also Lev. 12. 8, of the doves of the poor. Talm. ap. Wetst. *The Money-changers may exact a price for giving change, and for selling doves for offerings.* Jos. B. 5. 9 *Ye Jews are not content with secret crimes, but vie with each other in open plunder and other atrocities, of all whereof the Temple is the receptacle; defiling with your own hands that sacred place which the very Heathen reverence.*

τ Verse 12 ref.

β 26. 3 ref.

δ 2. 4 ref.

θ Ex. 3. 20; Josh. 3. 5; Judg. 6. 13; Ps. 72. 18 THE LORD *God of Israel who only doeth* WONDROUS THINGS. See Ps. 78. 1—72, esp. 4.

κ Verse 9 ref.

n 1. 1 ref.

λ Gr. *catartizesthai*; Heb. *yasad*, as in Josh. 6. 26; Isa. 28. 16; Zech. 4. 9 *He hath* LAID THE FOUNDATION *of it, he shall also finish it; for who hath despised the day of small things.* See Note.

o By interp *House of dates:* 26. 6; Jo. 11. 1 *Bethany, the village of Mary and Martha.* 18 *Bethany, nigh unto Jerusalem, about* 1½ *mile off.*

p Lk. 21. 37, 38.

q Lk. 13. 6—9. See Mk. 11. 13 ref.

r For metaph. cf. Gen. 3. 7 *Adam and Eve sewed* FIG-LEAVES *together, and made themselves aprons.* See Mk. 11. 13 ref.

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you, [r]If ye shall have faith, and doubt not, ye shall not only do this which *is done* to the fig-tree, but also if ye shall say unto this mountain, 'Be thou taken up, and be thou cast into the sea;' it shall be done: **22** aye, and [s]all things whatsoever ye shall ask in prayer, believing, ye shall receive."

iii. Source of His Authority. Mt. 21. 23—27. Mk. 11. 27—33. Lk. 20. 1—8.

23 AND when he was come into the [μ]Temple-Courts, the [ν]High-Priests and the Elders of the People came unto him as he was teaching, saying, "[t]By what authority doest thou these things? And [v]who gave thee this authority?" **24** And Jesus answered and said unto them, "*I also will ask you one question, which if ye tell me, *I also will tell you [v]by what authority I do these things: **25** [w]The Baptism of John, whence was it? [x]From Heaven, or of men?" And they reasoned among themselves, saying, "If we shall say, 'From Heaven;' he will say unto us, '[y]Why then did ye not believe him?' **26** But if we shall say, 'Of men;' we fear the multitude: for [z]all hold [w]John as a Prophet." **27** And they answered Jesus and said, "We know not." He himself also said unto them, "Neither do *I tell you [v]by what authority I do these things."

iv. Assaults upon Sore Sins. (1) Disobedience. *Parable of The Two Sons.* Mt. 21. 28—32.

28 "BUT what think ye? A man had two children: and he came to the first, and said, 'Child, Go, work to-day in ‡the [a]vineyard.' **29** And he answered and said, 'I will not;' but afterward he [π]regretted, and went. **30** And he came to the second, and said after the same manner. And he answered and said, '[b]I go, [c]Lord;' and went not. **31** Which of the twain did the will of his Father?" They say ‡, "†He that *went* afterward." Jesus saith unto them, "Verily I say unto you, [b]The

[r] 17. 20 ref.

[s] 7. 7 ref.

[μ] Verse 12 ref.
[ν] 26. 3 ref.

[t] Acts 4. 7.

[v] Jo. 5. 36—47; 8. 42.

[w] 3. 1—17 ref.; 21. 25—27; Lk. 7. 24—30; Acts 1. 22; 10. 37; 13. 24; 18. 25; 19. 2—6. For Christian Baptism, see Mt. 28. 19 ref.

[x] 1 Sam. 26. 19; Acts 5. 38, 39.

[y] Jo. 1. 30, 36; 3. 26—36; 5. 32—35; Acts 19. 4.

[z] 11. 7—15.

[a] 20. 1 ref.

[π] Gr. *metamelesthai;* Less broad, and more particular than "*repent*" (Mk. 1. 4 ref.): Ex. 13. 17, A.V. *repent;* 1 Sam. 15. 35, of God; Mt. 27. 3, of Judas; Rom. 11. 29; 2 Cor. 7. 8—10; Heb. 7. 21. Sirac. 32. 19 *Do nothing without advice, and when thou hast once done,* REGRET *not.* Phil. J. 2. 66 *When deeds are done,* REGRETS *are unavailing.* Arist. Eth. 3. 1 *He who does a thing through ignorance, and* REGRETS *afterward, is accounted an involuntary agent.* Stob. Ec. 180 REGRET *is sorrow for particular deeds done, as being one's own misdeeds, with more or less of self-reproach.*

[b] Ex. 19. 8; 24. 37; Josh. 24. 16—25; Lk. 7. 29, 30; Rom. 2. 13.

[c] Lk. 6. 46 *Why call ye me Lord, and do not what I say?* 1 Pet. 3. 6 *Sarah obeyed Abraham, calling him Lord.* See Mt. 7. 21 ref.; 14. 28 ref.

σ 5. 46 ref.

τ 3. 2 ref.
d Verse 25 ref.
e 22. 16 ref.

β 13. 3 ref.

ſ 20. 1 ref.

δ Isa. 63. 2; Hos. 9. 2; Joel 3. 13; Rev. 14. 19, 20.

θ 25. 14 ref.

g 23. 34—37; 2 Chr. 24. 21; Jer. 26. 20—23; 37. 15; Acts 7. 52.

λ Gr. *entrepesthai, entrope;* of that species of *shame*, which respects right, worth, or dignity; opp. *fear*, and *pity:* Num. 12. 14, A.V. *ashamed;* Isa. 50. 7, A.V. *confounded*, opp. *set my face as a flint.* Lk. 18. 2—4; 2 Th. 3. 14; Tit. 2. 8; Heb. 12. 9, Wisd. 2. 10 *Neither spare the widow, nor* REVERENCE *the aged.* 6. 7 *Fear no man's person, nor* REVERENCE *his greatness.* Jos. B. 5. 5 *Neither pity for age, nor* REVERENCE *for the venerable.* 10 *Famine destroys no feeling so much as that of shame; for it leads to the contempt of everything worthy of* REVERENCE. Cf. Milt. P. L. 4. 846 *Abashed the Devil stood, and felt how awful Goodness is, Yet seemed undaunted.*

h Lk. 20. 14 ref.
i Heb. 13. 11—13.
k 20. 1 ref.
l For requital of wickedness, see Gen. 50. 15; Judg. 1. 7; 1 Kgs. 8. 32; 2 Kgs. 9. 26; Ps. 10. 14; 28. 4; 94. 2; Jer. 32. 19; 51. 56. Cf. also Lk. 14. 14 ref.

σtax-gatherers and the harlots go into the τKingdom of God before you. 32 dFor John came unto you in the eWay of Righteousness, and ye dbelieved him not: but the σtax-gatherers and harlots, they dbelieved him, and *ye, when ye had seen *it*, did not †so much as πregret afterward, that ye might believe him.

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(2) Rebellion. *Parable of the Wicked Husbandmen. The Rejected Stone. Fulfilment of Prophecy.* Mt. 21. 33—46. Mk. 12. 1—12. Lk. 20. 9—19.

33 "HEAR another βparable: There was a ‡man *which was* a Master of a house, which planted a †ſvineyard, and set a hedge about it, and digged a δwinepress in it, and built a tower, and let it out to husbandmen, and θtook his journey into a strange country. 34 And when the season of the fruits was at hand, he sent his servants to the husbandmen, to receive the fruits thereof. 35 And the husbandmen took his servants, and gbeat one, and killed another, and stoned another. 36 Again he sent gother servants, more than the first: and they did unto them after the same manner. 37 But afterward he sent unto them his son, saying, 'They will λreverence my son.' 38 But when the husbandmen saw the son, they said among themselves, 'This is the hheir: come, let us kill him, and let us †have his inheritance.' 39 And they took him, and thrust *him* iout of the kvineyard, and killed *him*. 40 When therefore the Lord of the kvineyard cometh, what will he do unto those husbandmen?" 41 They say unto him, "lHe will grievously destroy them for their grievous wickedness, and will let out his kvineyard unto other husbandmen, which shall render him the fruits in their seasons." 42 Jesus saith unto them, "Have ye never read in the Scriptures,

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'The [i]stone which the builders rejected,
'This [i]is become the head of the [θ]corner:
'This is THE LORD'S doing,
'And it is marvellous in our eyes'?
[Ps. 118. 22, 23.]

43 Therefore I say unto you, The [κ]Kingdom of God shall be taken from you, and given to a nation that bringeth forth the fruits thereof. 44 [k]And he that falleth on this stone shall be [κμ]sore broken: but on whomsoever it shall fall, it shall [κμ]shatter him to pieces.

45 And when the [ν]High-Priests and the [π]Pharisees had heard his [σ]parables, they knew that he spake of them: 46 and [l]though they sought to [τ]arrest him, they feared the multitudes, because [m]they held him for a Prophet.

(3) Contempt of Gracious Calls. *Retributive Call of Gentiles. Parable of the Marriage Feast.* Mt. 22. 1—10. [Lk. 14. 15—24]

XXII. 1 AND Jesus answered and spake unto them again in [β]parables, saying, 2 "The Kingdom of Heaven is likened unto a man *that was* a King, which [n]made a marriage for his son, 3 and [o]sent his servants to call them that were invited to the marriage: and they would not come. 4 Again he [o]sent other servants, saying, 'Tell them which were invited, Behold, I have made ready my dinner; my bulls and my fatlings *are* [p]sacrificed, and all things *are* ready: come unto the marriage.' 5 But they [θ]neglected *it*, and went away, one to his own field, and another to his merchandise; 6 and the rest laid hold on his servants, and [κ]outraged *them*, and killed *them*. 7 And the King‡ was wroth, and sent his army, and destroyed those murderers, [p]and set their City on fire. 8 Then saith he to his servants, 'The marriage truly is ready, but

[i] Isa. 28. 16, 17; Zech. 4. 6—10; Acts 4. 10—12 *Jesus Christ is the stone.* Rom. 9. 30—33; 1 Cor. 1. 22—24; Eph. 2. 11—22; 1 Pet. 2. 3—8.

[θ] Job 38. 6; Isa. 28. 16; Jer. 51. 26; Zeph. 1. 16, A.V. *high towers.*

[κ] 3. 2 ref.

[kμ] Lk. 20. 18 ref.

[ν] 26. 3 ref.

[π] 3. 7 ref.

[σ] 13. 3 ref.

[l] 26. 4, 48, 50, 55.

[τ] 26. 48 ref.

[m] 21. 11 ref.

[β] 13. 3 ref.

[δ] 3. 2 ref.

[n] Gen. 29. 21—23; Judg. 14. 10—12. Tobit 8. 19 *Kept the wedding-feast fourteen days.* Æl. V. H. 8. 7 *Alexander the Great made wedding-feasts, and sacrifices five days.* Phil. V.A. 7. 7 *The City sacrificed the wedding victims.*

[o] Esth. 6. 14. Plut. 2. 511 *There was a grand banquet, and the hour was come, and the servant, whose wont it was, was often sent to bid him come, but he refused.*

[θ] Gr. *amelein*; opp. *diligence:* 1 Tim. 4. 14. Heb. 2. 3 *How escape, if we* NEGLECT? Wisd. 3. 10 *The ungodly, which have* NEGLECTED. Plat. 1. 485 NEGLIGENT *when you ought to be diligent.* Dion Chrys. 2. 14 *As if one on board ship, seeing all in peril, were to* NEGLECT *his own salvation.* Shaksp. 1 Hy. VI. 5. 4 *If once it be* NEGLECTED, *ten to one We shall not find like opportunity.*

[κ] Gr. *hubrizein, hubris = wanton insult, outrage:* Lk. 11. 45; 18. 32; Acts 14. 5; 27. 21. Corp. Jur. 1574 OUTRAGE *is with or without blows, with insult and premeditation, and receives heavier penalties than Assault and Battery.*

[p] Deut. 13. 16; Josh. 8. 19—21; 2 Kgs. 25. 8, 9. Jos. B. 6. 8 *Jerusalem was finally taken by the Romans, and wholly in flames on the eighth day.*

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[q] they which were invited were not worthy.
9 [q] Go ye therefore to the [κ] courses of the ways, [r] and as many as ye shall find, invite to the marriage.' 10 So those servants went out into the ways, and gathered together all as many as they found, both bad and good: and the †[λ] bride-chamber was filled with guests.

(4) Conclusion: Necessity of Righteousness. *Parable of the Wedding Garment.* Mt. 22. 11—14.

11 "But when the King came in to view the guests, he saw there a man that [s] had not on a wedding-garment. 12 And he saith unto him, '[μ] Friend, How camest thou in hither [s] not having a wedding-garment?' And he was [ν] speechless. 13 Then said the King to his ministers, 'Bind him hand and foot, ‡ and cast him out into [t] the outer darkness.' *There shall be [t] weeping and gnashing of teeth. 14 For many be [w] called, but few [π] chosen."

v. Defeat of Crafty Attacks. (1) Pharisees and Herodians. *Church and State. Cæsar and God.* Mt. 22. 15—22. Mk. 12. 13—17. Lk. 20. 20—26.

15 THEN went the [σ] Pharisees and [σ] took counsel how they might ensnare him in *his* speech. 16 And they sent unto him their disciples with the [τ] Herodians, saying, "[β] Teacher, We know that thou art true, and teachest the [y] Way of God in truth, and carest not for any one; for thou [z] regardest not the person of men. 17 Tell us therefore: What thinkest thou? [a] Is it lawful to give [δ] tribute unto Cæsar, or not [Deut. 17. 15]?" 18 But Jesus perceived their wickedness, and said, "Why tempt ye me, ye [θ] hypocrites? 19 Shew me the [δ] tribute money." And they brought unto him a [λ] shilling. 20 And he saith unto them, "Whose *is* this image, and inscription?" 21 They say unto him, "Cæsar's." Then saith he unto them, "[b] Pay therefore unto Cæsar the things

[q] 28. 19; Acts 1. 8; 13. 44—52; 18. 6; 22. 18—21. And esp. Rom. 10. 16—11. 36.

[κ] Gr. *diexodus* = *passage through and outgoing thereof, orbit, course*; lit. and fig.: Josh. 15. 4; 17. 9; 19. 22, 33; Ps. 68. 20; Ezek. 48. 30. Pseudo-Plat. 986 *The* COURSE *or* ORBIT *of the stars.* Dion. Cass. 65. 12 *They slew the most of them, being well acquainted with the* COURSES *of the lanes.* Jos. B. 4. 6 *Flight out of the City was difficult, inasmuch as all the* PASSAGES *were guarded.* Phil. J. 2. 158 *The hand is the symbol of work, the foot of the* COURSE *of life.* Cf. Tenny. I. K. 139 *The* COURSE *of life that seemed so flowery.*

[r] 13. 47, 48; Rom. 2. 14, 26—29.

[λ] 9. 15.

[s] Isa. 61. 10; 64. 6; Zeph. 1. 7, 8; Rom. 3. 22—24 of Christ's righteousness; 4. 1—5. 21; 10. 1—12; Phil. 3. 8, 9. Rev. 19. 7—9. Bar. 5. 2 *A double garment of the righteousness which cometh from God.* Cf. Petron. 30 *My banqueting dress, which was a present.*

[μ] 20. 13 ref.

[ν] 22. 34 ref. Mk. 1. 25; 1 Pet. 2. 15. Contrast the boasting in Lk. 18. 11, 12.

[t] 8. 12 ref.

[w] Rom. 1. 6 ref.

[π] Col. 3. 12 ref.

[σ] 3. 7 ref.; 12. 14 ref.

[τ] Mk. 3. 6, in Galilee; 12. 13, as here, in Jerusalem. Epiph. 45 *The* HERODIANS *were a Jewish party who held that Herod the Great was Messiah.* Cf. Lk. 23. 6—12.

[β] 8. 19 ref.

[y] 21. 32; Deut. 30. 15—20; Ps. 119. 32, 33; Jo. 14. 4—6; Acts 9. 2; 13. 10; 18. 25; 19. 9; 22. 4; 24. 22; 2 Pet. 2. 2, 21.

[z] Lk. 20. 21 ref.

[a] Deut. 17. 15. Jos. A. 14. 4 *Pompey the Great made Jerusalem tributary to Rome.* Cf. Lk. 2. 2 ref.

[δ] 17. 25 ref.

[θ] 6. 2 ref.

[λ] 20. 2 ref.

[b] Rom. 13. 7; 1 Pet. 2. 17. N.B. Cf. their GIVE in ver. 17 with our Lord's word PAY.

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that are Cæsar's, and unto God the things that are God's." 22 And when they heard *it*, they marvelled, and left him, and went away.

(2) Sadducees. *Freethinking.* *The Resurrection.* Mt. 22. 23—33. Mk. 12. 18—27. Lk. 20. 27—38.

23 On that day there came unto him [μ]Sadducees, ‡[c]saying that there is no [c]Resurrection: and they asked him, 24 saying, "[ν]Teacher, Moses said,

'[d]If any one die having no children,
'his brother shall make a [π]brother-
'in-law's marriage with his wife, [d]and
'raise up seed unto his brother.'

[Deut. 25. 5.]

25 Now there were with us seven brethren: and the first, when he had married, died, and having no seed, left his wife to his brother. 26 Likewise the second also, and the third, unto the seven. 27 And last of all the woman died ‡. 28 In the [c]Resurrection therefore, whose wife shall she be of the seven? For they all had her." 29 And Jesus answered and said unto them, "Ye do go astray, not knowing the [σ]Scriptures, nor the power of God. 30 For in the [c]Resurrection they neither marry, nor are given in marriage, but are as Angels‡ in Heaven. 31 But as touching the [c]Resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 **'*I am [f]the God of Abraham,**
'And [f]the God of Isaac,
'And [f]the God of Jacob'?

[Ex. 3. 6.]

God is not ‡*the God* of dead *men*, but of living *men*." 33 And when the multitudes heard *it*, they were [ε]astonished at his teaching.

(3) Lawyers. *Legalism.* *The Great Commandment.* Mt. 22. 34—40. Mk. 12. 28—34.

34 But when the [β]Pharisees heard that he had [δ]put the [β]Sadducees to silence,

μ 3. 7 ref.
c Jo. 11. 24 ref.
ν 8. 19 ref.
d π Gen. 38. 8—11, A.V. *marry*, in the Patriarchal age; Deut. 25. 5—10, under the Mosaic Law. Jos. A. 4. 8 *The brother-in-law's marriage with the widow will alleviate the calamity of the women, and benefit the Commonwealth by preserving families, and keeping property together.*
e Jo. 11. 24 ref.
σ Heb. *ketav*; Gr. *graphe*; A. S. *gewrit* = *Writing*; opp. *word of mouth*, or *memory*; especially of the Sacred Books: Ex. 24. 4. 32. 16 *The Tables of Commandments were the work of God, and the* WRITING *was the* WRITING *of God.* Deut. 31. 9—13; Josh. 8. 32—35; 24. 6; Ps. 40. 7; Jer. 25. 13; 36. 1—6; Mt. 22. 29; 26. 54, 56; Lk. 24. 27, 45; Jo. 5. 39; Acts 17. 11; 18. 28; Rom. 1. 2; 4. 3; 15. 4; 16. 26; 1 Cor. 10. 11; 2 Tim. 3. 16; 2 Pet. 1. 20; 3. 16. Jos. Ap. 2. 4 *Our Laws, and the Books of the Sacred* WRITINGS. Phil. J. 2. 3 *Memory and* WRITING. Plat. 3. 275 WRITINGS, *to remind those who know already.* Porph. V. Plot. 113 *Left in* WRITING, *for the benefit of those who come after.*
f Ex. 3. 6; Acts 7. 30—33; Heb. 11. 16 *God is not ashamed to be called* THEIR GOD.
ε 7. 28; Acts 13. 12.
β 3. 7 ref.
δ Gr. *phimoun*; lit. *muzzle, gag*; fig. *silence, make speechless:* Deut. 25. 4; Mt. 22. 12, 34; Mk. 1. 25; 4. 39; 1 Cor. 9. 9; 1 Pet. 2. 15. Luc. 1. 562 *Put a* MUZZLE *on talkers, and so make them silent.* Parœm. 303 *Criminals led to execution had license to say any three things they pleased; and then were* GAGGED *and executed.*

they gathered together: 35 and one of them, a θLawyer, asked *him* a question, tempting him‡, 36 "κTeacher, Which is the Great Commandment in the Law?" 37 And ‡he said unto him,

"'Thou shalt hlove THE LORD thy God,
"'With all thy heart, and with all thy soul, and with all thy mind.'
[Deut. 6. 5.]

38 This is the † Great and First Commandment. 39 And the second *is* like unto it,

'Thou shalt klove thy neighbour as thyself.' [Lev. 19. 18.]

40 lOn these two Commandments †hangeth all the Law, and the Prophets."

41 AND while the λPharisees were gathered together, Jesus asked them a question, 42 saying, "What think ye of the mChrist? Whose son is he?" They say unto him, "nDavid's." 43 He saith unto them, "How then doth David oin the Spirit call him Lord, saying,

44 'THE LORD said unto my Lord,
'Sit pthou on my right hand,
'Until I pput thine enemies †under thy feet.' [Ps. 110. 1.]

45 If then David calleth him Lord, how is he his son?" 46 And no one was able to answer him a word; neither durst any one from that day forth ask him any more questions.

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(4) Conclusion: Discomfiture of All Adversaries. *David's Son and Lord.* Mt. 22. 41—46. Mk. 12. 34—37. Lk. 20. 40—44.

XXIII. 1 Then spake Jesus to the multitudes, and to his disciples, 2 saying, "qThe βDoctors of the Law and the δPharisees are sat down on Moses' seat: 3 qall things therefore whatsoever they shall speak unto you‡, *those* †do ye, and observe: but do not after their works;

vi. Woe and Woe on The Pastors. *Hypocrites.* Solemn Shams and Worldly Pride. Mt. 23. 1—12. Mk. 12. 37—40. Lk. 11. 43, 45, 46; 20. 45—47.

θ Gr. *nomicos* = Lat. *juris consultus* = *Lawyer:* Lk. 7. 30; 11. 45, 46; Tit. 3. 13. Parallel with "*Doctor of the Law,*" Mt. 22. 35, with Mk. 12. 28 (see Note). Jos. M. 5 *In descent, a Priest; in learning, a* LAWYER. Artem. 348 LAWYERS, *Physicians, Priests.* Strab. 12. 2 *An expounder of the Laws, like the Roman* LAWYERS. Cf. Mt. 2. 4 ref.

κ 8. 19 ref.

h Deut. 6. 5; 30. 6; Josh. 22. 5; 23. 11; Ps. 31. 23; Mt. 22. 37; Rom. 8. 28; 1 Cor. 2. 9; 1 Jo. 4. 16—21.

k Lev. 19. 18; Rom. 13. 8—10; 1 Cor. 13. 1—13; Gal. 5. 14; 1 Tim. 1. 5; Jas. 2. 8; 1 Pet. 1. 22; 1 Jo. 4. 7—21.

l Rom. 13. 9, 10 *Love is the fulfilling of the Law.* Phil. J. 2. 282 *Of all the particular doctrines in the Law, there are two chief summaries: the one, piety and holiness toward God; and the other, lovingkindness and righteousness toward men.*

λ 3. 7 ref.

m 1. 16 ref.

n 1. 1 ref.

o Expl. Mk. 12. 36 *In the Holy Spirit* (cf. Mt. 12. 31, 32); Lk. 1. 67; 2. 27; Acts 2. 4; 1 Cor. 2 13; Rev. 1. 10.

p Ps. 110. 1; Acts 2. 34; 1 Cor. 15. 25; Heb. 1. 13; 10. 12, 13.

q Lev. 10. 11; Deut. 17. 9—12; Neh. 8. 4—8; Mal. 2. 7.

β 2. 4 ref.

δ 3. 7 ref.

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for [q]they say, and do not. **4** And they [θ]bind heavy burdens, and grievous to be borne, and lay *them* on men's shoulders; but they ‡ themselves will not [r]stir them with their finger. **5** And all their works they do [s]for to be seen of men: †for they broaden their [λ]bands [Deut. 6. 6—12], and lengthen their [μ]fringes‡ [Num. 15. 38—40]; **6** and [t]love the chief places at suppers, and the chief seats in the Synagogues, **7** and the salutations in the market-places, and to be called by men [ν]Teacher‡. **8** But be not * ye called [ν]Teacher: for one is your †Teacher‡, and all * ye are brethren. **9** And call no one on earth your Father: for [ν]one is your Father, *even* †the Heavenly. **10** Neither be ye called [π]Guides: †because one is your [π]Guide, *even* the Christ. **11** But your greatest, he shall be your [σ]servant: **12** and whosoever shall exalt himself shall be humbled, and [ν]whosoever shall humble himself shall be exalted. **13** ‡.

(1) Shutting of The Kingdom. *Narrow Sectarianism.* Mt. 23. 14. Lk. 11. 52.

14 "But woe unto you, ye [β]Doctors of the Law and [δ]Pharisees, [θ]hypocrites! For ye shut the [λ]Kingdom of Heaven in men's faces: for * ye will not enter, neither do ye suffer to enter them that would enter.

(2) Ruining of Converts. *Spurious Mission Zeal.* Mt. 23. 15.

15 "Woe unto you, ye [β]Doctors of the Law and [δ]Pharisees, [θ]hypocrites! For ye compass sea and land to make one [μ]convert: and when he is made, ye make him a [ν]son of the [π]Burning Valley two-fold more than of yourselves.

[q] 7. 21 ref.

[θ] Gen. 37. 7, of binding of sheaves.

[r] Contrast Isa. 53. 4 *He hath* BORNE *our griefs* Rom. 8. 3, 4.

[s] 6. 1—18.

[λ] Heb. *Totaphoth* = *bands;* Rab. *Tephillin* = *prayer-scrolls;* Gr *Phylacteria* = *safeguards for the memory:* Ex. 13. 8—10, 16 *For a* MEMORIAL Deut. 6. 6—9; 11. 18—20 *Bind these words which I command thee, for a sign upon thine hands,* and *as* BANDS *between thine eyes.* Cf. Prov. 3. 3; 7. 3. Jos. A. 4. 8 *To give God thanks twice every day, and to carry a written record of his mighty acts on their head and arm, so that God's favour to them might be conspicuous on every side.*

[μ] 9. 20 ref.

[t] Lk 14. 7—11.

[ν] Heb. *Rabbi;* Gr. *didascalos;* Lat. *doctor:* 8. 19 ref. Cf. modern Pastoral Titles of Doctor, Father, &c.

[ν] 6. 9 ref. Cf. 1 Cor. 4. 15; 1 Tim. 1. 2.

[π] Gr. *Cathegetes;* of chief Teachers only, as if *Guides of Way;* correl. *Way*(22. 16 ref.), *Wander, Followers:* Dion. H. 2. 815 *Aristotle, the Philosopher, Plato's* GUIDE. Galen. 19. 227 *Diogenes the Philosopher, Antipater's* GUIDE. Plut. 1. 667 *He was an usher, but for dignity's sake called* GUIDE. Plat. 3. 312 *You be* GUIDE, *and I'll follow.* Clem. Alex. 1 349 *All wanderers need a* GUIDE. Cf. Verse 9 ref.

[σ] 20. 26 ref.

[ν] Mk. 9. 35 ref.; Phil. 2. 8—11, of Christ Jesus.

[β] 2. 4 ref. [δ] 3. 7 ref.

[θ] 6. 2 ref.

[λ] 3. 2 ref. [μ] Gr. *Proselyte* = *comer to;* A.V. in O.T. *stranger:* Ex. 12. 48, 49; 20. 10; Lev. 25. 47; Num. 15. 13—16; Deut. 10. 19; 26. 12, 13; Josh. 8. 32—35; 1 Kgs. 8. 41—43; 2 Chr. 2. 17, 18; Ps. 146. 9; Ezek. 47. 22, 23; Acts 2. 10; 6. 5; 13. 43. Phil. J. 2. 219, 392 *Moses gave equality of honour, and united into one nation with the born Jews, those who changed from heathendom to a better course: these he called* PROSELYTES, *or* COMERS TO, *from their* COMING TO *a new and god-loving commonwealth.* Cf. Isa. 56. 3, 6 *The sons of the stranger that join themselves unto* THE LORD *to serve and love him.* Acts 13. 50; 17. 4, 17. [ν] 8. 12 ref.; 12. 24, 27 *Sons of the Pharisees.* [π] 10. 28 ref.

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(3) Evasion of Sacred Oaths. *Jesuitism.*

16 "Woe unto you, ye [x]blind Guides, which say, 'Whosoever shall [y]swear by the [σ]Temple, it is nothing: but whosoever shall swear by the gold of the [σ]Temple, he is bound.' 17 Ye fools and blind! For whether is greater, the gold, or the [σ]Temple that †[τ]hath hallowed the gold? 18 And *ye do say again,* 'Whosoever shall [y]swear by the Altar, it is nothing: but whosoever shall swear by the gift that is thereon, he is bound.' 19 Ye ‡ blind! For whether is greater, the gift, or the Altar that [τ]halloweth the gift [Ex. 22. 37]? 20 He therefore that [y]sweareth by the Altar, sweareth by it, and by all things that are thereon. 21 And he that [y]sweareth by the [σ]Temple, sweareth by it, and by him that dwelleth therein [Ps. 132. 5]. 22 And he that [y]sweareth by Heaven, sweareth by the Throne of God, and by him that sitteth thereon [Isa. 66. 1].

(4) Petty Strictness and Gross Laxity. *Gnat-Straining and Camel-Gulping.* Mt. 23. 23, 24. Lk. 11. 42.

23 "Woe unto you, ye [β]Doctors of the Law and [δ]Pharisees, [θ]hypocrites! For ye pay [κ]tithes of mint and dill and cumin [Deut. 14. 22], and have left undone [a]the weightier matters of the Law, *to wit,* judgment, mercy, and faith: ‡ but [b]these ought ye to have done, and yet not to † have left those *others undone.* 24 Ye [c]blind guides, ‡ [λ]straining out the gnat, and swallowing the [d]camel!

(5) Fair Ceremonial and Foul Morality. Mt. 23. 25, 26. Lk. 11. 37—41.

25 "Woe unto you, ye [β]Doctors of the Law and [δ]Pharisees, [θ]hypocrites! [e]For ye cleanse the outside of the cup and of the

[x] 15. 14; 23. 24; Rom. 2. 19

[y] 5. 33—37.

[σ] Gr. *Naos = dwelling-house, Palace;* of the lit. or fig. Palace of God as King, wherein he dwells; so parallel with *House of God* (Cf. Mt. 23. 35 with Lk. 11. 51) but distinguished from the *Sanctuary* or *Holy of Holies,* which was its inner chamber; and also from *the Sacred Enclosure* or *Temple-Courts* (Mt. 21. 12 ref.), which surrounded and included it: 1 Sam. 3. 3; 2 Kgs. 24. 13; 2 Chr. 36. 7; Ps. 5. 7; 11. 4; Jer. 7. 3; Ezek. 41. 1—26 (whereas 42. 1—20, of the Courts); Mal. 3. 1; Mt. 27. 5, 51; Lk. 1. 9; Jo. 2. 19—21, of Jesus' natural body; Acts 17. 24; 19. 24; 1 Cor. 3. 16, 17, of the Body of Believers, the Church, as dwelt in by God the Holy Ghost. 6. 19; Eph. 2. 21; Rev. 11. 1, 2; 21. 22. See 2 Sam. 7. 2—13 *Shalt thou build God a House, whereas he hath walked in a tent?* 1 Kgs. 6. 1—8. 61 *A House for God to dwell in, a settled place to abide in.* Ps. 26. 8; 132. 5 *God's rest for ever, where he will dwell.* Jos. A. 3. 6 *The whole Temple (of the Tabernacle) was called Holy, but its Sanctuary Holy of Holies.* Phil. J. 2. 223 *In the centre of the Temple-Courts stood the Temple itself.* For full descriptions, see Jos. A. 8. 3; 15. 11; B. 5. 5; Phil. J. 2. 222 sqq; and cf. 21. 12 ref.

[τ] 1 Cor. 6. 11 ref.

[β] 2. 4 ref.

[δ] 3. 7 ref.

[θ] 6. 2 ref.

[κ] Gr. lit. *Tenth = tithe:* Gen. 14. 20, of Abraham; 28. 22, of Jacob; Lev. 27. 30—33; Deut. 14. 22; 26. 12—15; 1 Kgs. 8. 15—17; Neh. 10. 37, 38; 12. 44; Lk. 18. 12; Heb. 7. 1—9. Sirac. 35. 9 *Dedicate thy* TITHES *with gladness.*

[a] Gen. 18. 19; Ps. 15. 1—5; 33. 5; Prov. 3. 3; 16. 6; Isa. 1. 10—17; 59. 12—15; Ezek. 18. 5—9; Hos. 4. 1—5; 6. 6; 12. 6; Mic. 6. 6—12; Zech. 8. 16, 17; Jas. 1. 27. [b] Sirac. 35. 1—10. [c] Verse 16 ref. [λ] Isa. 25. 6; Am. 6. 6. Artem. 362 *They* STRAINED *the wine after drawing from the cask.*

[d] Lev. 11. 4 *The Camel is unclean.* [e] Mk. 7. 3, 4 ref.

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dish, but within they are [e]full of [λ]plunder, and of [μ]intemperance. 26 Thou blind [ν]Pharisee! Cleanse first the inward part of the cup and of the dish, that the outward part thereof may be clean also.

(6) Outward Beauty and Inward Corruption. *Whited Sepulchres.* Mt. 23. 27, 28. Lk. 11. 44.

"27 "Woe unto you, ye [ν]Doctors of the Law and [ν]Pharisees, [π]hypocrites! For ye resemble [σ]whited sepulchres, which appear indeed beautiful without; but within are full of dead *men*'s bones, and of all uncleanness. 28 Even so * ye also appear indeed righteous unto men without; but within are full of hypocrisy, and of iniquity.

(7) Tomb-Building and Prophet-Murder. *Blood-shedders.* Mt. 23. 29—36. Lk. 11. 47—51.

29 "Woe unto you, ye [μ]Doctors of the Law and [ν]Pharisees, [π]hypocrites! For ye build the sepulchres of the Prophets, and [f]adorn the tombs of the [β]righteous: 30 and ye say, 'If we had been in the days of our Fathers, we would not have been their accomplices in the blood of the Prophets.' 31 Wherefore ye bear witness unto yourselves that ye are the sons of them that murdered the Prophets. 32 And * ye, [g]fill ye up the measure of your Fathers. 33 Ye serpents, ye [h]brood of vipers, How shall ye [h]escape the condemnation of the [δ]Burning Valley? 34 Therefore, behold, * I send unto you Prophets, and [k]Wise Men, and [θ]Doctors of the Law: ‡some of them shall ye [l]kill and [κ]crucify; and some of them shall ye [m]scourge in your Synagogues, and [l]persecute from City to City [2 Esdr. 1. 32]: 35 that [m]upon you may come all the righteous blood shed upon the earth, from the blood of Abel the [λ]righteous [Gen. iv. 8—10] unto

[e] 7. 15; Isa. 3. 14, 15.
[λ] Gr. *harpage = rapine, plunder;* correl. *wolf, lion:* 7. 15; Gen. 49. 27; Ezek. 22. 25—27. Jos. B 2. 20 *Common crimes, as theft, robbery,* PLUNDER. 5. 9 *Not content with secret crimes such as theft and adultery, ye even vie with each other in* PLUNDER *and murder.* 6. 6 *At the taking of the City the soldiers were glutted with* PLUNDER. Cf. 1 Cor. 5. 10 ref.
[μ] Gr. *acrasia:* Ar. Eth. 7.4 INTEMPERANCE *is lack of self-control respecting pleasure and passion, gain, and so forth.* Andr. Rh. 7. 8 *Those who are guilty of excesses in necessary and bodily pleasures, overcome by violent desires, against their reason, are called* INTEMPERATE; *but the licentious yield even to weak desires, and of deliberate purpose.*
[ν] 2. 4 ref.; 3. 7 ref.
[π] 6. 2 ref.
[σ] Deut. 27. 2, A.V. *plastered;* Dan. 5. 5, A.V. *plaster;* Acts 23. 3.
[f] Xen. Mem. 2. 2 *Athens inflicts penalties on those who neglect to adorn their Parents' tombs.* Aristid. 1. 85 *Justly do ye adorn his tomb, and honour him as a Founder.* Diod. 13. 29 *Ye have decreed a public adorning of their tombs.* Shaksp. Tit. And. 1. 2 *There lie thy bones, Till we with trophies do adorn thy tomb.*
[β] 1. 19 ref.
[g] Gen. 15. 16; Dan. 8. 23; 1 Th. 2. 16. 2 Mac. 6. 14, 15 THE LORD *patiently forbeareth to punish, till they be come to the fulness of their sins.* Cf. Mt. 12. 20 ref.
[h] 3. 7 ref.
[δ] 10. 28 ref.
[k] Jer. 18. 18; 1 Cor. 1. 20.
[θ] 2. 4 ref.
[l] Acts 5. 40; 17. 5—14; 22. 19—24; 2 Cor. 11. 24—26.
[κ] 27. 22 ref.
[m] 27. 5; Ex. 20. 5. Jos. B. 4. 5; 6. 2, 4, 5 *At Vespasian's Siege of Jerusalem the Temple-Courts were deluged with blood; the City and Temple-Courts glutted with corpses, so that the ground could not be seen; and with the butchery of those slain on the Altar, the blood flowed in streams down the Altar steps.*
[λ] 1. 19 ref.

the blood of °Zechariah, the son of Barachiah, whom ye murdered between the ᵘTemple and the Altar [2 Chr. 24. 20—22]. 36 Verily I say unto you, ᵐAll these things shall come upon this generation.

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(8) Conclusion: Damning Doom. *The Forlorn House.* Mt. 23. 37—39. Lk. 13. 34, 35.

37 "O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee, How often would I have gathered thy children together, as a hen gathereth her chickens together under her wings, and ye would not! 38 Behold, ᵖyour House is left unto you desolate [2 Esdr. 1 30—33]: 39 for I say unto you, Ye shall not see me henceforth, ᑫuntil ye shall say,

'Blessed *be* He that cometh in the name of THE LORD.'"

[Ps. 118. 26.]

XXIV. 1 AND JESUS went out, and was going from the ᵝTemple-Courts, and his disciples came unto *him* to shew him ʳthe buildings of the ᵝTemple-Courts. 2 And he ‡ answered and said unto them, "See ye not all these things? Verily I say unto you, ˢThere shall not be left here one stone upon another, that shall not be ʳbroken down."

The King His Warnings of His Coming and The End.

i. General Prophecy. *Razing of Temple.* Mt. 24. 1, 2. Mk. 13. 1, 2. Lk. 21. 5, 6.

3 AND as he sat upon the ᵗMount of Olives, the disciples came unto him privately, saying, "Tell us: When shall these things be? And what shall be the sign of thy ᵟComing, and ‡of the ᶿend of the world?" 4 And ᵛJesus answered and said unto them, "Beware lest any one

ii. Private Sign Prophecies. (1) Fore Signs. Mt. 24. 3—14. Mk. 13. 3—13. Lk. 21. 7—19.

° 2 Chr. 24. 20—22 *Zechariah son of Jehoiada, whom they stoned, and when he died, he said,* THE LORD LOOK UPON IT, AND REQUIRE IT. See Note; and cf. Jos. A. 11. 7 *The High Priest John murdered his brother Jesus in the Temple.* B. 4. 5 *Two of the Zealots* (Mt. 10. 4 ref.) *murdered Zechariah son of Baruch in the middle of the Temple-Courts, when all the Judges had acquitted him.* Further, for use of Bar- in second names, see Mt. 10. 2; 16. 17 ref.

ᵘ Verse 16 ref.

ᵖ Jer. 26. 4—9. Cf. Prov. 1. 24—31; Hos. 4. 17.

ᑫ 21. 9.

ᵝ 21. 12 ref.

ʳ Lk. 19. 44. Jos. B. 5. 5 *The foundations and buildings of the Temple-Courts were most beautiful and most costly: the stones of the Temple, some 60 ft. long, were dazzling beyond description.* Phil. J. 2. 224 *For their beauty and costliness the buildings of the Temple are the wonder of all beholders.* Tac. H. 5. 12 *The cloisters surrounding the Temple at Jerusalem were a bulwark of strength.*

ˢ Lk. 19. 44.

ᵗ 21. 1 ref.

ᵟ Gr. *parusia;* Lat. *advent;* including *arrival* and *presence:* Mt. 24. 3, 27, 37, 39; 1 Cor. 15. 23; 16. 17; 1 Th. 2. 19; 4. 14—17; 2 Th. 1. 6—28; Jas. 5. 7, 8; 2 Pet. 1. 16; 3. 3—13; 1 Jo. 2. 28—3. 2. Phil. J. 1. 603 *Expectation of a thing produces one feeling, its* COMING *another.* Polyb. 3. 41 *From the beginning of this war till the* COMING *of Hannibal: but the Romans did not believe he was come, owing to the quickness of his* COMING. Dion. H. 1. 1634 *Report outran their* COMING. Diod. 3. 27 *Having effected their purpose, they go off after destroying all signs of their* COMING. Cf. Dan. 7. 9—14; Zech. 14. 5; Mt. 16. 27, 28; 19. 28; 24. 30, 31; 25. 31—46; Lk. 23. 42; Acts 1. 11; Jude 14, 15; Rev. 1. 7. ᶿ 13. 39 ref.

ᵛ With the whole of this Prophecy, compare Deut. 28. 45—67, and the remarkable illustrations given in the margin of the present Version from the Jewish Historian Josephus, who was present at the Siege and Fall of Jerusalem, and wrote its history.

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lead you astray: **5** for [w]many shall come in my name, saying, '*I am the [λ]Christ;' and shall lead many astray. **6** And [x]ye shall be about to hear of wars and rumours of wars: see that ye be not alarmed; for ‡ they [μ]must come to pass, but the end is not yet.

7 "For nation shall rise against nation, and Kingdom against Kingdom: and [z]there shall be famines, ‡ and earthquakes, in divers places. **8** But all these things *are* '[a]the beginning of travail.' **9** Then shall they deliver you up to tribulation, and shall kill you: and ye shall be hated of all nations for my name's sake. **10** And then shall many [ν]fall into deadly snares, and shall deliver up one another, and shall hate one another. **11** And many [b]False-Prophets shall rise, and shall lead many astray. **12** And [c]because iniquity shall be multiplied, the love of the many shall wax cold: **13** but he that [π]patiently endureth unto the end, that *man* shall be saved. **14** And this [σ]Gospel of the [σ]Kingdom shall be preached in the whole [τ]habitable world for a witness unto all nations: and then shall the end come.

(2) The Abomination and Great Tribulation. Mt. 24, 15—28. Mk. 13. 14—23. Lk. 21. 20—24; 17. 22—24, 31—33, 37.

15 "When therefore ye shall see

'[d]The Abomination of Desolation,'

[Dan. 9. 27; 11. 31; 12. 11.]

spoken of [β]by Daniel the Prophet, stand-

[w] Verse 24 ref.
[λ] 1. 16 ref.
[x] Rev. 6. 1—17.
[μ] 16. 21 ref.
[z] Deut. 28. 53—57; Acts 11. 28; Rev. 6. 4—8. Jos. A. 3. 15; 20. 5 *Just before the Jewish War there was a great famine.* B. 5. 12 *During the Siege, famine devoured whole houses of Jews: no less than* 600,000 *dead were thrown out; and survivors sought scraps of food even from the the dung-hills and the sewers: the Roman General in horror called God to witness that it was not his doing.* See also B. 5. 10; 6. 3; and cf. Mt. 24. 19 ref.
[a] Ps. 48. 6; Isa. 13. 8; 21. 3; 1 Th. 5. 3. Cf. Arist. H. A. 7. 4 *Women sometimes think they are in travail when they are not, mistaking something else for* THE BEGINNING OF TRAVAIL.
[ν] 5. 29 ref.
[b] Verse 24 ref.
[c] Jos. B. 4. 6, of the Jews in the Siege: *Cruelty to living and dead; pity and mercy perished; all human law trodden under foot, and divine things a laughing-stock.* 5. 9. *Ye have done all that the Law has cursed, thought scorn of secret crimes, revelled in plunder and bloodshed, and devised new ways of wickedness, daily striving who can become the worst.*
[π] 10. 22 ref.
[σ] 4. 23 ref.
[τ] Gr. *œcumene* = *habitable world, inhabited land;* opp. *the whole earth, sea, desert:* Ex. 16. 35 LAND INHABITED. Ps. 24. 1 *Earth and its fulness, the* WORLD *and its inhabitants.* Prov. 8. 31, A.V. *The* HABITABLE PART *of the earth.* Jer. 10. 12 *God made the earth by strength, the* WORLD *by wisdom.* Jos. B. 5. 5 *Gathered from the sea, the uninhabited land, and the* INHABITED LAND. Strab. 1. 1. 15; 4. 6 *Of the whole earth one part is the uninhabited and unknown, another is the one which we inhabit and know, which we therefore call the* INHABITED: *but it is possible for there to be two or even more* INHABITED LANDS *in the same Zone of earth.*
[d] Dan. 9. 27; 11. 31; 12. 11. 1 Mac. 1. 10—64, of the Desolation under Antiochus: *In the year* A.C. 168 *they builded the Abomination of Desolation upon the Altar, and builded idol-altars in the Cities.* Jos. A. 12. 7 *The Desolation of the Temple by Antiochus continued for three years, and was according to the prophecy of Daniel.* B. 6. 6 *At the Siege, upon the burning of the Holy House, the Romans brought their Eagle-ensigns into the Temple-Courts, and offered sacrifices unto them.*
[β] 1. 22 ref.

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ing in [e]the Holy Place, (he that readeth, let him understand,) **16** then let them that are in Judæa flee to the mountains; **17** let him that is on the housetop not go down to take † the things out of his house; and let him that is in the field not turn back to take his † coat. **19** But [f]woe unto them that are with child, and to them that give suck in those days! **20** And pray ye that your flight be not in the winter, neither [g]on the Sabbath. **21** For then [h]shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor yet shall be [Dan. 12. 1]. **22** And [k]except those days had been shortened, no flesh should have been saved: but [k]for the [δ]elect's sake, those days shall be shortened. **23** Then if any one shall say unto you, 'Behold, here *is* the [θ]Christ;' or, 'there'; believe *it* not: **24** for [l]False-Christs and False-Prophets shall rise, [l]and shall give great [μ]signs and [ν]wonders, [l]so as to lead astray, if possible, even the [σ]elect. **25** Behold, I have foretold *it* unto you. **26** If therefore they shall say unto you, 'Behold, he is in the Wilderness;' go not forth: 'Behold, *he is* in the [τ]closets'; believe *it* not: **27** for as the lightning cometh out from the East and is seen unto the West, even so shall ‡the [β]Coming of the [δ]Son of Man be. **28** ‡ [m]Wheresoever the carcass is, there will the [m]eagles be gathered together.

[e] Ex. 29. 31; Lev. 6. 16, 27: 10. 17; 14. 13: 16. 24; Ps. 24. 3.

[f] Lev. 26. 29; Deut. 28. 53—57; 2 Kgs. 6. 24—29; Lam. 4. 9, 10; Ezek. 5. 9, 10. Jos. B. 6. 3 *During the Siege and famine, one of the Jewish women cooked and ate her sucking child.*

[g] Ex. 16. 29; Acts 1. 12. Jos. A. 13. 8 *It is not lawful for us Jews to travel on the Sabbath.*

[h] Ex. 11. 6; Dan. 12. 1; Rev. 16. 18. 1 Mac. 9. 27 *So was there great tribulation, the like whereof was not &c.* Jos. B. Pref. *All misfortunes that have befallen any since the world began, dwindle in comparison with those of the Jews in the Siege.* B. 5. 10 *No other City ever so suffered, nor was there ever any generation so wicked.* See Vers. 7 ref.; 19 ref.

[k] 2 Esdr. 2. 13 *Pray for few days, that they may be shortened.*

[δ] Col. 3. 12 ref.

[θ] 1. 16 ref.

[l] Deut. 13. 1—5; Mt. 7. 15; 24. 11, 24; Acts 5. 36; 21. 38; 2 Th. 2. 9, 10; 2 Pet. 2. 1—3; 1 Jo. 2. 18; 4. 1; Rev. 19. 20. Jos. A. 20. 8; B. 2. 13; 6. 5 *Of cleaner hands than the Robbers and Brigands, but of fouler minds, were the Jugglers and Impostors who, at the time of the Siege infested the City, and promising to shew signs and wonders, led many into the Wilderness to their ruin: still worse was the Egyptian False-Prophet who led* 30,000 *deluded ones from the Wilderness to the Mount of Olives under promise of overcoming the Romans.... Many also perished through the delusions of a False-Prophet promising signs of salvation from God: for many Prophets were then suborned in order to lessen desertions, and these easily seduced the people in their misery.* Tac. H. 5. 13 *At the time of the Siege of Jerusalem it was a prevalent belief that ancient prophecies pointed out that at that very time there should come forth from Judæa those who should conquer the world.*

[μ] 12. 38 ref. [ν] Acts 2. 19 ref. [σ] Col. 3. 12 ref. [τ] 6. 6 ref. [β] Verse 3 ref. [δ] 8. 20 ref.

[m] Job 39. 27—30 *Where the slain are, there is the Eagle.* Æl. N. A. 9. 10 *The Eagle is a most rapacious animal, and lives by plunder, and with the exception of one of its many kinds, eats flesh.* Cf. Plin. N. H. 10. 4 *The Roman Armies had the Eagle for their Ensign and Standard of war.*

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(3) Ushering Signs. *Parable of Fig-tree and Summer.* Mt. 24. 29—35. Mk. 13. 24—31. Lk. 21. 25—33.

29 "And immediately after the tribulation of those days, [k]the sun shall be darkened, [k]and the moon shall not give her light, [k]and the stars shall fall from Heaven, [k]and the [β]Hosts of Heaven shall be shaken. 30 [l]And then shall appear the sign of the [δ]Son of Man in Heaven; [m]and then shall all the tribes of the earth mourn, and they shall [l]see the [δ]Son of Man coming on the clouds of Heaven with great power and glory: 31 and [n]he shall send his Angels with the loud sound of a trumpet, and they [o]shall gather together his [θ]elect from the four winds, from the one end of Heaven unto the other [Isa. 34. 4; Dan. 7. 13].

32 "And learn the [λ]parable from the fig-tree: When its branch is already become tender, and putteth forth its leaves, ye know that the summer *is* nigh. 33 So also *ye, when ye see all these things, know ye that it is nigh, *even* at the doors. 34 Verily I say unto you, This generation shall not pass away, till all these things be done. 35 [p]Heaven and earth shall pass away, but my sayings shall not pass away.

iii. Private Admonitions. (1) Duty of Watching. *Example of Noah's Flood.* Mt. 24. 36—42. Mk. 13. 32, 33. Lk. 17. 26, 27, 34—36.

36 "But [q]of that day and hour knoweth no one, no, not the Angels of Heaven, ‡ nor the Son, but ‡the Father only. 37 †For as *it was in* the days of Noah [Gen. 7], even so shall ‡ the [μ]Coming of the [ν]Son of Man be. 38 For as they were in ‡ those days that were before the Flood, eating and drinking, marrying and giving in marriage, until the day that Noah entered into the Ark, 39 and they knew not until the Flood came and took them all away; even so shall ‡ the [μ]Coming of the [ν]Son of Man be. 40 Then shall two *men* be in the field; one is taken,

[k] Ps. 102. 26; Isa. 5. 26—30; 13. 6—11; 24. 19—23; 34. 1—10; Ezek. 32. 7—10; Joel 2. 10, 28—32; 3. 9—17; Mt. 24. 29—31; Lk. 21. 25—27; 2 Pet. 3. 10; Rev. 6. 12—17. Jos. B. 6. 5. 3 *The desolation of Jerusalem by the Romans was foreshewn by God by plain signs and portents: a sword-like comet hung over the City for twelve months; a voice was heard by night in the Temple, saying, 'Let us remove hence;' a poor peasant for seven years cried 'Woe to Jerusalem:' but to all these the infatuated people gave no heed.*

β Mk. 13. 25 ref.

[l] Verse 3 ref.

δ 8. 20 ref.

[m] Zech. 12. 9—14.

[n] 1 Cor. 15. 52; 1 Th. 4. 16 ref.

[o] Deut. 30. 1—10; Neh. 1. 9; Isa. 11. 10—16; 43. 5—7; 49. 5—12; 51. 9—16; 66. 5—24; Jer. 23. 3—8; 29. 10—14; 32. 36—44; 33. 14—26; Ezek. 11. 16—21; 20. 33—44; 34. 11—31; 36. 21—28; 37. 20—28; Dan. 12. 1—4; Mt. 24. 31; 1 Th. 4. 15—17; 2 Th. 2. 1.

θ Col. 3. 12 ref.

λ 13. 3 ref.

[p] 5. 18 ref.

[q] Deut. 29. 29 *Secret things belong unto* THE LORD. Zech. 14. 7; Mt. 24. 36; Acts 1. 7; 1 Th. 5. 1—3; 2 Pet. 3. 10.

μ 24. 3 ref.

ν 8. 20 ref.

and one left: **41** two *women* shall be [r]grinding at †the millstone; one is taken, and one left. **42** [s]Watch therefore: for [s]ye know not what †day your Lord cometh.

43 "AND know this, that if the Master of the house had known in what [π]watch the thief would come, he would have watched, and not have suffered his house to be broken into. **44** Therefore be *ye also ready: for at an hour that ye think not, the [σ]Son of Man cometh.

45 "WHO then is the faithful and wise servant, whom his Lord hath set over his †household, [t]to give them their food in due season? **46** [β]Blessed *is* that servant, whom his Lord when he cometh shall find so doing. **47** Verily I say unto you, He will set him over all his goods. **48** But if that evil servant shall say in his heart, 'My Lord [δ]tarrieth‡;' **49** and shall begin to smite his fellow-servants, and †shall eat and drink with the drunken: **50** the Lord of that servant [s]shall come in a day that he [θ]expecteth not, and at an hour that he knoweth not; **51** and shall [ν]cut him in twain, and assign his [κ]part with the [λ]hypocrites. *There shall be [w]weeping and gnashing of teeth.

XXV. 1 "THEN shall the [μ]Kingdom of Heaven be likened unto ten virgins, [x]which took their lamps, and went forth to meet the Bridegroom. **2** And five of them were † foolish, and five † wise. **3** †For the foolish took their lamps, but took no oil with them: **4** but the wise took oil in their vessels with their lamps. **5** Now the Bridegroom [ν]tarrying, they all slumbered and slept. **6** But at midnight there was a cry made, 'Behold the Bridegroom‡! Come ye forth to meet him.'

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(2) Duty of Readiness. *Parable of The Thief.* Mt. 24. 43, 44. Lk. 12. 39, 40.

(3) Duty of Faithfulness. *Parable of The Steward.* Mt. 24. 45—51. Lk. 12. 41—46.

(4) Duty of Prudence. *Parable of The Ten Virgins.* Mt. 25. 1—13.

[r] Ex. 11. 5; Isa. 47. 2.

[s] Mt. 24. 42—25. 13; 26. 40, 41; Mk. 13. 37; Acts 20. 31; 1 Th. 5. 1—10; 1 Pet. 5. 8; 2 Pet. 3. 10; Rev. 3. 2, 3; 16. 15. Cf. Mt. 24. 3 ref.

[π] 14. 25 ref.

[σ] 8. 20 ref.

[t] Eccl. 10. 17 *Blessed is the land whose princes eat in due season, for strength and not for drunkenness.* Xen. Ag. 6. 5 *To abstain from drunkenness as from madness, and from meals beyond the due time as from idleness.*

[β] 5. 3 ref.

[δ] 25. 5; Judg. 5. 28; Ps. 40. 17; Heb. 10. 37. Cf. 2 Pet. 3. 9.

[θ] 11. 3 ref.

[ν] Dan. 2. 5. Jos. A. 8. 2 *Solomon ordered to cut both the children in twain, and give halves to each.* Hdt. 7. 39 *The king ordered to cut him in twain, and put the halves of his body on either side of the road.*

[κ] Jo. 13. 8 *No* PART *with me.* Rev. 21. 8 *Have their* PART *in the Lake of Fire.* 22. 19 *Take his* PART *from the Book of Life.*

[λ] 6. 2 ref.

[w] 8. 12 ref.

[μ] 3. 2 ref.

[x] 1 Mac. 9. 37—39 *Made a great Marriage, and brought the Bride with a great train, and the Bridegroom came forth to meet them with music.* Hom. Il. 18. 491 *Brought the Bride through the City with flaming torches.* Eur. Hel. 722 *I remember the lamps borne before you at your wedding.*

[ν] 24. 48 ref.

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7 Then all those virgins arose, and trimmed their lamps. **8** And the foolish said unto the wise, 'Give us of [y]your oil: for our [y]lamps are going out.' **9** But the wise answered, saying, '[z]Peradventure there be not enough for us and you: ‡go ye rather to them that sell, and buy for yourselves.' **10** But as they went away to buy, the Bridegroom came: and they that were ready went in with him to the marriage; and the door was shut. **11** But afterward come also the rest of the virgins, saying, 'Lord, Lord, Open unto us.' **12** But he answered and said, 'Verily I say unto you, I know you not.' **13** [a]Watch therefore: for ye know not the day, nor the hour‡.

(5) Duty of Diligence. *Parable of Settling-Day.* Mt. 25. 14—30. Lk. 19. 11—28.

14 "FOR *it shall be* as a man [π]taking his journey into a strange country: he called his own servants, and delivered up unto them his goods; **15** and to one he gave five [σ]talents, to another two, to another one; to each according to his several ability; and †[π]took his journey. **16** Straightway he that had received the five [σ]talents went and traded therewith, and †gained other five‡. **17** After the same manner he that *had received* the two, ‡gained other two. **18** But he that *had received* the one, went away and digged in the earth, and hid his Lord's money. **19** But after a long time the Lord of those servants cometh, and [τ]settleth accounts with them. **20** And he that had received the five [σ]talents came and brought other five talents, saying, 'Lord, Thou deliveredst up unto me five talents: lo, I have gained other five talents‡.' **21** His Lord said unto him, 'Well done, thou good and faithful servant! Thou hast been faithful over a

[y] Ex. 39. 37. For metaph. cf. 1 Th. 5. 19 *Quench not the Spirit.* Arist. Gen. An. 2. 2 *Oil itself contains much spirit.*

[z] N.B. Contrast the decided "*No*" of the Master to the servants in 13. 29.

[a] 24. 42 ref.

[π] Gr. *apodemein*; Lat. *peregrinari*; sc. voluntary absence from home by journey and sojourn in a strange country; opp. both *home*, and *exile*: 21 33; Lk. 15. 13. Plut. 1. 964 *Consoled them by saying it was not exile, but a* JOURNEYING IN A STRANGE COUNTRY. 2. 107 *Socrates likened death to a very deep sleep, or a long and distant* JOURNEY IN A STRANGE COUNTRY. 117 *If a man die* JOURNEYING IN A STRANGE COUNTRY, *they bemoan him; but if at home in his native land, they lament him.* Artem 119 *Either an exile from his native country, or voluntarily* JOURNEYING IN A STRANGE COUNTRY.

[σ] 18. 24 ref.

[τ] 18. 23 ref.

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few things, I will set thee over many things: enter thou into the joy of thy Lord.' **22** And he also that *had received* the two [β]talents came and said, 'Lord, Thou deliveredst up unto me two talents: lo, I have gained other two talents ‡.' **23** His Lord said unto him, 'Well done, thou good and faithful servant! Thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy Lord.' **24** And he also that had received the one [β]talent came and said, 'Lord, I knew thee, that thou art an hard man, reaping where thou hast not sown, and gathering whence thou hast not scattered: **25** and I was afraid, and went away and hid thy [β]talent in the earth: lo, thou hast that is thine own.' **26** But his Lord answered and said unto him, 'Thou wicked and slothful servant, Knewest thou that I reap where I have not sown, and gather whence I have not scattered? **27** Thou oughtest therefore to have put my money to the bankers, and, at my coming, *I should have recovered mine own [b]with interest. **28** Take therefore the [δ]talent from him, and give *it* unto him that hath the ten talents.' **29** For [c]unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. **30** 'And cast out the [θ]unprofitable servant into the outer darkness.' *There shall be [d]weeping and gnashing of teeth.

31 "But when the [κ]Son of Man [e]shall come in his glory, and all his ‡ Angels with him, then shall he sit down upon [e]his Throne of Glory, **32** and before him shall be gathered all nations, and [f]he shall

iv. Conclusion: Judgment of All Nations. *Doomsday and Works of Mercy.* Mt. 25. 31—46.

β Gr. *talenton*; in O.T. largest single *Hebrew weight*, of any metal, or of money; in N.T. of *silver money of account = about £250*; and fig. *gifts, faculties, endowments.* Cf. 18. 24 ref.

b Ex. 22. 25, A. V. *usury*; Lev. 25. 35—38; Deut. 23. 19, 20; Neh. 5. 1—13; Ps. 15. 5; Prov. 28. 8; Ezek. 18. 8; 22. 12, 13. Jos. Ap. 2. 27 *Jewish Law is: What a man layeth not down, that shall he not take up; if he lend, he shall not take interest.* Phil. J. 2. 291 *The Jewish money-lenders might not exact interest from those of their own nation, but only recover their own loans.*

δ 18. 24 ref.

c 13. 12.

θ Lk. 17. 10; Rom. 3. 12.

d 8. 12 ref.

κ 8. 20 ref.

e 24. 3 ref.; 19. 28 ref.; Job 19. 25—29; Ps. 50. 1—6; Isa. 40. 10; 62. 11; Heb. 9. 27, 28; Rev. 20. 1—22. 20.

f 12. 36 ref.

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separate them one from another, even as the shepherd separateth the sheep from the [λ]kids; **33** and he shall set the sheep on his right hand, but the kids on the left. **34** Then shall the [μ]King say unto them on his right hand, 'Come, ye [ε]blessed ones of my Father, [h]inherit the [μ]Kingdom made ready for you from the foundation of the world. **35** For [k]I was hungry, and ye gave me to eat; I was thirsty, and ye gave me to drink: [k]I was a stranger, and ye took me in; **36** naked, and ye clothed me: [k]I was sick, and ye visited me; I was in prison, and ye came unto me.' **37** Then shall the righteous answer him, saying, 'Lord, When saw we thee hungry, and fed *thee;* or thirsty, and gave *thee* to drink? **38** And when saw we thee a stranger, and took *thee* in; or naked, and clothed *thee?* **39** And when saw we thee sick, or in prison, and came unto thee?' **40** And the King shall answer and say unto them, 'Verily I say unto you, [l]So far as ye did *it* unto one of the least of these my brethren, ye did *it* unto me.' **41** Then shall he say also unto them on the left hand, 'Go from me, [m]ye cursed ones, into the [ν]eternal fire [ξ]made ready for the [π]Devil and his Angels. **42** For [k]I was hungry, and ye gave me not to eat; I was thirsty, and ye gave me not to drink: **43** [k]I was a stranger, and ye took me not in; naked, and ye clothed me not: [k]sick, and in prison, and ye visited me not.' **44** Then shall they themselves also answer ‡, saying, 'Lord, When saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?' **45** Then shall he answer them, saying, 'Verily I say unto you, [p]So far as

λ Gen. 38. 17; Isa. 11. 6; Lk. 15. 29. Cf. Dion. Chr. 2. 179 *You may often see herds of goats and flocks of sheep mingled at pasture, but easily divided again by the herdsmen.* Artem. 153 *Sheep, whether black or white, betoken good, by reason of their qualities of obedience and fellowship in flocks; but goats bode evil, being solitary and disobedient.*

μ 3. 2 ref.

ε Gen. 14. 19; Deut. 11. 26—32; 28. 1—14; Judg. 5. 23, 24; Ruth 3. 10; 1 Sam. 25. 32, 33; Ps. 115. 12—15; Isa. 61. 9; 65. 23; Mt. 21. 9; Lk. 1. 42; Acts 3. 26; Gal. 3. 8—14 *Redeemed from the curse, that the blessing might come.* Eph. 1. 3 *The Father of our Lord hath blessed us with all spiritual blessings in Christ.* Cf. 1 Pet. 3. 9.

h For the *Inheritance*, see Gen. 15. 7; Ex. 6. 3—8; Lev. 20. 24; Josh. 11. 23; Ps. 37. 9—11; Isa. 60. 20—22; Ezek. 45. 1—8; Mt. 5. 5; 19. 29; 25. 34; Acts 20. 32; Rom. 4. 13—16; 8. 17; 11. 7; 1 Cor. 6. 9, 10; Gal. 3. 18, 29; 5. 21; Eph. 1. 13, 14; Heb. 9. 15; Jas. 2. 5; 1 Pet. 1. 3—5. Cf. Lk. 20. 14 ref.

k For *Works of mercy*, see Job 31. 16—23; Isa. 58. 6, 7; Ezek. 18. 7; Mt. 25. 35, 36; Jas. 1. 27.

l Prov. 19. 17; Heb. 6. 10.

m Deut. 11. 26—32; 27. 11—26; 28. 15—68; Ps. 37. 22; Gal. 3. 10—13; 2 Pet. 2. 14.

ν 10. 28 ref.

ξ 2 Pet. 2. 4; Jude 6.

π 12. 26 ref.

p Verse 40 ref.

ye did *it* not unto one of the least of these, ye did it not even unto me.' **46** And [q] these shall go away into [σ] eternal [τ]punishment, but the righteous into [σ]eternal life [Dan. 12. 2]."

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XXVI. **1** AND IT CAME to pass, when Jesus had made an end of all these sayings, he said unto his disciples, **2** "Ye know that after two days is the [β]Passover, and the [δ]Son of Man [a]is delivered up to be crucified."

The King His Suffering and Felon Death.
Rulers' Plot for Christ's Death.
Mt. 26. 1—5.
Mk. 14. 1, 2.
Lk. 22. 1, 2.

3 Then assembled the [θ]High-Priests ‡ and the Elders of the People unto the [κ]Palace of the [θ]High-Priest, ‡ who was called [b]Caiaphas, **4** and [c]consulted that they might [λ]arrest Jesus by [λ]guile, and kill *him* [Ps. 31. 13]. **5** But they said, "Not at the [μ]Feast; [c]lest there be an uproar among the People."

Embalming for Christ's Burial.
Mary's Memorial.
Mt. 26. 6—13.
Mk. 14. 3—9.
Jo. 12. 1—9.

6 AND when Jesus was in [d]Bethany, in the house of Simon the [ν]Leper, **7** [e]there came unto him a woman having an [π]alabaster vase of very precious [π]perfume, and poured it upon his head as he [σ]sat at meat. **8** But when the disciples saw *it*, they had indignation, saying,

[q] Dan. 12. 2, 3: Jo. 5. 29. See Mt. 5. 30; 10. 28 ref.; 12. 36 ref.; Mk. 9. 42—48 ref.; Lk. 14. 14 ref.

[σ] 10. 28 ref.; 19. 16 ref.

[τ] Gr. *colasis*; lit. *pruning, checking*; fig. *punishment*, sc. *remedial pains and penalties, inflicted as chastisement for correction* (Heb. 12. 5 ref.), *and satisfying vengeance for retribution and expiation* (Rom. 12. 19 ref.; Heb. 10. 29 ref.); opp. *honour, reward, benefaction*: Acts 4. 21; Heb. 10. 26—31; 12. 5—11; 2 Pet. 2. 4—9; 1 Jo. 4. 18. Wisd. 11. 5—16 *By the same things were the Egyptians* PUNISHED, *and the righteous favoured: these being admonished as by a Father, those condemned as by a severe King.* 19. 1—5 *Merciless wrath, to fulfil the* PUNISHMENT *wanting to their torments.* 2 Mac. 6. 12—16 *God's penalties on Israel are for chastisement, not for destruction, that so he may not fully take vengeance on us, as he doth on the heathen, when at last he* PUNISHETH *them.* Jos. B. 2. 8 *The Pharisees believe in* PUNISHMENT *with everlasting retribution: the Sadducees deny Hell's honours and retributions.* 6. 6 PUNISHING *the incurable, and saving the rest.* Phil. J. 1. 306, 431 *Even* PUNISHMENT *itself is remedial and medicinal.* 2. 95 *The Egyptians are next admonished by ten retributive penalties, a perfect number of* PUNISHMENTS. 546, 641 *Divine Law is twofold, viz. honour of the good, and* PUNISHMENT *of the bad; but* PUNISHMENT *often admonishes and sobers the criminals, or at all events others, who are made better by exemplary retributions on the offenders: thus* PUNISHMENT *in a law is what a tyrant is in a people.* Plat. Prot. 324 *Only one who unreasonably exacts vengeance like a wild-beast,* PUNISHES *for the sake of the past; a reasonable being exacts vengeance for the sake of the future, that neither the* PUNISHED *nor the beholders may again offend: this is the object of all exaction of vengeance, both private and public.* Gorg. 525 *All who rightly suffer vengeance ought thereby either to be made better themselves, or to serve as a warning example to others.* Cf. Deut. 17. 13 *All the people shall hear and fear, and do no more so presumptuously.* Arist. Rhet. 1. 10 PUNISHMENT *differs from vengeance:* PUNISHMENT *being for the sake of him who suffers it; vengeance for the satisfaction of him who executes it.* Similarly, Clem. Alex. Pædag. 1. 8 PUNISHMENT *is for the benefit of the punished; vengeance is in recompense of evil for evil.* But cf. Plat. Leg. 728 *Vengeance is the suffering that follows crime, whereby he who perishes is made wretched, that others may be saved.* R. Brunne 28 *To chastise all other, he took vengeance on him.*

β Lk. 22. 1 ref. δ 8. 20 ref. [a] 16. 21 ref.; 27. 22 ref. θ Mk. 11. 27 ref. κ Mk. 14. 54 ref. [b] Joh. 11. 49 ref. [c] Mk. 12. 12 ref.; 14. 2 ref. λ Mk. 14. 1 ref. μ 27. 15 ref. [d] 21. 17 ref. ν 8. 2 ref. [e] Jo. 11. 2. π Mk. 14. 3 ref. σ Mk. 6. 39 ref.

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"Wherefore *was* this waste? 9 For this ‡ might have been sold for much, and [g]given to the poor." 10 But Jesus perceiving *it*, said unto them, "Why trouble ye the woman? For she hath wrought a good work on me. 11 For [g]ye have the poor always with you, but [h]me ye have not always. 12 For in that this *woman* hath put this [σ]perfume upon my body, she hath done *it* for to [σ]prepare me unto burial. 13 Verily I say unto you, Wheresoever this [τ]Gospel shall be preached in the whole world, [k]this also which this *woman* hath done, shall be spoken for a memorial of her."

Treachery for Christ's Betrayal. *Judas Iscariot and Blood-money.* Mt. 26. 14–16. Mk. 14. 10, 11. Lk. 22. 3–6.

14 THEN one of the Twelve, called Judas Iscariot, went unto the [β]High-Priests, 15 and said, "What will ye give me, and *I will deliver him up unto you?" And they [δ]weighed unto him [m]thirty pieces of silver [Zech. 11. 12]. 16 And from that time forth he sought opportunity to deliver him up.

Christ's Last Passover and Last Supper. *Foretelling of The Traitor.* Mt. 26. 17—25. Mk. 14. 12—21. Lk. 22. 7—18, 21—23. Jo. 13. 1—30.

17 Now the first *day* of [θ]Unleavened Bread the disciples came to Jesus, saying, "Where wilt thou that we make ready for thee to eat the [θ]Passover?" 18 And he said, "Go ye to the City to such a man, and say unto him, 'The [κ]Teacher saith, [n]My time is at hand: I [λ]keep the [θ]Passover at thy house with my disciples.'" 19 And the disciples did as Jesus had commanded them, and made ready the [θ]Passover.

20 And when it was evening, he [μ]sat down for meat with the Twelve disciples. 21 And as they did eat, he said, "Verily I say unto you, One of you shall betray me." 22 And being very sorrowful, they began to say unto him, † each one, "Is it *I, [ν]Lord?" 23 And he answered

[g] 5. 42 ref.
[h] Contr. 25. 40; 28. 20.
[σ] Gr. *entaphiazein*, and cogn.: Gen. 50. 2, 3, A.V. *embalm*; Jo. 19. 40. Cf. 2 Chr. 16. 14; Mk. 16. 1. Luc. 2. 926 *Greek custom is to wash the corpse with water, and anoint it with the richest perfume.*
[τ] 4. 23 ref. [k] Jo. 11. 2.
[β] Mk. 11. 27.
[δ] Gen. 23. 16; Ezr. 8. 25; Jer. 32. 9, 10; Zech. 11. 12. Arist. Pol. 1. 9 *For exchanges there is, for convenience sake, a conventional use of money, either of iron pieces of definite size and weight, or of silver pieces stamped with their value, to save the measuring.*
[m] Ex. 21. 32, the estimated money value of a man-servant or maid-servant. Contr. Mt. 28. 12 *They gave large money unto the soldiers.*
[θ] Lk. 22. 1 ref.
[κ] 8. 19 ref.
[n] Jo. 7. 6, 30; 13. 1; 17. 1. 1 Mac. 9. 10 *If our time be come, let us die manfully.*
[λ] Gr. *poiein* = *make*; Ex. 12. 6, 48; Num. 9. 6, 10, 14; Deut. 16. 1, 2, opp. *sacrifice*. 1 Esdr. 1. 6, series: (1) *Sacrifice the Passover*; (2) *make ready the sacrifices for the meal*; (3) KEEP *the Passover*. Xen. Hell. 7. 4 *Made preparations for* KEEPING *the Olympic Festival in the coming year*. Plut. 2. 267 *The Romans* KEEP *the Boundary Festival to their god of boundaries, but sacrifice no animal unto him.*
[μ] Gr. *anaceisthai* = *lie down*; the *sitting* posture, like *standing*, not being then lawful at the Passover Supper: R. Levi apud Wets. *It is the custom of bondmen to eat standing, but now let them eat* LYING DOWN, *to shew that they have passed from bondage into liberty*. Cf. Mk. 6. 39 ref. Jo. 13. 25; 21. 20. And that *before* Redemption they *stood*, see Ex. 12. 11.
[ν] 14. 28 ref.

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and said, "He that dippeth his hand with me in the sauce-dish, that *man* shall betray me [Ps. 41. 9]. 24 The πSon of Man indeed ρgoeth as it is written of him: but woe unto that man by whom the πSon of Man is betrayed! It had been good for that man if he had not been born." 25 And Judas, which was about to betray him, answered and said, "Is it * I, σTeacher?" He saith unto him, "*Thou hast said *it*."

Institution of The Sacrament of The Lord's Supper.
Mt. 26. 26—30.
Mk. 14. 22—26.
Lk. 22. 19, 20.
[1 Cor. 11. 23—25.]

26 And as they did eat, qJesus took bread, and blessed, and brake, and qgave unto the disciples, and said,

"TAKE YE, EAT:
"rTHIS βIS MY BODY."

27 And qhe took ‡ a cup, and gave thanks, and gave unto them, saying,

"sDRINK YE, ALL, OF IT:
28 "tFOR THIS βIS MY δBLOOD,
"tOF THE ‡ COVENANT,
"tWHICH IS SHED FOR MANY,
"tFOR THE FORGIVENESS OF SINS.

29 But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in the θKingdom of my Father." 30 And uwhen they had sung an Hymn of Praise, they went out to the vMount of Olives.

Foretelling of Fall of Disciples and Peter's Denials. Fulfilment of Prophecy.
Mt. 26. 31—35.
Mk. 14. 27—31.
Lk. 22. 31—34.
Jo. 13. 36—38.

31 Then saith Jesus unto them, "All *ye shall κfall backward into a deadly snare in me this night: for it is written,

'I will smite the wShepherd,
'And w'the sheep of the flock shall be scattered abroad.' [Zech. 13 7.]

32 But after I am risen, xI will go before

π 8. 20 ref.
ρ Josh. 23. 14; 1 Kgs. 2. 2; Jo. 13. 1, 3, 33; 16. 5—17. Cf. Lk. 24. 26 ref.
σ 8. 19 ref.
q Mk. 14. 22—25; Lk. 22. 19, 20; 1 Cor. 10. 16, 17; 11. 23—29. Cf. Mt. 14. 16 ref.; Jo. 6. 32—63; Acts 2. 42, 46; 20. 7.
r 1 Cor. 10. 16, 17; 11. 27—29. Cf. Rom. 12. 5 ref.
β Gr. *einai*; Eng. BE, whether in *reality*, or *allegory*, as MEAN: Sext. 549 *The word* BE *has a twofold signification, viz. both 'real existence,' and also 'appearance.'* Josh. 4. 21, Gr. *What* ARE *these stones?* A.V. MEAN. Ps. 22. 6 *I* AM *a worm.* Ezek. 17. 12 *What these things* MEAN. 37. 11 *These bones* ARE *the House of Israel.* Dan. 2. 38 *Thou* ART *the head of gold.* Mt. 9. 13 *What that* MEANETH. Lk. 8. 9 *What may this parable* BE? Jo. 10. 7 *Jesus said, I* AM *the door.* 1 Cor. 3. 16 *Ye* ARE *the Temple.* 10. 4 *That rock* WAS *Christ.* 11. 3 *Christ* IS *the head.* Gal. 4. 25 *The woman Hagar* IS *Mount Sinai.* Col. 1. 24 *Christ's Body* IS *the Church.* Rev. 5. 8 *The incense* IS *the prayers of saints.* Dion. Chrys. 1. 306 *The Sphinx* IS *Ignorance.* Cf. 1 Kgs. 22. 11 *The Prophet made him horns of iron, and said,* WITH THESE *shalt thou push the Syrians.*
s Athen. 143 *In Crete every table has its own cup of wine mixed with water, and this cup all at the common table drink in common.*
t Ex. 24. 8; Lev. 17. 11; Jer. 31. 31; Rom. 5. 8—21; 1 Cor. 11. 25; Heb. 7. 22; 8. 6—13; 9. 15—28; 10. 29; 12. 24; 13. 20. Mt. 9. 2 ref. Cf. Lev. 2. 13; Num. 18. 19.
δ Gen. 49. 11 *The* BLOOD *of grapes.* So Deut. 32. 14; Sirac. 39. 26.
θ 3. 2 ref. u See Ps. 118, the concluding Psalm at Passover Suppers. Cf. Eph. 5. 19 ref. v 21. 1 ref. κ 5. 29 ref. w Ps. 23. 1—4; 80. 1; 100. 3; Isa. 40. 11; Ezek. 34. 2—23; Zech. 13. 7; Jo. 10. 11—16; 21. 15—17; Heb. 13. 20; 1 Pet. 2. 25; 5. 4. Cf. Mt. 2. 6 ref. x 28. 7, 16.

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you into ʸGalilee." **33** And Peter answered and said unto him, "‡If all shall so ᵏfall backward, ᶻ* I will never so fall backward." **34** Jesus said unto him, "Verily I say unto thee, This night, before ᵃthe cock crow, thou shalt deny me thrice." **35** Peter saith unto him, "ᵇEven if I must die with thee, I will not deny thee." Likewise also said all the disciples.

Christ's Wrung Soul and Agony Prayer. *Gethsemane's Oil-Press.* Mt. 26. 36—46. Mk. 14. 32—42. Lk. 22. 39—46. Jo. 18. 1, 2.

36 THEN cometh Jesus with them unto a plot of ground called ᶜGethsemane: and he saith unto the disciples, "Sit ye down here, while * I go away and pray yonder." **37** And ᵈhe took with *him* Peter and the ᵈtwo sons of Zebedee, and began to be sorrowful, and ᵏfull of heaviness. **38** Then saith he unto them, "ᶜMy soul is ᵘcast down with sorrow, even ᵛunto death [Ps. 42. 5]: abide ye here, and ᶠwatch with me." **39** And he went a little forward, and fell on his face, ᵍpraying, and saying, "ᵍFather, If it be possible, let this ᵀcup pass from me: nevertheless ʰnot as * I will, but as * thou *wilt*." **40** And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, "So could ye not watch with me one hour? **41** ᶠWatch, and pray, ᵏlest ye enter into temptation: ˡthe spirit indeed *is* ᵒwilling, but the flesh *is* weak." **42** Again he went away, and prayed a second time, saying, "ᵍMy Father, If this ‡ cannot pass ‡ except I drink it, ʰthy will be done." **43** And he came and †found them asleep again: for ᵐtheir eyes were heavy. **44** And he left them, and went away again, and prayed a third time, saying the same ᵀwords. **45** Then cometh he to the disciples, and saith unto them, "Sleep on now, and take your rest. Behold, the

ʸ Lk. 1. 26 ref.

ᵏ 5. 29 ref.

ᶻ Prov. 16. 18 *A haughty spirit goeth before a fall.* Cf. Ps. 19. 11—13; Jer. 17. 10, 11. See Mt. 26. 69—75.

ᵃ Whether *naturally*, or *artificially*, is not asserted. That cock-crowing was a Night-Watch, see Mk. 13. 35 ref.; Mt. 14. 25 ref. Cf. Luc. 3. 310 *The cock has already crowed the third time.*

ᵇ Mk. 14. 31 ref.

ᶜ Interp. *Oil-press.*

ᵈ Mk. 9. 2 ref.

ᵏ Gr. *ademonein;* of heavy and anxious sadness: Phil. 2. 26. Dion. Ch. 1. 276 *Observe ye men's pursuits and desires; what makes them* FULL OF HEAVINESS, *and what elates them with pride.* Cf. Ps. 69. 21.

ᶜ Ps. 42. 5.

ᵘ Gr. *perilupos = cast down with sorrow;* after Gr. *lupe = sorrow:* Gen. 4. 6, of Cain, A.V. *wroth.* Ps. 42. 5 *Why art thou* CAST DOWN, *O my soul?*

ᵛ Judg. 16. 16; Jon. 4. 9. Sirac. 37. 2 *Is it not a sorrow* UNTO DEATH *when a companion and friend is turned to an enemy?*

ᶠ 24. 42 ref.

ᵍ Ps. 69. 13—18; Heb. 5. 7, 8, of Christ's prayer as a son.

ᵀ 20. 22 ref.

ʰ Verse 42; 6. 10; 26. 39; Jo. 5. 30; 6. 38.

ᵏ 6. 13 ref.; 1 Pet. 4. 12 ref.

ˡ Rom. 7. 14—25; Gal. 5. 17.

ᵒ 1 Chron. 29. 5—9; Rom. 1. 5; 2 Cor. 8. 11, 12; 1 Pet. 5. 2. Phil. J. 2. 234 *They contribute with all* WILLINGNESS, *readiness, and zeal.* Plut. 2. 797 *Our* WILLINGNESS *should never fail before our ability.*

ᵐ Lk. 9. 32, at the Transformation. Cf. Lk. 21. 34; Mk. 14. 40 ref.

ᵀ Gr. *logos=saying;* but not implying *verbatim et literatim:* Mk. 14. 39, with Mt. 26. 39, 42. Cf. Jo. 2. 22; 15. 25. And see Note.

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hour is at hand, and the [r]Son of Man is betrayed into the hands of sinners! **46** [m]Arise, let us be going. Behold, he that betrayeth me is at hand!"

Christ's Betrayal and Violent Arrest. *Judas' Traitorous Kiss and Peter's Carnal Sword.* Mt. 26. 47—56. Mk. 14. 43—52. Lk. 22. 47—53. Jo. 18. 3—11.

47 AND while he yet spake, behold, Judas, [n]one of the Twelve [Mt. 26. 21], came, and with him a great multitude with swords and truncheons, from the [β]High-Priests and Elders of the People. **48** And he that was betraying him gave them a sign, saying, "Whomsoever I shall [p]kiss, the same is he: [δ]arrest him." **49** And he went straightway to Jesus, and said, "Hail, [θ]Teacher!" [p]and [κ]kissed him exceedingly. **50** And Jesus said unto him, "[λ]Friend, [μ]*Behold* that for which thou art come!" Then came they, and laid their hands on Jesus, and [δ]arrested him.

51 And, behold, one of them which were with Jesus stretched forth his hand, and drew his sword, and smote the servant of the [β]High-Priest, and took off his ear. **52** Then saith Jesus unto him, "[q]Put up again thy sword into its place: [r]for all they that take the sword, shall perish by the sword. **53** Or thinkest thou that I cannot † beseech my Father, and [s]he will [v]provide me now more than twelve [π]Legions of Angels? **54** How then shall the [σ]Scriptures [t]be fulfilled, that thus it [r]must be?"

55 That very hour said Jesus unto the multitudes, "Are ye come out as against a robber, with swords and truncheons, to take me? [v]I sat daily ‡ in the [β]Temple-Courts teaching, and ye [δ]arrested me not. **56** But [w]all this is done that the [θ]Scriptures of the Prophets may be fulfilled."

[x]Then all ‡ his disciples forsook him, and fled [Mt. 26. 31].

[r] 8. 20 ref.

[m] Jo. 14. 31.

[n] Ps. 41. 9; 55. 12—14. [β] Mk. 11. 27 ref.

[p] Gen. 31. 28; 45. 15; 1 Sam. 20. 41; 2 Sam. 20. 9; 1 Kgs. 19. 20; Lk. 7. 45; 15. 20; Acts 20. 37; Rom. 16. 16. Hdt. 1. 134 *So among the Persians, when equals meet in the road, they kiss with their lips; but an inferior kisses on the cheek; and a mean person falls down and worships.*

[δ] Gr. *cratein* = *have fast;* as Law t. t. *arrest:* 21. 46; 26, 4, 50, 57; Acts 24. 6; Rev. 20. 2.

[θ] 8. 19 ref.; 23. 7 ref.

[κ] Gr. *cataphilein;* intensitive compound form of the *kiss* of verse 48; sc. KISS EXCEEDINGLY, as if very lovingly and intimately: Gen. 31. 28; Ruth 1. 14; 2 Sam. 20. 9; Lk. 7. 45; 15. 20. Xen. Mem. 2. 6 *I will kiss the beautiful, but the good will I* KISS EXCEEDINGLY. Cf. verse 48 ref.

[λ] 20. 13 ref. Sirac. 37. 2 *A companion and friend turned to an enemy.*

[μ] See Note.

[q] 1 Chr. 21. 27.

[r] Gen. 9. 5, 6; Ex. 21. 12; Rev. 13. 10. Cf. Mt. 5. 39 ref.

[s] 2 Kgs. 6. 17; Ps. 34. 7; 68. 17.

[v] Acts 23. 24.

[π] Gr. after Lat. *legio;* Roman *military* division of about 5000 men: Mk. 5. 9, 13. Plut. 1. 1072 LEGION *is the name given by the Romans to their Brigades.*

[σ] 22. 29 ref.

[t] 2. 15 ref.; Lk. 24. 26 ref.

[r] 16. 21 ref.

[v] Lk. 19. 47; 21. 37, 38; Jo. 18. 20.

[β] 21. 12 ref.

[δ] Verse 48 ref.

[w] 1. 22; 2. 15 ref.

[θ] 22. 29 ref.

[x] Vers. 31—35.

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Christ's Trial by The Power Ecclesiastical and Doom of Death.
False Witnesses and Avowal of Messiahship.
Mt. 26. 57—68.
Mk. 14. 53—65.
Lk. 22. 66—71.

57 AND they that had [δ]arrested Jesus led *him* away to [ψ]Caiaphas the [θ]High-Priest, whither the [κ]Doctors of the Law and the Elders assembled. **58** And Peter followed him afar off, even unto the [λ]Palace of the [θ]High-Priest, and went within, and sat with the [μ]constables, to see the end [Ps. 38. 11].

59 Now the [θ]High-Priests, ‡ and all the [μ]High Council, [ζ]sought false-witness against Jesus, that they might put him to death; **60** [ζ]and they found none, ‡ [ζ]albeit there had come [ζ]many false-witnesses [Ps. 31. 13; 35. 11]. But afterward [ζ]there came two ‡, **61** and said, "This *man* said, '[α]I am able to break down the [ν]Temple of God, and to build *it* up in three days [Jo. 2. 19—21].'" **62** And the [θ]High-Priest rose up, and said unto him, "[β]Answerest thou nothing? What is it which these witness against thee?" **63** But [β]Jesus held his peace [Ps. 38. 13—15; Isa. 53. 7]. And the [θ]High-Priest answered and said unto him, "[γ]I [σ]adjure thee [γ]by the Living God, that thou tell us,

"[δ]WHETHER *THOU BE THE [τ]CHRIST,
"THE [τ]SON OF GOD."

64 [δ]Jesus saith unto him,

"*THOU HAST SAID *it*.

"Nevertheless I say unto you, Henceforth ye shall see the [β]Son of Man sitting on the right hand of power, and [ε]coming on the clouds of Heaven [Dan. 7. 13]." **65** Then the [δ]High-Priest [φ]rent his clothes, saying, "[ε]He hath blasphemed! What further need have we of witnesses? Lo, now ye have heard the blasphemy. **66** What think ye?" And they answered and said,

"HE IS [θ]GUILTY OF DEATH."
[Lev. 24. 15, 16; Ps. 94. 21; Mt. 20. 18.]

δ Verse 48 ref.

ψ Jo. 11. 49 ref.
θ Mk. 11. 27 ref.
κ 2. 4 ref.

λ Mk. 14. 54 ref.

μ 5. 25 ref.

ζ Ps. 27. 12; 31. 13; 35. 11; Mk. 12. 12 ref.
α 27. 40; Jo. 2. 19—21. Cf. Mt. 16. 21 ref.
ν 23. 16 ref.
β 27. 13, 14; Ps. 38. 13—15; Isa. 53. 7.
γ Gen. 24. 3. For *God's Swearing*, Gen. 24. 7; 26. 3; Ex. 13. 5; Num. 32. 10; Ps. 95. 11; Heb. 6. 13—18 ref.; 7. 20—28. Of Moses, Josh. 14. 9. Of David, 1 Sam. 20. 3; 1 Kgs. 2. 42, 43. Of Paul, 2 Cor. 1. 23; 1 Th. 5. 27. For *Oath by God*, Lev. 19. 12; Deut. 6. 13; Isa. 65. 16; Jer. 4. 2; 5. 2; 16. 14, 15; Dan. 12. 7; Mk. 5. 8; Rev. 10. 6. Against *Profane Swearing*, see Mt. 5. 33—37 ref.
σ Gr. *exorcizein*; Lat. *adjurare*; of charging and binding by solemn oath: Gen. 24. 3, A. V. *make thee swear.* Jos. A. 11. 5 *Persuaded him to* TAKE AN OATH OF *them all; so he made them swear it.* Cf. Gen. 50. 25; Num. 5. 19; Josh. 6. 25; 1 Kgs. 2. 42; 22. 16; Neh. 5. 12; Mk. 5. 7; Acts 19. 13; 1 Th. 5. 27.
δ 1. 16 ref.; 16. 20; Jo. 4. 25, 26; 9. 35—38.
τ 1. 16 ref.; 4. 3 ref.
β 8. 20 ref.
ε Dan. 7. 13; Rev. 1. 7; 14. 14. See Mt. 24. 3 ref.
δ Mk. 11. 27 ref.
φ Gen. 37. 29, 34; Num. 14. 1—6; Judg. 11. 35; 2 Sam. 13. 19; 1 Kgs. 21. 27; 2 Chr. 34. 19; Job 1. 20; Jer. 36. 24; Joel 2. 13; Mt. 26. 65; Acts 14. 14, of the Apostles.
ε Lev. 24. 16; Mt. 9. 3 ref.
θ 5. 21 ref.

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67 Then did they [h]spit in his face, [k]and buffet him with their fists; [m]and some smote him with the palms of their hands, 68 saying, "Prophesy unto us, thou [θ]Christ, Who is he that struck thee [Isa 50. 6]?"

Peter's Fall and Bitter Tears. Mt. 26. 69—75. Mk. 14. 66—72. Lk. 22. 54—62. Jo. 18. 15—18, 25—27.

69 Now Peter sat without in the [κ]court: and there came to him one maid-servant, saying, "*Thou also wast with Jesus of [n]Galilee." 70 But [p]he denied *it* before them all, saying, "I know not what thou sayest." 71 And when he was gone forth into the porch, another *maid-servant* saw him, and saith unto them that were there, "This *man* also was with Jesus of [q]Nazareth." 72 And [p]again he denied *it* [r]with an oath, "I know not the man." 73 And after a little while came they that were standing, and said unto Peter, "Indeed *thou also art of them: for [s]even thy speech bewrayeth thee." 74 Then [p]began he [t]to curse, and [r]to swear, "I know not the man." And immediately [p]the cock crew. 75 And Peter [u]remembered the word of Jesus, which had said, "Before the cock crow, thou shalt deny me thrice [Mt. 26. 34]." And he went without, and wept bitterly.

Christ's Delivery to the Secular Power. *Pontius Pilate.* Mt. 27. 1, 2. Mk. 15. 1. Lk. 23. 1, 2. Jo. 18. 28—32.

XXVII. 1 And when it was early morning, all the [β]High-Priests and the Elders of the People [v]took counsel against Jesus, to put him to death [Ps. 2. 2; 31. 13]. 2 And they bound him, and led *him* away, and [a]delivered *him* up unto ‡ [b]Pilate the *Heathen* Governor [Mt. 20. 19].

Suicide of Traitor Judas. Fulfilment of Prophecy. Mt. 27. 3—10.

3 Then Judas, [c]which †had delivered him up, when he saw that he was condemned, [δ]regretted *what he had done*, and

[h] 27. 28—30; Isa. 50. 6; Lk. 18. 32; Jo. 19. 2, 3. Cf. Num. 12. 14; Deut. 25. 9; Job 16. 9—11; 30. 10. And on all the circumstances of Christ's Passion, cf. throughout Ps. 22; 42; 43; 69; Isa. 53; Zech. 11; 12; 13; Dan. 9. 24—27.

[k] Isa. 50. 6. Cf. 1 Cor. 4. 11; 2 Cor. 12. 7; 1 Pet. 2. 20. Shksp. Jo. 2. 2 *It* BUFFETS *better than a* FIST; *I never was so be-thumped.*

[m] Isa. 50. 6. Cf. Job 16. 9—11; Mt. 5. 39.

[θ] 1. 16 ref.

[κ] Mk. 14. 54 ref.

[n] Lk. 1. 26 ref.

[p] 26. 33—35. Contr. Acts 1. 15; 2. 14; 4. 1—31; 5. 29—42; 1 Pet. 4. 12—19.

[q] 2. 23 ref.

[r] 5. 33—37 ref.

[s] Mk. 14. 70; Acts 2. 7, 8. Cf. Judg. 12. 6.

[t] Num. 5. 21, 22.

[u] Phil. J. 2. 405 *Sinlessness, like health, is the best thing; but the second best, like recovery, is* REPENTANCE, *that twin brother of* REMEMBRANCE. Cf. Mk. 1. 4 ref.

[β] Mk. 11. 27 ref.

[v] Mk. 12. 12 ref.

[a] 17. 22; Ps. 2. 2; Acts 2. 23.

[b] Mt. 27. 21—26; Lk. 3. 1; 13. 1; 23. 1—16; Acts 3. 13; 4. 27; 1 Tim. 6. 13. Jos. A. 18. 3; B. 2. 9 *Pontius Pilate was the first Roman Governor who dared to bring into Jerusalem the images of Cæsar, the Jews' Law forbidding images. He also raised a riot by spending the Holy Treasure, called Corban, to build aqueducts.* Phil. J. 2. 589 *Pilate, being appointed Governor of Judæa, brought the Imperial Standards from Cæsarea to Jerusalem, in violation of all Jewish Law and feeling: yet being naturally stubborn and obstinate, he would not give way, albeit fearing to be arraigned for his crimes of bribe-taking, outrages, cruelties, and murders, that he had committed.* Euseb. H. E. 2. 7 *Pilate fell into so great calamities, that he was forced to die by his own hand.*

[θ] 26. 25, 48. [δ] 21. 29 ref.

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† returned [d] the thirty pieces of silver to the [θ] High-Priests and Elders, 4 saying, "I have sinned, in that I have [e] delivered up innocent blood." But they said, "What *is that* to *us? *Thou shalt see to *it*." 5 And he flung the pieces of silver into the [κ] Temple [Zech. 11. 13], and retreated, and went away and [f λ] hanged himself [Ps. 69. 25].

6 And the [θ] High-Priests took the pieces of silver, and said, "It is not lawful to put them into the [μ] Sacred Treasure, because they are the price of blood." 7 And they took counsel, and [g] bought with them the Potter's Field, for the burial of strangers. 8 [g] Wherefore that field is called Blood-Field unto this day. 9 Then was [h] fulfilled that which was [ν] spoken [π] by Jeremiah the Prophet, saying,

> "**And they took the thirty pieces of silver,**
> "**The [k] price of him that was valued,**
> "**Whom *men* of the sons of Israel did value,**
> 10 "**And they gave them unto the Potter's Field,**
> "**As THE LORD commanded me.**"
>
> [Zech. 11. 12, 13.]

Christ's Confession of His Kingship.
Mt. 27. 11.
Mk. 15. 2.
Lk. 23. 3.
Jo. 18. 33—38.

11 AND Jesus † stood [l] before the *Heathen* Governor. And the Governor asked him, saying,

"ART *THOU THE [m] KING OF THE JEWS?"

And [l] Jesus said ‡,

"*THOU SAYEST *it*."

Christ's Silence under False Accusation.
Mt. 27. 12—14.
Mk. 15. 3—5.
Lk. 23. 4—7.

12 And while he was accused of the [σ] High-Priests and Elders, [n] he answered

[d] 26. 16.
[θ] Mk. 11. 27 ref.
[e] Ex. 23. 7 *The innocent and righteous shalt thou not slay.* Deut. 19. 10; 21. 1—9; Ps. 94. 21; Jer. 26. 15; Jon. 1. 14; Mt. 27. 4. Susan. 45—62. Cf. Mt. 27. 24, 25; Acts 5. 28.
[κ] N.B. *Temple*, not *Temple-Courts*: 23. 16 ref.
[f] N.B. Judas' *own act on himself*, whether there were *any other visitation* on him or not. For *God's visitation* on Judas, see Acts 1. 16—21. Plut. 1. 503 *Hanged herself by the neck with a kerchief, which quickly breaking, she gave her throat to the sword.* Luc. 2. 337 *He hanged himself, and would have died outright, had not I freed him from the noose.*
[λ] Gr. *apanchesthai* = *strangled, hanged*: 2 Sam. 17. 23, of Ahithophel. Phil. J. 2. 610 *By slaying, burning, or an impure death, to wit,* HANGING. Plut. 1. 949 *Having a fig-tree in his field on which many had* HANGED *themselves, he made proclamation that any others might* HANG *themselves thereon before it was cut down.* Artem. 233 *Whoso* HANGETH *himself is lifted from the ground.* Luc. 3. 57 *Violent deaths, as* HANGING, *beheading, crucifixion.*
[μ] Gr. *Corbanas*, after Heb. *Corban* = *gift, offering, oblation:* Lev. 1. 2, 3, 14, 15; Num. 7. 10—88; Mt. 27. 6; Mk. 7. 11. Jos. A. 4. 4 CORBAN *signifieth* GIFT, *and whoso calleth himself* CORBAN *unto God may be absolved by a money-payment to the Priests.* B. 2. 9 *The Sacred Treasure, which is called* CORBANAS. Cf. Lk. 21. 1—4.
[g] Zech. 11. 12, 13; Acts 1. 18. See Note.
[h] 2. 15 ref.
[ν] N.B. Not *written*, but *spoken*, whether written or not written in the Book bearing his name. Cf. 2. 23. See Note.
[π] 1. 22.
[k] 26. 15 ref.
[l] 10. 18; 1 Tim. 6. 13. See Mt. 27. 2 ref.
[m] 2. 2 ref.; 21. 5; 27. 11, 37; Mk. 15. 18, 32; Jo. 1. 50; 12. 13; 18. 33—37; 19. 12—22; Acts 17. 7; 1 Tim. 6. 13—16; Rev. 1. 5; 17. 14. Cf. Rev. 19. 11—16. For *Son of David*, Mt. 1. 1 ref. For *Christ*, Mt. 1. 16 ref. For *Kingdom of Heaven*, Mt. 3. 2 ref.
[σ] Mk. 11. 27 ref.
[n] 26. 62, 63; Ps. 38. 13—15; Isa. 53. 7.

nothing [r]Isa. 53. 7]. **13** Then saith [o]Pilate unto him, "Hearest thou not how many things they witness against thee?" **14** And [n]he answered him not, no, not to a single word; insomuch that the Governor marvelled exceedingly [Ps. 38. 13—15; Isa. 53. 7].

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Christ's Rejection and Choice of Murderer. *Barabbas.*
Mt. 27. 15—21.
Mk. 15. 6—11.
Lk. 23. 13—19.
Jo. 18. 38—40.

15 But at every [β]Feast the Governor was wont to release unto the multitude one prisoner, whom they would. **16** And they had then [p]a notorious prisoner, called Barabbas. **17** When therefore they were gathered together, [o]Pilate said unto them, "Whom will ye that I release unto you? [p]Barabbas, or Jesus which is called [δ]Christ?" **18** For he knew that [q]for envy they had delivered him up. **19** And while he was sitting upon the Judgment-Seat, his wife sent unto him, saying, "Have * thou nothing to do with that [θ]righteous *man*, for I have suffered many things to-day in a dream because of him." **20** But the [κ]High-Priests and the Elders persuaded the multitudes [q]that they should beg Barabbas, and destroy Jesus. **21** And the Governor answered and said unto them, "Which of the twain will ye that I release unto you?" [q]They said, "[p]Barabbas." [Isa. 53. 3.]

Christ's Sentence to the Gallows-Cross.
Mt. 27. 22—26.
Mk. 15. 12—15.
Lk. 23. 20—25.
Jo. 19. 4—16.

22 [r]Pilate saith unto them, "What then shall I do with Jesus which is called [λ]Christ?" [q]They all say, "Let him be [μ]crucified."

23 [q]And he said, "Why, what evil hath he done?" [q]But they cried out the more vehemently, saying, "Let him be [μ]crucified." **24** And when [r]Pilate saw that he availed nothing, but rather [s]an uproar was made, he [t]took water, and washed his

[o] 27. 2 ref.

[β] Ex. 10. 9; 12. 14; 23. 14—17; Lev. 23. 1—44; Deut. 16. 1—17; 2 Chr. 8. 13; Lk. 2. 42; Jo. 4. 45; 12. 20; Acts 18. 21; Col. 2. 16. Phil. J. 2. 278 sqq.

[p] Mk. 15. 7 *Barabbas, who had committed murder in the insurrection.* Jo. 18. 40 *Barabbas was a robber.* Acts 3. 14.

[δ] 1. 16 ref.

[q] Isa. 53. 3; Lk. 9. 22; 20. 17. Acts 3. 13—15 *Pilate was determined to let him go, but the Jews desired a murderer, and killed the Author of life.* Wisd. 2. 12—20 *Let us lie in wait for the righteous, because he is not for our turn; his life is not like other men's; he abstaineth from our ways as from filthiness; let us condemn him to a shameful death.*

[θ] 1. 19 ref.; Acts 3. 14 ref.

[κ] Mk. 11. 27 ref.

[r] 27. 2 ref.

[λ] 1. 16 ref.

[μ] Gr. *stauroun*; Lat. *crucifigere*; A.S. *dhangen=hang*; of shameful and accursed death of vilest criminals and slaves, by nailing or tying on a cross or gallows-tree: Esth. 7. 9, A.V. *hanged.* Mt. 10. 38; 27. 26—38; Jo. 19. 16—24; 1 Cor. 1. 17—2. 2; Gal. 6. 12—14; Phil. 2. 8; Col. 2. 14, 15; Heb. 12. 2. Described as *hanging*, Lk. 23. 39, with Mt. 27. 44; Acts 5. 30; 10. 39; Gal. 3. 13. Cf. Jo. 3. 14; 12. 32, 33; 20. 25. Artem. 234 *Among the modes of putting criminals to death is* CRUCIFIXION: *the* CROSS *is made of wood and nails, and the* CRUCIFIED *are stript naked, lifted up on high conspicuously from the earth, and feed many with their flesh.* Cic. Verr. 5. 6 *Did you dare to keep for uncondemned citizens the* CROSS *erected for condemned slaves?* Add Mt. 10. 38 ref.; 27. 18, 25 ref.

[s] 26. 5. [t] Deut. 21. 6—9; Ps. 26. 6; 73. 13; Acts 20. 26. Susan. 46 *Daniel cried, I am innocent of the blood of this woman.*

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hands before the multitude, saying, "[t]I am innocent of the blood of this ‡ *man:* *ye shall see to *it*." 25 And all the People answered and said, "[u]His blood *be* on us, and on our children." 26 Then released he Barabbas unto them; but Jesus, having [v]scourged *him*, he delivered up to be [μ]crucified [Isa. 53. 5, 8].

Christ's Stripes and Cruel Mocking. *The Crown of Thorns.* Mt. 27. 27—30. Mk. 15. 16—19. Jo. 19. 1—3.

27 THEN [w]the soldiers of the Governor took Jesus into the [x]Imperial Palace, and gathered unto him the whole [π]Battalion.

28 And [a]they stripped him, and put on him a scarlet [σ]cloak; 29 and [a]when they had plaited a crown of thorns, they put *it* upon his head, and a cane in his right hand; and [a]they fell upon their knees before him, and [a]mocked him, saying, "Hail, [b]King of the Jews;" 30 and they [c]spit upon him, and took the cane, and smote upon his head [Isa. 50. 6; Mk. 10. 34].

Christ's Crucifixion. *Jesus The King of The Jews.* Mt. 27. 31—38. Mk. 15. 20—28. Lk. 23. 26—34, 38. Jo. 19. 16—24.

31 AND [a]when they had mocked him, they stripped him of the cloak, and put his own outer garments on him, and led him away to crucify *him* [Isa. 50. 6; 53. 3—8].

32 And as they came out, they found a man of [d]Cyrene, Simon by name: him they [τ]pressed into service [e]to carry his cross.

33 And when they were come to a place called Golgotha, which is called The Place of a Skull, *and in the Latin is called Calvary*, 34 [f]they gave him to drink †wine mingled with gall; and when he had tasted *it*, he would not drink [Ps. 69. 21]. 35 And when they had [β]crucified him,

[t] See ref. t, p. 91.

[u] Jos. B. 5. 11 *At the Siege of Jerusalem, the Roman soldiers* CRUCIFIED *more than* 500 *Jews daily in front of the City, till there was neither room for the crosses, nor crosses for the bodies.*

[v] 20. 19, of its prediction. Jo. 19. 1 ref.

[w] On all the circumstances of the crucifixion of Jesus, cf. throughout Ps. 22; 42; 43; 69; Isa. 53; Zech. 11; 12; 13; Dan. 9. 24—27.

[x] Jo. 18. 28, 33; 19. 9. Jos. B. 1. 21; 2. 14 *The Royal Palace which Herod the Great built in the Upper City of Jerusalem surpassed even the Temple in splendour: at this Palace the Governor Florus stayed, and in front hereof he sat on the Judgment-Seat, and the High-Priests and Notables stood before him.*

[π] Gr. *speira;* Body of heavy armed infantry soldiers, from 400 to 600 strong, under command of a Colonel; opp. *Legion:* Polyb. 11. 23 *The* BATTALION *is a division of the Legion, and is that body of infantry which the Romans call Cohort.* Jo. 18. 3, 12, at Jesus' arrest; Acts 21. 31, 32, at Paul's arrest; 27. 1. For *Legion*, Mt. 26. 53 ref.

[a] Phil. J. 2. 522 *Herod Agrippa being made King of the Jews, the Alexandrians, envious thereat, seized a poor madman, named Carabbas, whom they mocked with the tokens of royalty, as in a farce; setting him on high, putting a paper crown on his head, a blanket for royal robe, and a cane for sceptre; and shouting, Lord, Lord, and supplicating him.* Dion. Ch. 1. 162 *At one of their Feasts the Persians place one of the condemned criminals in the royal throne, put on him the royal robes, and let him feast as a King, and when the Feast is over, they strip, and scourge, and hang him.*

[σ] App. B. C. 5. 100 *The purple* CLOAK, *which the Commanders-in-Chief and Emperors are wont to wear.* Dion. Cass. 77. 4 *The Emperor, being in his military dress, threw his* CLOAK *over the man.*

[b] 27. 11 ref. [c] 26. 67 ref.; Mk. 10. 34. [d] Mk. 15. 21 ref. [τ] 5. 41 ref.
[e] 10. 38 ref. [f] Mk. 15. 23 ref. [β] 27. 22 ref.

they parted his outer garments, [d]casting lots [Ps. 22. 16–18]: **36** and as they sat, they watched him there. **37** And [e]they set up over his head his [δ]accusation written,

"THIS IS JESUS,
"[f]THE KING OF THE JEWS."

38 Then are there two robbers crucified with him, one on the right hand, and one on the left [Isa. 53. 12].

39 [g]AND they that passed by [θ]blasphemed him, [h]wagging their heads [Ps. 22. 7], **40** and saying, "[k]Thou that breakest down the [κ]Temple and buildest *it* up within three days, Save thyself! If thou be the [λ]Son of God, come down from the cross!" [Wisd. 2. 16–20.] **41** [g]Likewise also the [μ]High-Priests, mocking, with the [ν]Doctors of the Law, and Elders, said, **42** "He saved others: himself he cannot save!" "‡He is the [f]King of Israel: let him come down now from the cross, and we will believe on him!" **43** "[g]He trusteth in God: let him deliver *him* now, if he will have him; for [l]he said, 'I am the [λ]Son of God!'" **44** And after the same fashion the robbers also, which were [π]crucified with him, upbraided him [Ps. 22. 6–10; 69. 19, 20].

45 Now from [m]the sixth hour [n]there was darkness over all the land until [m]the ninth hour [Joel 2. 30, 31]. **46** And [m]about the ninth hour Jesus cried with a loud voice, saying,

"Eloi, Eloi,
"Lema sabactani?"

that is,

"My God, my God,
"Why hast thou forsaken me?"
[Ps. 22. 1.]

47 And some of them that stood there,

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Christ's Revilings and Reproaches.
Mt. 27. 39–44.
Mk. 15. 29–32.
Lk. 23. 35–37, 39–43.

Christ's Loneliness and Death.
Deep Darkness and The Rent Veil.
Mt. 27. 45–56.
Mk. 15. 33–41.
Lk. 23. 44–49.
Jo. 19. 28–37.

[d] Josh. 18. 10; Neh. 10. 34; Ps. 22. 18; Joel 3. 3; Jon. 1. 7.

[e] Euseb. H. E. 5. 1 *The martyr was led round the Amphitheatre with a placard on his neck, whereon was written in Latin, This is Attalus the Christian.*

[δ] Dem. 600 *There is a great difference between* ACCUSATION *and proof:* ACCUSATION *is assertion without evidence; proof is assertion shewn to be true.*

[f] 27. 11 ref.

[g] Ps. 22. 6–10; 35. 14–17; 69. 1–26; Isa. 53. 1–12; Wisd. 2. 16–20 *The righteous man boasteth that God is his Father: let us see if his word be true; for if he be a son of God, he will help him and deliver him: let us condemn him with a shameful death; for by his own saying he shall be respected.*

[θ] 9. 3 ref.

[h] Ps. 22. 7; Isa. 37. 22; Lam. 2. 15.

[k] 26. 61; Jo. 2. 19–22.

[κ] 23. 16 ref.

[λ] 4. 3 ref.

[μ] Mk. 11. 27 ref.

[ν] 2. 4 ref.

[l] Jo. 9. 35–37; 10. 29–36.

[π] 27. 22 ref.

[m] That is, *from 12 noon to 3* P.M.: Mk. 13. 35 ref.

[n] Lk. 23. 44, 45, of an eclipse. Joel 2. 30, 31. Jos. A. 14. 12 *The sun turned away his face, unwilling to look upon the crime of Cæsar's death.* Polyb. 29. 6 *There was an eclipse of the moon under Perseus of Macedon, which the people held to betoken the death of the King.* Plut. 1. 295 *An eclipse of the sun, and darkness over the whole City of Thebes, which was thought to be a sign from Heaven foreboding evil to one of the illustrious.* Cf. Mt. 24. 29 ref.

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when they heard *it*, said, "This *man* calleth [n]Elijah." **48** And straightway one of them ran, and took a sponge, and filled it with vinegar, and put *it* on a cane, and gave him to drink [Ps. 69. 21]; **49** and the rest said, "Let be: let us see whether [n]Elijah cometh to save him." ‡But another took a spear, and pierced his side, and there came forth water, and blood [Ps. 22. 14]. **50** [o]But Jesus, when he had again cried out with a loud voice, gave up the ghost. [Isa. 53. 12; Mt. 16. 21.]

51 And, behold, [p]the Veil of the [σ]Temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent, **52** and the graves opened, and [q]many bodies of the saints which were [r]fallen asleep [q]arose, **53** and coming out of their graves after his [τ]uprising, went into [s]the Holy City, and shewed themselves unto many.

54 Now the [β]Captain and [t]they that were with him watching Jesus, when they saw the earthquake, and the things that were †doing, were sore afraid, saying, "This was [δ]indeed the [θ]Son of God."

55 And there were there many women beholding afar off [Ps. 38. 11], [u]which had followed Jesus from [v]Galilee, ministering unto him; **56** among whom was [w]Mary Magdalen, and [x]Mary the Mother of [x]James and †Joseph, and the [z]Mother of the [z]sons of Zebedee.

Christ's Burial.
The Rich Disciple and New Grave.
Mt. 27. 57—61.
Mk. 15. 42—47.
Lk. 23. 50—56.
Jo. 19. 38—42.

57 AND when it was evening, there came [a]a rich man of [b]Arimathæa, Joseph by name, who himself also was [κ]become a disciple of Jesus: **58** [c]this *man* went unto [d]Pilate, and begged the body of Jesus. Then [d]Pilate [c]ordered ‡*it* to be delivered. **59** And when Joseph had taken the body,

[n] Mal. 4. 5; Mt. 11. 14; 17. 3—13; Lk. 1. 17; Jo. 1. 21. Cf. Mk. 1. 4 ref.

[o] Verse 45 ref.; Mk. 15. 37 ref.

[p] Ex. 26. 31—37; Lev. 16. 1—14; 2 Chron. 3. 14; Lk. 23. 45; Heb. 6. 19, 20; 9. 3—12. Cf. Heb. 10. 19—21 *The Veil, that is to say, his flesh.* Jo. 2. 19—21 *The Temple of his body.*

[σ] 23. 16 ref.

[q] Jo. 11. 24 ref. 1 Cor. 15. 21 *By man came also the resurrection of the dead.*

[r] 9. 24 ref.

[τ] Gr. *egersis*; opp. *lying down, falling asleep*: Ps. 139. 2, A. V. *uprising.*

[s] 4. 5 ref.

[β] 8. 5 ref.

[t] Mk. 15. 39 ref.

[δ] 14. 33 ref.

[θ] 4. 3 ref.

[u] Ps. 31. 11; 38. 11; 88. 8, 18; 142. 4.

[v] Lk. 1. 26 ref.

[w] 27. 61; 28. 1; Mk. 15. 40, 41; 16. 9; Lk. 8. 2; Jo. 19. 25; 20. 1—18.

[x] 27. 61; 28. 1; Jo. 19. 25. See Mt. 10. 3 ref.

[z] 20. 20 ref.

[a] Isa. 53. 9 *Christ with the rich in his death.*

[b] Other forms of the name are *Ramathaim, Ramah:* 1 Sam. 1. 1, 19; 25. 1, Samuel's birth-place, and burial-place, then belonging to *Ephraim.* Lk. 23. 51 *Arimathæa a city of the Jews.* 1 Mac. 11. 34 *Lydda and Ramathaim, added unto Judæa from the country of Samaria.*

[κ] 13. 52 ref.

[c] Deut. 21. 22, 23; Josh. 10. 27. Tobit 2. 3—7 *Hearing he was strangled and cast out, I went and made a grave at sun-down, and buried him.* Ulp. 48. 24 *By the Law of the Romans the bodies of those who are executed are not to be refused to relatives applying for them.* Mk. 15. 45 ref.

[d] 27. 2 ref.

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he wrapped it in a clean [κ] shroud, **60** and [d] laid it in his own new grave, which he had [e] hewn out in the rock, and rolled a great stone against the door of the grave, and went away [Isa. 53. 9]. **61** And [f] Mary Magdalen was there, and [f] the other Mary, sitting over against the sepulchre.

Securing of The Grave. Mt. 27. 62—66.

62 AND on the morrow which was after the [λ] Friday, the [μ] High-Priest and the [ν] Pharisees assembled before [g] Pilate, **63** saying, "Sir, We remember that that [π] Impostor [h] said, while he was yet alive, 'I rise after three days.' [Jo. 2. 19.] **64** Order therefore that the sepulchre be made safe until the third day; [k] lest peradventure his disciples come ‡ and steal him, and say unto the people, 'He is risen from the dead:' and so the last [π] imposture shall be worse than the first." **65** [g] Pilate said unto them, "Ye have a [σ] Guard: go, make *it* as safe as ye can." **66** And they went their way, and [l] made the sepulchre safe, [m] sealing the stone, with the [σ] Guard.

The King His Resurrection. *Herald Angel and Empty Tomb.* Mt. 28. 1—8. Mk. 16. 1—8. Lk. 24. 1—11. Jo. 20. 1, 2.

XXVIII. **1** AND [β] late in the evening of the Sabbath, on the [δ] Eve of the First Day of the week, came [n] Mary Magdalen, and [n] the other Mary, to see the sepulchre.

2 And, behold, there was a great earthquake: for an Angel of THE LORD descended from Heaven, and came and rolled away [p] the stone ‡, and sat upon it. **3** And his countenance was as lightning, and his garment white as snow: **4** and

[κ] Mk. 14. 51 ref.
[d] Isa. 53. 9; Acts 2. 25—31; 1 Cor. 15. 4; 1 Pet. 3. 21.
[e] 2 Chr. 16. 14, A. V. marg.; Isa. 22. 16.
[f] 27. 56 ref.
[λ] Gr. *paraseeve* = *preparation;* Jewish name for the *sixth day of the week, the day before the Jewish Sabbath;* Eng. *Friday:* Mk. 15. 42; Jo. 19. 31. Jos. A. 16. 6 *Neither on the Sabbaths* (i. e. Saturdays), *nor from the ninth hour of the Preparations* (i. e. Fridays) *preceding, shall the Jews be required to attend in the Law-Courts.* Mk. 15. 42 ref.
[μ] Mk. 11. 27 ref.
[ν] 3. 7 ref.
[g] 27. 2 ref.
[π] 2 Cor. 6. 8; 2 Jo. 7. Jos. B. 2. 13 *Jerusalem was infested with assassins, and with another band of purer hands, but fouler designs, viz. the* IMPOSTORS, *who, under pretence of inspiration, infuriated the People.* Athen. 615 *After the Jugglers, a discussion arose respecting the class of* IMPOSTORS, *and divers were mentioned, with their several delusions, as Cephisodorus, Pantaleon, &c.* Blkst. 4. 62 *Among offenders against God and Religion are all Religious* IMPOSTORS, *such as falsely pretend an extraordinary commission from heaven.*
[h] Privately, 16. 21; 17. 23; 20. 19. Publicly, at Jerusalem, but in a figure, Jo. 2. 18—22.
[k] 28. 11—15.
[σ] Gr. after Lat. *custodia:* 28. 11, 12, called *soldiers,* and 28. 4, *keepers;* esp. for keeping *prisons:* cf. Acts 12. 6.
[m] Dan. 6. 17; Rev. 20. 3. 45 ref.; Mk. 13. 35 ref.
[l] Job 5. 13 *God taketh the wise in their own craftiness.*
[β] Gr. *opse;* of the first Watch of the night: Mt. 14. Parallel with *night,* Mk. 11. 19, with Lk. 21. 37.
[δ] Gr. *epiphoscusa;* of the whole interval between sunset and next sunrise, as preparatory to the expected light of the morrow: Lk. 23. 54. Athan. 1. 793 *On the* EVE *of the fourteenth of the month, as we were keeping vigil in Church, intending to celebrate Holy Communion on the morrow, suddenly* ABOUT MIDNIGHT *we were surprised by the soldiers.* Epiph. 2. 828 *Some fast the whole Holy Week until* COCKCROWING *of the* EVE *of Sunday; others only fast on the* EVE *which comes between the Thursday and the Friday, in addition to that of Sunday.* See Note.
[n] 27. 56 ref.
[p] 27. 60.

A.D. 30.

for fear of him the Keepers did quake, and became as dead *men*.

5 And the Angel answered and said unto the women, "Fear not *ye: for I know that ye seek Jesus which was θcrucified [27. 35]. 6 He is not here; for

"ᵠHE IS RISEN
[Ps. 16. 10, 11; Mt. 16. 21.]

ʳas he said [16. 21]: come, ˢsee the place where ‡he lay. 7 And go quickly, and say unto his disciples,

"'HE IS RISEN FROM THE DEAD:
[Ps. 16. 10, 11; Mt. 16. 21.]

and, behold, ᵗhe goeth before you into ᵛGalilee; *there shall ye ˢsee him [26. 32].' Behold, I have told you." 8 And they †went away quickly from the grave, with fear and great joy, and ran to bring his disciples word.

Christ's Appearance after Resurrection. *Mary Magdalen and The Other Mary.* Mt. 28. 9, 10. Mk. 16. 9—11. Jo. 20. 11—18.

9 ‡AND, behold, Jesus met them, saying, "Hail!" And they came and laid hold on his feet, and worshipped him. 10 Then saith Jesus unto them, "Fear not: go, tell ʷmy brethren, that they ᵗgo away into ᵛGalilee: and *there shall they see me [26. 32]."

Lying Fraud of High-Priests. Mt. 28. 11—15.

11 And while they were going, behold, some of the ˣGuard came into the City, and told unto the ʸHigh-Priests all the things that were done. 12 And when they were assembled with the Elders, and had taken counsel, ˣthey gave large money unto the soldiers, 13 saying, "Say ye, 'ʸHis disciples came by night, and stole him while we slept:' 14 and if this be heard †by ᶻthe Governor, * we will ᵘpersuade ‡*him*, and will make *you secure." 15 So they took the money, and did as they were taught: and this saying is noised abroad among the Jews even to this day.

θ 27. 22. ref.

ᵠ Gen. 22. 9—14, with Rom. 4. 17—25, and Heb. 11. 17—19; Ps. 2. 7; 16. 10, 11; 17. 15; 49. 15; Isa. 53. 10; Hos. 6. 2; Jon. 1. 17; Mt. 12. 40; 16. 21; 17. 23; 20. 19; 27. 63; 28. 5—7; Mk. 16. 14; Lk. 24. 7, 13—48; Jo. 2. 19; 20. 1—9, 24—29; 21. 1—14; Acts 1. 3, 22; 2. 24—32; 3. 15; 4. 10; 5. 30—32; 10. 39—41; 13. 29—37; 17. 31; Rom. 4. 24, 25; 8. 11, 34; 1 Cor. 15. 3—23; Eph. 1. 19—23; 2 Tim. 2. 8; 1 Pet. 1. 18—21; Rev. 1. 18. Cf. Jo. 11. 24 ref.

ʳ 27. 63 ref.

ˢ Mk. 15. 47.

ᵗ 26. 32.

ᵛ Lk. 1. 26 ref.

ʷ Once a narrow sense, Mt. 12. 46 ref. In the wider sense, Mt. 12. 49; Jo. 20. 17; Rom. 8. 29; Heb. 2. 11, 12.

ˣ 27. 65 ref.

ʸ Mk. 11. 27 ref.

ᶻ Contrast 26. 15.

† 27. 64.

‡ 27. 2 ref.

ᵘ Euphem. for *bribe:* Acts 12. 20. Jos. A. 20. 6 *Cumanus the Governor was entreated to punish the outrage, but being* PERSUADED *by money, he took no notice of it.* B. 2. 14 *Florus the Governor was* PERSUADED *by the Jewish Rulers with eight talents of silver.* Hes. Frag. ap. Suid. *Gifts* PERSUADE *both gods and reverend kings.* For Governor Pilate's bribe-taking, see 27. 2 ref.

16 But the [q]eleven disciples went their way into [r]Galilee, into the mountain where Jesus had appointed unto them; 17 and [s]when they saw him, they worshipped ‡*him*: but [μ]some doubted.

18 And Jesus came and spake unto them, saying,

"[t]ALL AUTHORITY IS GIVEN UNTO ME,
"[t]IN HEAVEN AND ON TERRA:

19

"[u]GO YE ‡
"AND [v]MAKE [u]ALL NATIONS DISCIPLES,
"†[π]BAPTIZING THEM [σ]INTO [v]THE NAME
"[v]OF THE FATHER,
"[v]AND OF THE SON,
"[v]AND OF THE HOLY GHOST;

20

"[x]TEACHING THEM TO OBSERVE ALL THINGS
"[x]WHATSOEVER I HAVE COMMANDED YOU:
"AND, BEHOLD!
"[z]*I AM WITH YOU ALL THE DAYS,
"UNTIL THE [τ]END OF THE WORLD." ‡

A.D. 30.

Appearance to Five Hundred in Galilee.
Mt. 28. 16, 17.
1 Cor. 15. 6.

The King His Universal Commission and Perpetual Cooperation.

Institution of The Sacrament of Holy Baptism, and Commandment of Church Doctrine.
Mt. 28. 18—20.
Mk. 16. 15—18.
Acts 1. 2.
1 Cor. 15. 7.

[q] 10. 2—4; 27. 3—5; Jo. 17. 12; Acts 1. 13.
[r] Lk. 1. 26 ref.
[s] Jo. 20. 29.
[μ] 26. 67; Mk. 10. 32; Jo. 7. 41.
[t] Dan. 7. 13, 14; Mt. 11. 27; 16. 28; Lk. 1. 32, 33; 10. 22; Jo. 3. 35; 13. 3; 16. 15; 17. 2, 10; Acts 2. 36; 5. 31; Rom. 14. 9; 1 Cor. 15. 25—27; Eph. 1. 20—23; Phil. 2. 6—11; Heb. 1. 2—4; 2. 5—9; 1 Pet. 3. 22; Rev. 17. 14. Cf. Mt. 4. 8, 9; 6. 10; 21. 23. See Jo. 13. 13 ref., *Lordship of Jesus.*
[u] 24. 14; Mk. 16. 15; Lk. 1. 4; 24. 47; Jo. 4. 21—23; 15. 16; 17. 18, 19; 20. 21; Acts 1. 8; 2. 38, 39; 8. 1—40; 9. 31; 13. 1—14, 28; 15. 40—16. 12; 17. 1—18. 23; 19. 1—10; 28. 14—31; Rom. 10. 11—21; 15. 8, 9, 19—24; Col. 1. 6, 23; 1 Pet. 1. 1; Rev. 1. 11. Contr. the narrower mission, Mt. 10. 5 ref. See Lk. 1. 55 ref., *Abraham's Seed;* Eph. 3. 6 ref., *Fellowship of Gentiles.*
[v] Gr. *matheteuein;* lit. *to disciple, make and instruct as scholars or disciples;* of *initiatory* rite, as Baptism, and consequent instruction; correl. *Teacher:* 13. 52 ref.; Acts 14. 21. Just. M. Frag. 18 *The inexperience of the Teacher ruins the* DISCIPLED, *and the negligence of the* DISCIPLED *endangers the Teacher.* Shksp. All's Well, 1. 2 *He was* DISCIPLED *of the bravest.* Cf. Jo. 4. 1, 2 *Jesus made disciples, and baptized them.*
[π] Gr. *baptizein* = DIP, IMMERSE, PLUNGE; esp. for *bathing* and *cleansing* of things or persons; opp. *sprinkle,* and opp. *bring up the head again, sink;* lit. or fig.: (1) For literal sense: Jos. A. 4. 4 DIP *the ashes in the fountain, &c.* Plut. 1. 11 *As a bladder, you may be* IMMERSED, *but not* SUBMERGED, or SINK. (2) For Jewish Sacrament before John: 2 Kgs. 5. 14, of the Cleansing of Naaman the Leper, DIPPED *himself in the Jordan;* parall. *wash thyself,* 5. 10; Mk. 7. 4 ref.; Lk. 11. 38; 1 Cor. 10. 2, of the National Baptism into Moses; Heb. 9. 10. Judith 12. 7, 8 *Judith* DIPPED *herself in the fountain, and came in clean.* Sirac. 34. 25 *He that* DIPPETH *himself,* or BAPTIZETH, *after touching a dead body, if he touch it again, what availeth his bath?* (3) For John's Sacrament, Mt. 21. 25 ref. (4) For Christian Sacrament, *baptise;* A.S. *fulligeath* = *whiten as a fuller:* Mt. 28. 19, with Teaching, for Discipleship, as Jo. 4. 1; Mk. 16. 16, Acts 8. 36—38, and 16. 29—34, after Belief; Acts 1. 5, with 11. 15—18, with Holy Ghost, opp. Water; 2. 38—41, after Repentance; 9. 18, with 22. 16, with Washing away of Sins; 10. 47, 48, with Water, after receiving Holy Ghost; 19. 1—4, after John's Baptism, before receiving Holy Ghost; Rom. 6. 3, 4, into Christ; 1 Cor. 12. 13, into one Body; Eph. 4. 5; Col. 2. 12, as Burial and Resurrection; Heb. 6. 2; 1 Pet. 3. 20, 21, saving, but internal. See Jo. 3. 3 ref., *New Birth;* Tit. 3. 5 ref., *Bath.*
[σ] Acts 19. 3—5; Rom. 6. 3, 4; 1 Cor. 1. 13—15; 10. 2; 12. 13 INTO *one Body.* Cf. Jo. 3. 18, 36.
[v] Lk. 10. 17 ref.; Jo. 14. 26 ref.; Acts 2. 4 ref.
[x] Jo. 14. 15—26; 15. 9, 10; Acts 2. 42. Cf. Jer. 11. 4; Mt. 23. 3.
[z] Gen. 28. 15, to Jacob; Ex. 3. 11, 12, to Moses; Josh. 1. 5, to Joshua; Isa. 41. 10, to God's elect; Jer. 1. 8, to Jeremiah; Hag. 2. 4, 5, to Zerubbabel; Mt. 1. 23, to God's People; Acts 18. 10, to Paul; 2 Cor. 13. 11—14, to the Church; 2 Jo. 2. Contr. Jo. 16. 16, 28 ref. See Acts 2. 4 ref., *Mission of Spirit.*
[τ] 13. 39 ref.

THE GOSPEL

ACCORDING TO

ST MARK

OR

MEMOIR

OF

OUR LORD JESUS CHRIST

CONSIDERED AS

THE DIVINE LORD OF THE WORLD
THE SON OF GOD.

THE GOSPEL

ACCORDING TO

ST MARK.

A.D. 26.

CHAPTER I. VERSE 1.

Beginning of The Gospel: Preparation of King's Way by The Forerunner. John Baptist and Preparatory Water-Baptism of Repentance. *Fulfilment of Prophecy.* Mk. 1. 1—8. Lk. 3. 1—18. Jo. 1. 23. Mt. 3. 1—12. Acts 10. 37; 13. 24, 25; 19. 4.

[a] **THE BEGINNING**
of
THE [β] GOSPEL
of
JESUS [δ] CHRIST
the
[b] **SON OF GOD**

2 AS IT IS WRITTEN
in
† ISAIAH THE PROPHET.

"[c] Behold!
"*I send my messenger before thy face,
"[c] Who shall prepare thy way ‡."
[Mal. 3. 1.]

3 **"THE VOICE**
"OF
"ONE CRYING IN [d] THE WILDERNESS,
"[c] Make ready the way of THE LORD,
"[c] Make his high-ways straight."
[Isa. 40. 3.]

4 THERE arose [e] John ‡the Baptist in the Wilderness, ‡[d] preaching a [θ] Baptism of

[a] Lk. 16. 16 *The Law and the Prophets were until* JOHN: *from that time the* KINGDOM *is preached.*
β Mt. 4. 23 ref.

δ Mt. 1. 16 ref.

[b] Mt. 4. 3 ref. Cf. the Pedigrees in Mt. 1. 1—6; Lk. 3. 23—38.

[c] Isa. 43. 3—5; Mal. 3. 1—7; 4. 5, 6; Lk. 1. 16, 17, 76—79. Cf. Lk. 9. 52; Rev. 16. 12. See also Mt. 11. 10; Lk. 3. 1—22; 7. 27.

[d] Mt. 3. 2, 3 ref.

[e] Mt. 3. 1—17; 11. 2—19; 14. 1—12; 21. 23—32; Mk. 6. 20; Lk. 1. 5—25, 57—80; 3. 1—18; 16. 16 *The Law and the Prophets were until* JOHN; *from that time the* KINGDOM *is preached.* Jo. 1. 6—8, 19—28; 5. 31—36; 10. 41 JOHN *did no miracle.* Acts 10. 37; 13. 24, 25; 19. 1—4 JOHN *baptized with the Baptism of* REPENTANCE, *&c.* For *John and Elijah,* 2 Kgs. 1. 8, with Mt. 3. 4; Mal. 3. 1; 4. 5, 6; Mt. 11. 13, 14; 17. 3—5, 10—13; 27. 47—49; Lk. 1. 16, 17; Jo. 1. 19—28. For *John's Baptism,* see Mt. 21. 25 ref. Cf. Jos. A. 18. 5, cited at Mt. 14. 9 ref.
θ Mt. 28. 19 ref.

A.D. 26.

θ Repentance for the ᶠ Forgiveness of sins.
5 And there went out unto him all the
country of Judæa, and † all they of Jerusa-
lem, and were ᵏ baptized of him in the
river ᵍ Jordan, ʰ confessing their sins. 6
† And ᵉ John was ᵏ clothed in camel's hair,
and a leathern girdle about his loins: and
he did eat ᵐ locusts, and ⁿ wild honey. 7
And he preached, saying, "ᵖ There cometh
after me he that is mightier than I, ᑫ the
thong of whose shoes I am not worthy to
stoop down and unloose: 8 *I ‡ have
ᵏ baptized you in water, but he ᵏ himself
ᑫ shall baptize you in the Holy Spirit."

The King His Baptism and Anointing.
The Christ.
Witness of The Spirit and The Father.
Mk. 1. 9—11.
Lk. 3. 21, 22.
Jo. 1. 31—34.
Mt. 3. 13—17.
Acts 10. 38.

9 AND it came to pass in those days,
Jesus came from ʳ Nazareth of Galilee,
and was baptized of ˢ John in the ᵍ Jordan.
10 And straightway going up † out of the
water, he saw ᵗ the Heavens ᵘ rending,
and ᵛ the Spirit as a dove descending † unto him [Isa. 11. 1—3]: 11 and ˣ there was a
voice out of the Heavens,

"ᶻ *THOU ART MY DEARLY-BELOVED SON,
"IN †THEE I AM WELL PLEASED."
[Ps. 2. 7, 12; Isa. 42. 1.]

A.D. 26—27.

The King His Temptation.
Satan and Wild Beasts and Angel Ministers.
Mk. 1. 12, 13.
Lk. 4. 1—13.
Mt. 4. 1—11.

12 AND straightway ᵃ the Spirit driveth
him forth into the Wilderness. 13 And
he was ‡ in the Wilderness ᵃ forty days,
ᵃ tempted of ᵇ Satan; ᶜ and was with the

θ Gr. *metanoia* = *afterthought, change of mind* or *purpose, repentance, penitence;* Lat. *pœnitentia;* A.S. *dæd-bot* = *deed-bettering, amendment;* Old Eng. *rue* = *sorrow;* in N.T. correl. *Conversion, Baptism, Forgiveness, Life:* Of God, 1 Sam. 15. 29; Jer. 18. 8—10; Joel 2. 13; Jon. 3. 10. Of men, Mt. 3. 2, 8—10; 4. 17; Mk. 1. 4; 6. 12; Lk. 5. 32; 15. 7; 24. 47; Acts 2. 37—39; 3. 19; 5. 31; 11. 18; 17. 30, 31; 19. 4; 20. 21; Rom. 2. 3—5; 2 Cor. 7. 9—11; Heb. 6. 1—6; 12. 17; 2 Pet. 3. 9; Wisd. 11. 23—26; 12. 10; Sirac. 44. 16. Cf. Jer. 18. 5—12. Phil. J. 2. 405, 406 *Sinlessness, like Health, is the best thing; but the second best, like Recovery, is* REPENTANCE, *that twinbrother of Remembrance* (cf. Mt. 26. 75); *for sinlessness is the property of God, but change of life after sinning is the property of a wise man: only the change must be thorough, to wit, from ignorance to knowledge, from folly to wisdom, from intemperance to temperance, from unrighteousness to righteousness.* Ceb. Tab. 10 *When* REPENTANCE *meeteth the wrong doer, she plucketh him out of his ills, and giveth him new opinions, and new desires, which lead him to true discipline, whom if he obey, he is purified, and saved, and made blessed.* Luc. 3. 130 *In Apelles' Painting* REPENTANCE *is pourtrayed as following in mournful guise, with sable vest, and tearful eye.* For examples, Joel 2. 13, 17; Jon. 3. 5—10; Lk. 15. 7—24; 2 Cor. 7. 9—11. Sirac. 44. 16 *Enoch pleased the Lord, being an example of* REPENTANCE *unto all generations.* Cf. Mt. 21. 29 ref.; Lk. 3. 7—9, *Fruits.*

ᶠ Mt. 26. 48; Lk. 24. 47. See Mt. 9. 2 ref. ᵏ Mt. 28. 19 ref.
ᵍ Mt. 3. 5 ref. ʰ Mt. 3. 6 ref. ᵏ Mt. 3. 4 ref. ᵐ Lev. 11. 22. Diod. 3. 29 *There is a people called* LOCUST-EATERS, *for whom every spring the winds bring swarms of* LOCUSTS *from the Wilderness, which are their food all their lives.*
ⁿ Deut. 32. 13; 1 Sam. 14. 25—29. Diod. 19. 94 *In Arabia honey grows on the trees, called* WILD HONEY, *which they mix with water and use for drink.* ᵖ Acts 13. 25; 19. 4. ᑫ Mt. 3. 11 ref. ʎ Mt. 1. 21 ref. ʳ Mt. 2. 22, 23 ref.
ˢ Vers. 4 ref. ᵗ Ezek. 1. 1; Acts 7. 56. ᵘ Gr. *schizesthai;* of what is *cloven* and *rent:* Isa. 48. 21; Zech. 14. 4; Mt. 27. 51. Cf. Plin. N.H. 2. 43 *The cloud* CLOVEN *by the lightning-flash.* ᵛ Isa. 11. 1—3; 42. 1; 61. 1—3; Acts 10. 38 *God* ANOINTED *Jesus with the Holy Spirit.* ˣ 17. 5; Jo. 12. 28—30; 2 Pet. 1. 17, 18. Cf. Ex. 19. 17—19; 1 Kgs. 19. 9—18; Dan. 4. 31; Acts 9. 1—7; 10. 13; Rev. 1. 10—12.

wild beasts: and the Angels [r]ministered unto him.

A.D. 27.

A.D. 28.

The King His First Proclamation of The Kingdom.
Repentance and Faith.
Mk. 1. 14, 15.
Lk. 4. 14.
Mt. 4. 12—17.

14 BUT AFTER that [d]John was cast into prison [Mt. 14. 3], Jesus came into [e]Galilee, [f]preaching the [β]Gospel of the Kingdom of God, **15** and saying,

"[h]THE TIME IS FULFILLED,
"AND
"[h]THE [δ]KINGDOM OF GOD IS AT HAND:
"[k]REPENT YE,
"AND
"[m]BELIEVE IN THE [β]GOSPEL."

First Calls to Ministry.
Fishermen.
Mk. 1. 16—20.
Lk. 5. 10, 11.
Mt. 4. 18—22.

16 AND †as he passed by the [n]Sea of Galilee, he saw [p]Simon and [p]Andrew, †Simon's brother, †casting ‡*a net* in the sea: [q]for they were fishers. **17** And Jesus said unto them, "[r]Come ye after me, and I will make you to become [r]fishers of men." **18** [r]And straightway they left their nets, and followed him. **19** And when he was gone a little forward‡, he saw [s]James the *son* of Zebedee, and [s]John his brother, themselves also in the [θ]Boat, mending the nets. **20** And straightway he called them: [r]and they left their Father Zebedee in the [θ]Boat with the hired servants, and went away after him.

The King Authority of His Doctrine and Mighty Works.
Astonishment at His Teaching.
i.
His Lordship over Human Disease.
(1) First Example: Unclean Spirits.
Witness

21 AND they go into [t]Capernaum: and straightway on the Sabbath [u]he entered into the Synagogue and taught. **22** And [v]they were astonished at his teaching: for he taught them as one having authority, [v]and not as the [κ]Doctors of the Law.

23 And there was in their Synagogue a man with an [w]unclean spirit: and he shouted out, **24** saying, "‡What have *we to do with thee, [x]thou Jesus of Naza-

[a] Mt. 3. 17 ref.
[a] Mt. 4. 1, 2 ref.
[b] Mt. 12. 26 ref.
[c] Ps. 91. 13 *Thou shalt tread upon the lion and adder, &c.* N.B. This verse follows those cited by Satan in Mt. 4. 6.
[r] Mt. 25. 44; Lk. 8. 3; 10. 40.
[d] Mt. 3. 1 ref.
[e] Lk. 1. 26 ref.
[f] Mt. 4. 23; 8. 16; 9. 35. See Mk. 1. 39 ref.
[β] Mt. 4. 23 ref.
[h] Gen. 49. 10; Dan. 9. 24—27; 12. 4—13; Gal. 4. 1—5; Eph. 1. 10. Cf. Mt. 24. 3 ref.
[δ] Mt. 3. 2 ref.
[k] Mt. 3. 2 ref.; Mk. 1. 4 ref.
[m] 16. 16 ref.
[n] Mt. 4. 18 ref.
[p] Mt. 10. 2 ref.
[q] Mt. 4. 18 ref.
[r] Mt. 4. 19 ref.
[s] 3. 17 ref.
[θ] Gr. *ploon*; Lat. *navis, navicula*; Eng. *ship, boat*; general term, of any sailing vessel, either in navy, merchant service, or fishing-craft, in which latter senses opp. *ship of war:* Deut. 28. 68; 2 Chr. 8. 18; Ps. 48. 7; 104. 25, 26; 107. 23—31 *They that go down to the sea in* SHIPS, *&c.* Jon. 1. 3—5; Mt. 4. 21, 22; 8. 23, 24; Jo. 21. 3, 6; Acts 27. 2—44; Jas. 3. 4; Rev. 8. 9. Æsop 258 *They saw what they thought was a ship of war; but when it came nearer, it seemed to be only a* BOAT. See Mt. 8. 23 ref.
[t] Mt. 4. 13 ref.
[u] Vers. 39 ref.
[v] Mt. 7. 28, 29; 13. 54, 55; 22. 33; 23. 2; Mk. 1. 22, 27; Jo. 7. 15 ref. Cf. *Astonishment at Works*, Mt. 9. 33; 15. 31; Mk. 1. 27; Lk. 4. 22; 5. 26; 7. 16; 8. 25; 9. 43; 13. 17; 17. 15, 16; Jo. 7. 31, 40—53; 10. 41, 42.
[κ] Mt. 2. 4 ref. Cf. Mt. 23. 2 *The Doctors of the Law sit in Moses' seat.*
[w] Mt. 15. 22 ref.
[x] Mt. 2. 23 ref.

A.D. 28.
of Devils.
Mk. 1. 21—28.
Lk. 4. 31—37.
[Mt. 7. 28, 29.]

reth? [y] Art thou come to destroy us? [z] I know thee who thou art, the [λ] Holy One of God [Dan. 9. 24]." 25 And Jesus rebuked him, saying, "[μ] Be silent; and come out of him." 26 And when the [m] unclean spirit had [ν] convulsed him, and † called out with a loud voice, he came out of him. 27 And [n] they were all [π] astonished, insomuch that they questioned with themselves, saying, "What meaneth this? ‡ [o] New doctrine with authority! [p] And he commandeth the [q] unclean spirits, and they obey him!" 28 And his fame went forth straightway into all the region round about [r] Galilee.

(2) Second Example: Fever.
Mk. 1. 29—31.
Lk. 4. 38, 39.
Mt. 8. 14, 15.

29 AND straightway, when they were come forth out of the Synagogue, they came to the house of [s] Simon and [s] Andrew, with [s] James and [s] John. 30 Now Simon's wife's Mother lay sick of a fever, and straightway they tell him of her. 31 And he came and raised her up, laying hold of her hand; and the fever left her straightway, and she ministered unto them.

(3) Third Example: Divers Diseases and Sundry Devils.
Knowledge of The Devils.
Mk. 1. 32—34.
Lk. 4. 40, 41.
Mt. 8. 16, 17.

32 BUT when it was evening, when the sun was set, [t] they brought unto him all that were ill, and that were [σ] possessed with devils; 33 and the whole City was gathered together at the door: 34 [t] and he cured many that were ill with divers diseases, and cast out many [σ] devils; and suffered not the [σ] devils to speak, because [u] they knew him.

Circuit of Galilee.
Preaching and Healing in Synagogues.
Mk. 1. 35—39.
Lk. 4. 14, 15, 42—44.
Mt. 4. 23, 24.

35 AND early in the morning, rising up a very great while before day, he came forth, and went away into a desert place, and there prayed. 36 And Simon and they that were with him pursued after him, 37 and † found him, and say unto him, "All seek thee." 38 And he saith

[y] Mt. 8. 29 ref.
[z] Mt. 8. 29; Mk. 1. 24, 34; 3. 11, 12; Acts 16. 16—18; 19. 15; Jas. 2. 19. Cf. Mt. 16. 16 ref.
[λ] Gr. *hagios;* Lat. *sanctus;* Eng. *holy, saint:* Dan. 9. 24, 25 *Messiah, the* HOLY *of* HOLY ONES. Jo. 6. 69; Acts 3. 14; 4. 27, 30. Cf. Jo. 10. 36 ref.; 17. 17—19. For Christ *The Pious One,* Acts 2. 27 ref.; and for Christ *The Righteous One,* Acts 3. 14 ref. For *Holy One of Israel,* Deut. 33. 8; 1 Sam. 2. 2; Ps. 16. 10; 71. 22; Isa. 1. 4; 10. 17; 49. 7; Hos. 11. 9; Heb. 3. 3. For *The Saints,* members of Christ *The Saint,* Acts 9. 32 ref.
[μ] Mt. 22. 34 ref.
[m] Mt. 15. 22 ref.
[ν] Gr. *sparassein,* and cogn.; med. t. t.: 9. 26; Lk. 9. 39, with Mk. 9. 18. Arist. Meteor. 2. 8 *Bodily* CONVULSIONS *and tetanus, however violent, are movements of the wind,* or *spirit, within the body.* Plut. 2. 130 CONVULSIVE *cries.* Cf. for stronger term, Mk. 9. 20; Lk. 9. 42. Also for *Wind,* as symbol of *Spirit,* see Jo. 3. 8.
[n] Ver. 22 ref.
[π] Lk. 4. 36 ref.
[o] Acts 17. 19, 20. Cf. Mk. 1. 22 ref.
[p] Mt. 8. 32; 9. 32—34; 12. 22—28; 15. 22—28.
[q] Mt. 15. 22 ref.
[r] Lk. 1. 26 ref.
[s] Mt. 10. 2 ref.; Mk. 3. 17 ref.; 9. 2 ref.
[t] Lk. 9. 11 ref.
[σ] Mt. 15. 22 ref.
[u] Ver. 24 ref.

unto them, "[β]Let us be going into [v]the next [δ]country-towns, [w]that I may preach there also: for therefore [x]came I forth." **39** And he was [w]preaching † over their Synagogues, over all [y]Galilee, [z]and casting out the devils.

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(4) Fourth Example: Leprosy.
Mk. 1. 40—45.
Lk. 5. 12—15.
Mt. 8. 2—4.

40 [a]AND there cometh unto him a leper, beseeching him, and [θ]falling upon his knees before him, and saying unto him, "If thou wilt, thou canst cleanse me." **41** And ‡ he was moved with compassion, and stretched forth his hand, [a]and touched him, and saith unto him, "I will: be thou cleansed." **42** [a]And ‡ immediately the leprosy went from him, and he was cleansed. **43** And when he had [κ]vehemently threatened him, he put him forth immediately, **44** and saith unto him, "[b]See thou tell no one anything: [a]but go, shew *thyself to the Priest, and offer for thy cleansing those things which [c]Moses commanded, for a [λ]witness unto them [Lev. 14. 1—32]." **45** But he, when he was gone forth, began to proclaim *it* greatly, and to noise the matter abroad, [d]insomuch that *Jesus* himself could no more openly enter into the City; but he was without †in desert places, and they came unto him from every quarter.

ii.
His Lordship of Forgiveness of Human Sin.
The Paralytic and The Teachers.
Mk. 2. 1—12.
Lk. 5. 17—26.
Mt. 9. 2—8.

II. **1** AND †when he was entered again into [e]Capernaum [f]after some days, it was heard that he was [g]at home: **2** and straightway many were gathered together, insomuch that there was no more room to receive *them*, no, not so much as about the door; and he spake the Word unto them. **3** And they come † bringing unto him a *man* [μ]sick of the palsy, which was carried of four. **4** And when they could not come nigh unto him for the

β 14. 24.
v Mk. 6. 56 ref.
δ Gr. *comopolis* = *village-like city*; sc. large country town, or borough, esp. unwalled city; opp. *metropolis, capital town, chief city:* In N.T. here only. Strab. 12. 2. 6 *On the mountains of Lycaonia is the* COUNTRY TOWN *of Garsaura, once the Capital of the country.* 13. 1. 27 *The Troy of to-day was a* COUNTRY TOWN *when the Romans first set foot in Asia.* Cf. Mk. 6. 56 ref. Thuc. 1. 5 *Unwalled Cities, inhabited like villages, fell a prey to marauders.*
w 9. 35; 11. 1; Mk. 1. 39; Lk. 23. 5; Jo. 6. 59; 18. 20 *The* SYNAGOGUE, *where the Jews always assemble.* Acts 10. 36—38. Cf. of the Apostles, Acts 9. 20; 13. 5; 17. 1, 2, 17; 18. 19; 24. 12; Rom. 1. 16 *The Gospel of Christ to the Jews first.* Phil. J. 2. 282, 458 *The Jews have thousands of Schools of Virtue, called* SYNAGOGUES, *in every City, which are open on the seventh days, in which some sit and listen in good order and with all attention, and one of the most experienced standeth and exhorteth to amendment of life, &c.*
x Parallel with Lk. 4. 43 *Was I sent.* Cf. vers. 35. See Jo. 8. 42; 13. 3; 16. 27.
y Lk. 1. 26 ref.
z Mt. 15. 22 ref.
a Mt. 8. 2 ref.
θ Mt. 17. 14 ref.
κ Mt. 9. 30 ref.
b 5. 43 ref.
c Mt. 5. 17, 18 ref.; 17. 3 ref.
λ Mt. 8. 4 ref.
d 2. 1.
e Mt. 4. 13 ref.
f 1. 45.
g 3. 19.
μ Mt. 4. 24 ref.

many, and they followed him. 16 And when the [β] Doctors of the Law †*which were* of the [q] Pharisees saw †that he did eat with the †sinners and [δ] tax-gatherers, they said unto his disciples, "[r] How is it that he eateth and drinketh with the [δ] tax-gatherers and ‡the sinners?" 17 And when Jesus heard *it*, he saith unto them, "[s] They that are strong have no need of a [s] Physician, but they that are ill. [t] I am not come to call the [θ] righteous, but sinners ‡."

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18 And the disciples of [u] John, and †the [q] Pharisees, [v] were fasting: and they come and say unto him, "[v] Why do the disciples of [u] John and those of the [q] Pharisees fast, [v] but thy disciples fast not?" 19 And Jesus said unto them, "[w] Can the [x] sons of the bride-chamber fast, while the [w] Bridegroom is with them? So long time as they have the Bridegroom with them they cannot fast. 20 [w] But the days will come when the Bridegroom shall be taken away from them, [w] and then shall they fast in †that day. 21 ‡[z] No one seweth a patch of a [κ] raw [λ] strip of cloth upon an old coat: [z] else that which is put in to fill up taketh ‡therefrom—the new from the old—and a worse rent is made. 22 And, *when they use* [μ] *leather bottles*, no one putteth new wine into old [μ] bottles: else the ‡wine will burst the bottles, and the wine †perisheth, and also the bottles‡: but new wine must be put into new bottles."

Parenthesis of Joy and Sorrow and Incongruity of New and Old.
Mk. 2. 18—22.
Lk. 5. 33—39.
Mt. 9. 14—17.

23 AND it came to pass that he passed by on the Sabbath through the corn-fields: and his disciples began †to [ν] make a path, [a] plucking the ears of corn. 24 And the [q] Pharisees said unto him, "[b] Lo, why do

iii. His Lordship over The Sabbath.
Consultation of The Pharisees with

β Mt. 2. 4 ref.
q Mt. 3. 7 ref.
δ Mt. 5. 46 ref.
r Lk. 15. 1—3 ref.
s Mt. 9. 12 ref.
t 1 Tim. 1. 15.
θ Mt. 1. 19 ref.
u 1. 4 ref.
v Mt. 6. 16 ref.
w Mt. 9. 15 ref.
x Mt. 8. 12 ref.
κ Phil. J. 2. 370 *These two, wool and cotton, agree not together in a garment; for beside the difference in kind, the greater strength of the one above the other causes rupture in the wearing, rather than union.* Cf. Locke H. U. 4. 20 *Piebald livery of coarse patches and borrowed shreds.* See Note.
κ Gr. *agnaphos;* lit. *unfulled, unmilled;* fig. *in the rough, rude, raw,* as Lat. *rudis;* Plut. 2. 691, 692 *Snow and ice may be kept by wrapping them in* UNMILLED, or UNFULLED, *garments, this sort being used on account of their roughness and dryness.* Shksp. Rd. II. 2. 3 *Service tender,* RAW, *and young, Which elder days shall ripen and confirm.* Hy. V. 5. 2 *Thus far with* ROUGH *and all unable pen.*
λ Gr. *racos, rag-os;* Lat. *pannus;* Eng. *rag, tatter, strip of cloth;* lit. of pieces of stuff or clothes *burst, torn,* or *rent off;* fig. of what is *tattered, beggarly,* or *fragmentary:* Isa. 64. 6, A. V. *rag;* Jer. 38. 11, A. V. *rag.* So in Heb., 1 Kgs. 11. 30, 31, A. V. *pieces.* Artem. 27 *The dead and new-born are swathed in* STRIPS OF CLOTH.
μ Mt. 9. 17 ref.
ν Gr. *hodopoiein* = *make a way* or *path:* Ps. 78. 50; Isa. 62. 10. App. 1. 232 *Hannibal clave the rocks and* MADE A WAY *across the Alps, which is still called the Pass of Hannibal.*
a Mt. 12. 2 ref.; 24. 20 ref. Cf. Deut. 23. 25.
b Lk. 6. 2 ref.

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The Herodians for Christ's Death.
Mk. 2. 23—3. 6.
Lk. 6. 1—11.
Mt. 12. 1—14.

they on the Sabbath that which is not lawful?" [Ex. 20. 8—11.] **25** And he himself said unto them, "Have ye never read what David did, when he had need, and was hungry, himself, and they that were with him? **26** How he went into the House of God, [δ]in the presence of [t]Abiathar the [θ]High-Priest, and did eat the [κ]Hallowed Bread, which it is not lawful to eat, but for the Priests [Lev. 24. 9]; and gave also to them which were with him [1 Sam. 21. 1—6]?" **27** And he said unto them, "[u]The Sabbath was made for man, ‡and not man for the Sabbath: **28** wherefore the [λ]Son of Man [ν]is Lord even of the Sabbath."

III. **1** [w]And he entered again into the Synagogue: [x]and there was a man there which had his hand withered. **2** And they watched him, [z]whether he would cure him on the Sabbath; that they might accuse him. **3** And he saith unto [x]the man which †had the withered hand, "Arise in the midst." **4** And he saith unto them, "[z]Is it lawful to do good on the Sabbath, or to do evil? To save life, or to kill?" But they held their peace. **5** And when he had looked round about on them with wrath, being grieved for the [μ]dullness of their heart, he saith unto the man, "Stretch forth thine hand." And he stretched *it* forth, and his hand was restored ‡.

6 And the [a]Pharisees went out, and straightway held a consultation against him with the [b]Herodians, [c]that they might destroy him.

The King His Ordination of Apostles. *Eagerness of Multitudes.*

7 And Jesus with his disciples withdrew himself to the sea; and a great multitude from [d]Galilee followed ‡, and from Judæa, **8** and from Jerusalem, and from [e]Idumæa, and the other side of the [f]Jor-

δ Gr. *epi;* in sense of Lat. *coram;* Eng. *before, in the presence of:* 1 Cor. 6. 1, 6; 2 Cor. 7. 14 *Our boasting which we made* BEFORE *Titus.* 1 Tim. 6. 13. Dion. H. 910 *I will give solemn pledges* BEFORE *the gods.*

t Also called, *Ahimelech:* 1 Sam. 21. 1—6 AHIMELECH *the Priest gave David Hallowed Bread.* 22. 9—23 AHIMELECH *and the Priests were slain, but Abiathar the son of* AHIMELECH *escaped unto David.* 2 Sam. 8. 17 *Zadok and Ahimelech the sons of* ABIATHAR *were Priests unto David.* So 1 Chr. 24. 3—6. But cf. 2 Sam. 15. 24—29; 20. 25 *Zadok and Abiathar were Priests unto David.* 1 Kgs. 2. 26, 27. See Note.

θ 11. 27 ref.

κ Mt. 12. 4 ref.

u 2 Mac. 5 19 *God chose not the people for the place's sake, but the place for the people's sake.*

λ Mt. 8. 20 ref.

ν Jo. 5. 16—18.

w 1. 39 ref.

x 1 Kgs. 13. 4; Zech. 11. 17.

z Lk. 13. 14—17; 14. 1—6; Jo. 5. 5—11. See Lk. 6. 2 ref.

μ Gr. *porosis;* lit. *induration,* or *callousness;* fig. of heart, not *hardness* (for which cf. Mt. 19. 8 ref.), but *obtuseness, dullness,* including both *heart-blindness,* and *heart-deafness;* opp. *intelligence, understanding:* Job 17. 7, A. V. *dim;* Mk. 6. 52; 8. 17; Jo. 12. 40; Rom. 11. 7—10, 25; 2 Cor. 3. 12—16; 4. 3—6; Eph. 4. 18.

a 15. 1; Mt. 3. 7 ref.

b Mt. 22. 15 ref.

c 12. 12 ref.

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e Which is, *Land of Edom,* or *of Esau* (Gen. 25. 30): Gen. 36. 9; Num. 20. 14—21; 24. 18, 19 *Edom shall be a possession for the Star of Jacob.* Deut. 23. 7; 1 Chr. 18. 13; 2 Chr. 21. 8—10; Ps. 60. 8, 9; Jer. 49. 7—22; Ezek. 35. 15; 36. 5; Mal. 1. 1—5.

f Mt. 3. 5 ref.

dan: and they about [g]Tyre and [g]Sidon, a great multitude, †hearing [h]how great things he did, came unto him. **9** And he spake unto his disciples, [k]that a small Boat should wait on him because of the throng, that they might not press him. **10** For he cured many, [l]insomuch that they [v]fell upon him, that they might touch him, as many as had [π]scourges: **11** and the [m]unclean spirits, whensoever they beheld him, fell down before him, and cried out, [n]saying, "*Thou art the [o]Son of God." **12** [p]And he greatly rebuked them, that they should not make him known.

13 [q]And he goeth up into the mountain, and calleth unto *him* whom he himself would: and they went away unto him. **14** [r]And he [σ]ordained twelve, ‡whom also he named [r]Apostles, that they might be with him, and that he might send them [s]to preach, **15** and to have authority to cure the diseases, and [t]to cast out the devils.

16 And [u]Simon he surnamed Peter:
17 And [v]James the *son* of Zebedee,
and [v]John the brother of James;
and he surnamed them Boanerges, which is, Sons of Thunder:
18 And [u]Andrew:
And [w]Philip, and [x]Bartholomew:
And [z]Matthew, and [a]Thomas:
And [b]James the *son* of [c]Alphæus,
and [d]Thaddæus:
And Simon †the [β]Zealot,
19 and [c]Judas Iscariot,
[e]who also betrayed him.

[f]AND they come home: **20** [g]and ‡the multitude cometh together again, [h]so that they cannot † so much as eat bread. **21** And when [k]his friends heard *it*, [k]they went forth to lay hold on

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Names of The Twelve.
Mk. 3. 7—19 (*a*).
Lk. 6. 12—19.
Mt. 10. 2—4; 12. 15—21.

Defence of His Possession of The Holy Spirit. *Blasphemy against The Holy Spirit.*

[g] Mt. 11. 21 ref.
[h] 5. 19, 20.
[k] Mt. 8. 23 ref.
[l] Lk. 12. 1. Cf. Mk. 5. 27—31; 6. 56; Lk. 6. 19.
[v] Lk. 15. 20; Acts 20. 10, 37. App. 1. 429 *At the Gates the throng was so great that they almost trampled one another under foot,* FALLING UPON *them in a body.*
[π] Gr. *mastix;* Eng. *whip, scourge;* lit. and fig.: Job 5. 21; Mk. 3. 10; 5. 34; Lk. 7. 21; Heb. 12. 6. Tobit 13. 2—5 *God doth* SCOURGE *us for our sins.* 15 *Blessed are they which have been sorrowful for all thy* SCOURGES, *O God.* 2 Esdr. 16. 19 *Famine and plague are sent as* SCOURGES *for our amendment.*
[m] Mt. 15. 22 ref.
[n] 1. 24 ref.
[o] Mt. 4. 3 ref.
[p] 5. 43 ref.
[q] Mt. 5. 1.
[r] Mt. 10. 1—5; 19. 28; 26. 14, 20; Lk. 6. 13; 9. 12; Jo. 6. 67, 70 *Did not I choose you* TWELVE? 20. 14; Acts 6. 2; 1 Cor. 15. 5; Rev. 21. 12—14 *The wall of the City had* TWELVE *foundations, and in them the names of the* TWELVE *Apostles.* Cf. Gen. 17. 20; 35. 22; 49. 28 TWELVE *Tribes of Israel.* Acts 7. 8 TWELVE *Patriarchs.*
[σ] Gr. *poiein = make, create, ordain:* 1 Sam. 12. 6, A. V. *advanced;* Acts 2. 36; Heb. 3. 2; Rev. 5. 10.
[τ] Lk. 6. 13 ref.
[s] Mt. 10. 5—8; Mk. 3. 14, 15; 6. 7—12; 16. 15—20; Jo. 15. 16; Acts 8. 4, 5; 9. 20; 10. 42; 20. 25; Rom. 10. 8—18; 1 Cor. 1. 21—24; Col. 1. 23; 1 Tim. 3. 16; 2 Tim. 4. 2. Cf. Mt. 4. 23 ref.
[t] Mt. 15. 22 ref.; Lk. 10. 19 ref.
[u] Mt. 10. 2 ref.
[v] 4. 21, 22; 17. 1; 20. 20—24; 26. 37; Mk. 13. 3, 4; Lk. 5. 1—11; Jo. 13. 23—26; 19. 25—27; 21. 1—14, 20—24; Acts 12. 2; Gal. 2. 9; 1 Jo. 1.

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The Herodians for Christ's Death.
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Mk. 3. 19 (δ)—30.
Lk. 11. 14—23; 12. 10.
Mt. 12. 22—37.

him: [m]for they said, "He is beside himself." 22 And the [n]Doctors of the Law which were come down from Jerusalem said, "[n]He hath [λ]Baal-zebub;" and, "[n]He casteth out the [μ]devils by the [ν]Prince of the devils." 23 And he called them unto *him*, and said unto them in [π]parables, "How can [σ]Satan cast out Satan? 24 And if a Kingdom be divided against itself, that Kingdom cannot stand; 25 and if a house be divided against itself, that house †shall not be able to stand. 26 And if [σ]Satan be risen up against himself, and be divided, he cannot stand, but hath an end. 27 ‡But no one can enter into the mighty *man*'s house, and pillage his goods, except he first bind the mighty *man;* and then he will pillage his house. 28 Verily I say unto you, [p]All sins shall be forgiven unto the sons of men, [p]and ‡their blasphemies, †how greatly soever they shall blaspheme: 29 [p]but whosoever shall blaspheme against the Holy Spirit, hath [β]never forgiveness, but is [*]guilty of an [e]eternal †sin." 30 Because they said, "He hath an [q]unclean spirit."

Who be Christ's Mother and Christ's Brethren.
Mk. 3. 31—35.
Lk. 8. 19—21.
Mt. 12. 46—50.

31 †AND there come [r]his Mother and ‡his brethren: and, standing without, they sent unto him, †calling him. 32 And a multitude sat about him: and they †say unto him, "Behold, [r]thy Mother and [r]thy brethren ‡ and thy sisters without seek thee." 33 And he answered them and saith, "[s]Who is my Mother, †and my brethren?" 34 And he looked round about on them which †sat around him, and saith, "[s]Behold my Mother, and my brethren! 35 [s]For whosoever shall do the will of God, that *man* is my brother, and ‡sister, and Mother."

1—5, &c.; 2 Jo. 1, &c.; 3 Jo. 1, &c. See Mt. 20. 20 ref., *Zebedee's Sons.*

[ν] Jo. 1. 43; 6. 5 ref.

[π] Also called, *Nathanael:* Jo. 1. 45—51 ref.; 21. 1—14. See Mt. 16. 17 ref., *Bar.*

[σ] Also called, *Levi*, son of Alphæus: Mt. 9. 9—13; Mk. 2. 14—17; Lk. 5. 27—32.

[λ] Jo. 11. 16; 14. 5—7; 20. 24—29; 21. 1—14. See Jo. 11. 16 ref., *Didymus.*

[μ] Also called, *James the Younger*, son of Alphæus, which is Clopas, and of Mary: Mt. 27. 56; Mk. 15. 40, and 16. 1, with Jo. 19. 25. N.B. Not to be confounded with *James the Lord's Brother*, Mt. 13. 55 ref.; Jo. 7. 3—7. See Note.

[ρ] Also called, *Clopas:* Jo. 19. 25 ref.

[τ] Also called, *Thaddæus = Judas*, son of James: Mk. 3. 18; Lk. 6. 16; Jo. 14. 22—24. N.B. Not to be confounded with *Jude the Lord's Brother*, Mt. 13. 55 ref.; Jo. 7. 3—7.

[θ] Gr. after Heb. *cananæus* = Gr. *zelotes* (Lk. 6. 15; Acts 1. 13): Mk. 3. 18. Jos. B. 4. 3 *Jerusalem, at the time of the Siege, was infested with pestilent robbers, called* ZEALOTS, *as if zealous for good, whereas they were Assassins, zealous in rapine and murder, who trampled on all the laws of man and God.* Contr. Num. 25. 7, 13, of Phinehas.

[ε] 26. 14—16, 47—50; 27. 3—5; Lk. 22. 48; Jo. 6. 70, 71; 12. 4—6; 13. 2, 26—30; Acts 1. 15—26. Cf. Josh. 15. 25, of Kerioth; Jer. 48. 24, 41; Am. 2. 2; Acts 9. 43; and 10. 6.

[φ] Lk. 7. 1. Cf. Mk. 2. 1; 14. 32.

[ζ] Vers. 7—10; Lk. 12. 1.

[η] 6. 31.

[κ] Mt. 12. 46 ref.; Jo. 7. 5.

[μ] Jo. 7. 5, 20; 10. 19—21; Acts 26. 24, 25; 2 Cor. 5. 13.

[κ] Mt. 2. 4 ref.

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The King His Boat-Parables of The Kingdom.

i. The Sower and The Soils.

Mk. 4. 1—9.
Lk. 8. 4—8.
Mt. 13. 1—9.

IV. 1 [t]AND AGAIN he began to teach by the sea-side: and there †gathereth unto him a † very great multitude, [u]insomuch that he himself went into ‡the Boat, and sat in the sea: and the whole multitude † were by the sea on the land. 2 And he taught them many things in [κ]parables, and said unto them in his teaching,

3 "Hearken:—Behold, the Sower went forth to sow. 4 And it came to pass, as he sowed, some fell by the way-side, and the birds ‡came and devoured it up. 5 †And other fell upon the rocky part, where it had not much earth; and immediately it sprang up, because it had no depth of earth: 6 †and when the sun was risen, it was scorched, and, because it had no root, it withered away. 7 And other fell among the thorns, and the thorns came up, and [λ]choked it up; and it yielded no fruit. 8 And other fell into the good ground, [ν]and yielded fruit, coming up, and †increasing, and bare one thirty-fold, and one sixty-fold, and one a hundred-fold." 9 And he said ‡, "[w]Who hath ears to hear, let him hear."

Reason of Parables for Those Without.

Mk. 4. 10—12.
Lk. 8. 9, 10.
Mt. 13. 10—17.

10 †And when he became alone, they that were about him with [x]the Twelve, [z]asked him the †[κ]parables. 11 And he said unto them, "[z]Unto you is ‡ the [μ]Mystery given of the [ν]Kingdom of God; but unto those *others*, [π]that are without, [z]all the things are done in [κ]parables, 12 that

> '[a]**Seeing they may see, and not perceive;**
> '[a]**And hearing they may hear, and not understand;**
> '[a]**Lest peradventure they should [σ]return, and should ‡ be [b]forgiven.'"**
>
> [Isa. 6. 9, 10.]

n Mt. 9. 34; 10. 25; 12. 24; Jo. 7. 20; 8. 48—52; 10. 19—21.
λ Mt. 10. 25 ref.
μ Mt. 15. 22 ref.
ν Mt. 9. 34 ref.
π Mt. 13. 3 ref.
σ Mt. 12. 26 ref.
ρ 1 Jo. 5. 16. Contr. Lev. 24. 16. See Mt. 9. 2, 3 ref.
β Gr. lit. *not for the æon* or *age;* the phrase *for the æon = so long as the life* or *age endures;* whether the duration of the *æon* be long or short, ending or never-ending: whence the phrase '*not for the æon*' = *never* WITHIN THE LIMITS *of such æon, life,* or *age:* Gen. 3. 22 *Eat and live* FOR EVER. Ex. 21. 6 *The servant shall then serve his Master* FOR EVER. Ps. 89. 36, 37 *Established* FOR EVER *as the moon.* 110. 4 *Priest* FOR EVER *as Melchizedek.* Eccl. 1. 4 *Generations pass away, but the earth abideth* FOR EVER. (Yet Mt. 24. 35 *Heaven and earth shall pass away.*) Isa. 14. 20 *Evildoers shall* NEVER *be renowned.* Mk. 3. 29; Jo. 4. 14; 6. 51; 11. 26; 12. 34; 13. 8; 1 Cor. 8. 13, A. V. WHILE THE WORLD STANDETH. Philem. 15. 1 Mac. 14. 41 *That Simon himself should be their High-Priest* FOR EVER, *until a Prophet arose.* Diod 1. 56 *Ambitious to be remembered* FOR EVER, *he built monuments of wonderful grandeur.* 3. 61 *The Heathen made Zeus God and Lord of the whole world* FOR EVER. Cf. Mt. 12. 32 ref.
δ Mt. 5. 21 ref.
ε Gr. *æonios:* 2 Cor. 4. 18 ref. Cf. Mt. 19. 16 ref.
q Mt. 15. 22 ref.
r Mt. 12. 46 ref.
s Mt. 12. 49 ref.
t 2. 13; Lk. 5. 1—3.
u 3. 9; Lk. 5. 1—3. See Mt. 8. 23 ref.
κ Mt. 13. 3 ref.
λ Vers. 19; Mt. 13. 22 ref.
ν Vers. 20 ref.
w Mt. 11. 15 ref.
x 3. 14—19.
z Mt. 13. 11 ref.

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Interpretation of The Parable of The Sower and The Soils.
Mk. 4. 13—20.
Lk. 8. 11—15.
Mt. 13. 12, 18—23.

13 And he saith unto them, "Know ye not this [r]parable? And how will ye know all the [r]parables? 14 The Sower soweth the Word. 15 But these are they by the way-side, where the Word is sown, and when they have heard, immediately [c]Satan cometh and taketh away the Word which was sown in ‡them. 16 And these are likewise they which receive seed on the rocky parts, who, when they have heard the Word, immediately with joy receive it: 17 and yet they have no root in themselves, but dure only for awhile; then, when tribulation or persecution ariseth because of the Word, immediately they [β]fall backward into a deadly snare. 18 And †others are they which receive seed among the thorns: these are they which †have heard the Word, 19 and the cares of ‡the [δ]world, and the [d]deceitfulness of riches, and the lusts after the rest of things, entering in, [θ]choke up the Word, and it becometh unfruitful. 20 And †those are they which †received seed on the good ground, whosoever hear the Word, and admit *it*, and [e]bear fruit, one thirty-fold, and one sixty-fold, and one a hundred-fold."

Parables of The Candle, and The Measure.
Mk. 4. 21—25.
Lk. 8. 16—18.
Mt. 13. 12.
[Mt. 5. 15; 10. 26; 25. 29.]
[Lk. 11. 33; 12. 2, 3; 19. 26.]

21 And he said unto them, "[f]Doth the candle come that it may be put under the bushel, [g]or under the bed? Is it not that it may be †put on the candlestick? 22 [h]For there is nothing secret, ‡except that it may be manifested: neither was there [κ]hid, but that it might come abroad. 23 [k]If any one hath ears to hear, let him hear."

24 And he said unto them, "Take heed how ye hear. [m]With what measure ye measure, it shall be measured unto you; and there shall be added unto you that hear. 25

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[μ] Mt. 13. 11 ref.
[ν] Mt. 3. 2 ref.
[π] Gr. *hoi exo;* opp. *they that are within* an initiated class or society, or in the enjoyment of superior privileges: 1 Cor. 5. 12, 13; Col. 4. 5; 1 Th. 4. 12; 1 Tim. 3. 7. Plat. Rep. 577 *We must not be as children dazzled by the outward splendour which Tyranny exhibits to* THEM THAT ARE WITHOUT, *but must have a clear insight into man's moral nature.* Epic. 731 *Wouldest thou inure thyself to toil? Do so for thine own approval, not for that of* THEM THAT ARE WITHOUT. 756 *Truth wins the cause at her own bar; Opinion, at the bar of* THEM THAT ARE WITHOUT. See also under Mt. 13. 11 ref.
[a] Isa. 43. 8; Ezek. 12. 2. See Mt. 13. 13, 14 ref.
[σ] Mt. 13. 15 ref.
[b] Mt. 9. 2 ref.
[τ] Mt. 13. 3 ref.
[c] Mt. 12. 26 ref. Parall. *The Evil One*, Mt. 13. 19 ref.
[β] Mt. 5. 29 ref. Parall. *wither away*, vers. 6.
[δ] Mt. 12. 32 ref.
[d] 10. 23 ref.
[θ] Mt. 13. 22 ref.

[e] Ps. 1. 3, 4; 92. 12—15; Jer 17. 7, 8; Jo. 15. 8, 16; Phil. 1. 11; Col. 1. 6.
[f] Mt. 5. 15; Lk. 8. 16; 11. 33.

[g] Luc. 2. 747 *I have 70 talents safely buried* UNDER THE BED, *which no one hath seen.*
[h] Mt. 10. 26; Lk. 12. 2. Cf. Mt. 12. 36 ref.; 13. 11 ref.
[κ] Col. 2. 3 ref.
[k] Mt. 11. 15 ref.

[m] Mt. 7. 2; Lk. 6. 38; Jas. 2. 13. Cf. Mt. 25. 28—30.

[t] For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath."

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ii. The Seed and The Fruit. Mk. 4. 26—29.

26 AND he said: "So is the [θ] Kingdom of God, as ‡ if a man should cast the seed upon the ground, 27 and should sleep and rise night and day, and the seed should spring up, and wax tall, he himself knoweth not how. 28 ‡[κ] Of its own accord the ground beareth fruit, first the blade, then the ear, then † *cometh* the full corn in the ear. 29 But when the fruit [λ] alloweth, immediately [υ] he sendeth the sickle, because the harvest is hard at hand."

iii. The Mustard Seed. Mk. 4. 30—32. Lk. 13. 18, 19. Mt. 13. 31, 32.

30 AND he said: "† How shall we liken the [μ] Kingdom of God? Or with what [ν] parable shall we † put it forth? 31 [ν] As unto a grain of mustard, which, [ν] when it is sown on the earth, † though it be the least of all the seeds that are on the earth, 32 yet when it is sown, it cometh up, and [ν] becometh the greatest of all herbs, and maketh great branches, insomuch that the birds of the air can [π] dwell under the shadow thereof."

iv. Sundry Parables. Mk. 4. 33, 34. Mt. 13. 34—52.

33 [w] AND with many such [ν] parables spake he the Word unto them, [x] as they were able to hear *it;* 34 and without a [ν] parable spake he not unto them: but privately to his † own disciples he [σ] interpreted all things.

Christ's Mighty Works continued.

iv. Lordship over The Elements. *The Boat and The Storm.* Mk. 4. 35—41. Lk. 8. 22—25. Mt. 8. 23—27.

35 AND he saith unto them on that day, when it was evening, "Let us go over to the [β] other side *of the sea.*" 36 And leaving the multitude, they take him as he was in the Boat: and there were other † Boats with him. 37 And there ariseth a great storm of wind, and the waves beat into the Boat, insomuch that † the Boat was already filling. 38 And he himself

[t] Mt. 13. 12; 25. 19—30; Lk. 8. 18; 19. 15—26.
[θ] Mt 3. 2 ref.
[κ] Gr. *automatos = spontaneous;* opp. *by human art or agency:* Lev. 25. 5 *That which groweth* OF ITS OWN ACCORD. Acts 12 10. Phil. J. 1. 576 *Preferring the things that come of thought to the things that are* OF THEIR OWN ACCORD. Theoph. H. P. 2. 1 *All plants grow either* OF THEIR OWN ACCORD, *or from seed sown, or from root, or slip, &c.* Max. Tyr. 29. 5 *Why need we husbandry? The ground is not yet weary of bringing forth her fruits* OF HER OWN ACCORD. Dion. Cass. 44. 17 *Among other portents the doors of the High-Priest's sleeping-chamber opened* OF THEIR OWN ACCORD.
[λ] Gr. *paradidonai:* Isocr. 106 *The designs must be effected as opportunities* ALLOW. Polyb. 22. 24 *The season now* ALLOWING *of it, he set out on his expedition.*
[υ] Joel 3. 13; Rev. 14. 15, 18. Cf. Mt. 13. 39.
[μ] Mt. 3. 2 ref.
[ν] Mt. 13. 3 ref.
[ν] Acts 1, 15; 2. 41; 4. 4; 5. 14; 19. 20.
[π] Mt. 8. 20 ref.
[w] Mt. 13. 34, 35 ref.
[x] Jo. 16. 13; 1 Cor. 3. 2; Heb. 5. 12.
[σ] Gr. *epiluein = unloose, solve;* of loosing, solving, opening, and interpreting of knotty points, riddles, dark sayings, dreams, &c.: Gen. 41. 12; Acts 19. 39; 2 Pet. 1. 20. Phil. J. 2. 483 *At their dinners, the sect of the Essenes propose passages of Holy Scripture for investigation, and in turn* INTERPRET *them.* Artem. 397 *My object was to collect the* INTERPRETATIONS *of dreams.* Sext. Emp. 111. 24 *The* SOLUTIONS *of the knotty arguments of the philosophers.* Athen. 449 *He proposes and forthwith* SOLVES *such riddles.*
[β] Mt. 8. 18 ref.

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was [y]in the stern, on the [δ]pillow, asleep. And they †awake him, and say unto him, "[θ]Teacher, Carest thou not that we perish?" **39** And he woke up, and [ζ]rebuked the wind, and said unto the sea, "Peace, [κ]be still." And the wind [λ]abated, and there was a great calm. **40** And he said unto them, "Why are ye ‡[μ]cowardly? ‡Have ye yet no faith?" **41** And they were sore afraid, and said one to another, "Who then is this, that even [ζ]the wind and the sea obey him!"

v. Lordship over Brute Beasts. *The Swine and The Precipice.* Mk. 5. 1—20. Lk. 8. 26—39. Mt. 8. 28—29. 1.

V. **1** AND they came to the [ν]other side of the sea, to the [π]country of the †[a]Gerasenes. **2** And when he was gone forth out of the Boat, ‡there met him, [b]out of the graves, a man with an [c]unclean spirit, **3** who had his dwelling [b]in the † tombs; and no one could ‡any more bind him, no, not with † a chain; **4** because that he had often been bound with fetters and chains, and the chains had been torn asunder by him, and the fetters broken in pieces; and no one could tame him: **5** and continually, night and day, he was in the † tombs, and in the mountains, crying out, and [σ]cutting himself to pieces with stones. **6** And when he saw Jesus afar off, he ran and worshipped him, **7** and cried out with a loud voice, and † saith, "What have *I to do with thee, Jesus, thou [d]Son of the [e]Most High God? I [τ]adjure thee [f]by God, that thou [g]torment me not." **8** For he had said unto him, "Come out, thou [h]unclean spirit, out of the man." **9** And he asked him, "What is thy name?" And he ‡saith unto him, "My name is [β]Legion: for we are many." **10** And he besought him greatly, that he would not send them

[y] Jambl. Myst. 7. 2 *From his lofty post in the stern does the Pilot guide the vessel, and direct the whole.*

[δ] Gr. *proscephalæon;* Eng. both *pillow* for the head, and *cushion* to sit on: Pseudo-Luc. 2. 619 *There was a bed, and bed-clothes, and soft* PILLOWS. Dion Cass. 59. 7 *This Prince covered the Senators' benches with* CUSHIONS *that they might not sit on the bare boards.*

[θ] Mt. 8. 19 ref.

[ζ] Ps. 65. 7 *He stilleth the noise of the sea, the tumult of the people.* 107. 25—30.

[κ] Mt. 22. 34 ref.

[λ] Mt. 14. 32 ref.

[μ] Mt. 8. 26 ref.

[ν] Mt. 8. 18 ref.

[π] N.B. not *City.* Cf. verse 14; Jo. 11. 55.

[a] Jos. B. 3. 3 *The district of Peræa is larger than Galilee, but wilder and more rugged and desert: on its Eastern boundary is the City of Gerasa.*

[b] Num. 11. 34 *Graves of Lust, where they buried the people that lusted.* Mt. 8. 28 ref.

[c] Mt. 15. 22 ref.

[σ] Gr. *catacoptein;* Eng. *cut up, cut into pieces;* stronger form of *cut:* Artem. 294 *Like butchers in the shambles, who deal in dead things, which they leave not whole, but* CUT INTO PIECES *for meat.*

[d] Mt. 4. 3 ref.

[e] Gen. 14. 18—22; Deut. 32. 8; Ps. 78. 35; 91. 1; Dan. 5. 21; Lk. 1. 32; 6. 35; Acts 16. 17.

[τ] Gr. *horcizein* = *put on oath, make to swear, swear one, adjure:* Gen. 24. 37; Ex. 13. 19; Num. 5. 19; Josh. 6. 25; Acts 19. 13; 1 Th. 5. 27. Cf. Mt. 26. 63 ref.

[f] Mt. 26. 63 ref.

[g] Mt. 8. 29 ref.

[h] Mt. 15. 22 ref.

[β] Mt. 26. 53 ref.

out of the country. **11** Now there was there by the † mountain [g]a great herd of swine feeding. **12** And ‡they besought him, saying, "Send us into the swine, that we may enter into them." **13** And ‡he [δ]gave them leave. And the [h]unclean spirits came out, and entered into the swine: and the herd rushed headlong over the [θ]precipice into the sea—‡about two thousand—and were choked in the sea. **14** And they that fed † them fled, and told *it* in the City, and in the villages: and they †came to see what it was that was done. **15** And they come to Jesus, and behold him that was [κ]possessed of the devils sitting ‡[k]apparelled, and in his right mind, *even* him that had the [λ]Legion: and they were afraid. **16** And they that had seen *it* told them how it befell to the [κ]possessed of the devils, and concerning the swine. **17** And they began [l]to beseech him to go away from their borders.

18 And †as he was going into the Boat, he that had been [κ]possessed of the devils besought him that he might be with him: **19** and ‡he suffered him not; but saith unto him, "Go home to thy friends, and tell them how great things the Lord hath done unto thee, and hath had mercy on thee." **20** And he went away, and began to proclaim in [m]Decapolis how great things Jesus had done unto him: and all marvelled.

21 And when Jesus was crossed over again in the Boat to the [μ]other side, a great multitude gathered unto him; and he was by the sea-side. **22** And ‡there cometh one of the [ν]Rulers of the Synagogue, Jairus by name: and when he saw him, he falleth at his feet, **23** and besought

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[g] Lev. 11. 7; Isa. 65. 4; Lk. 15. 15, 16. Cf. Mt. 8. 28 ref.

[δ] Mt. 19. 8 ref.
[h] Mt. 15. 22 ref.

[θ] Mt. 8. 32 ref.

[κ] Mt. 15. 22 ref.

[k] Lk. 8. 27 *Long time had he devils, and put on no upper garment.*
[λ] Mt. 26. 53 ref.

[l] Acts 16. 39.

[m] Etym. *Region of Ten Cities*: Mt. 4. 25; Mk. 5. 20, with 5. 1; 7. 31. Jos. B. 3. 9 *Scythopolis, the largest City in Decapolis, and neighbour to Tiberias.* Plin. N. H. 5. 16 *The Decapolitan Region of Syria is so called from the number of its Cities, and contains Damascus, Scythopolis, Gadara, &c.*
[μ] Mt. 8. 18 ref.
[ν] Lk. 13. 14; Acts 13. 15; 18. 8, 17. Cf. Mt. 9. 18; Lk. 8. 41.

vi. Lordship over Life and Death. *Jairus' Daughter. Parenthesis of Issue of Blood.*
Mk. 5. 21—43.
Lk. 8. 40—56.
Mt. 9. 18—26.

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him greatly, saying, "My little daughter ᵛis at the point of death: I pray thee, come and ⁿlay thy hands upon her, that she may be ᵐsaved, and †live." 24 And he went away with him.

And a great multitude followed him, and they thronged him. 25 And a ‡woman, ᵖwhich had an issue of blood twelve years, 26 and had suffered many things of many ᵠPhysicians, and had spent her all, and was nothing profited, but rather grown worse, 27 when she heard of Jesus, she came in the multitude †behind, and ʳtouched his outer garment: 28 for she said, "‡ʳ If I touch if it be but his outer garments, I shall be ˢsaved." 29 And immediately the fountain of her blood was dried up, and she felt in her body that she was healed of the ᵀscourge. 30 And Jesus immediately perceiving in himself that ˢhis healing virtue was gone out, turned him about in the multitude, and said, "Who touched my outer garments?" 31 And his disciples said unto him, "Thou seest the multitude thronging thee, and sayest thou, 'Who touched me?'" 32 And he looked round about to see her that had done this thing. 33 But the woman, ʳafraid and trembling, knowing that which was done unto her, came and fell down before him, and told him all the truth. 34 And he said unto her, "Daughter, ᵗThy faith hath ᵝsaved thee: ᵘgo in peace, and be whole of thy ᵟscourge."

35 While he yet spake, they come from the ᶿRuler of the Synagogue's *house*, saying, "Thy daughter is dead: why ᵡworriest thou the ᵡTeacher any more?" 36 But Jesus, †overhearing the saying as it

ᵛ Gr. *eschatos echein*; lit. *to be in extreme case, in extremities:* Artem. 297 *To the diseased, to dream of being in custody is a token of aggravation of malady; but to those who* ARE AT THE POINT OF DEATH, *a token of being saved.* Cf. Diod. 18. 48 *Antipater fell into a very grievous illness, and when he was now* LYING AT THE POINT OF DEATH, *he appointed a new Commander.* For parall. Mt. 9. 18 *is just now dead*, see Harm. and Note.

ⁿ Mt. 19. 13 ref.

ᵐ Mt. 9. 22 ref.

ᵖ Lev. 15. 19—30.

ᵠ Mt. 9. 12 ref.

ʳ 3. 10 ref. See Lev. 15. 19, 25 *If a woman have an issue of blood, she shall be put apart, and whosoever toucheth her shall be unclean.*

ˢ Mt. 9. 22 ref.

ᵀ 3. 10 ref.

‡ Lk. 6. 19; 8. 46.

ᵗ Mt. 8. 10—13; 9. 22, 28, 29; 17. 19, 20; 21. 21, 22; Mk. 2. 5; 9. 23; 10. 52; Lk. 7. 50; 17. 19; Jo. 3. 15—18, 36; 11. 40; 12. 44—50; Acts 3. 16; 14. 9; 16. 30, 31; 18. 8; Rom. 3. 21—31; 4. 16—21; 10. 8—13; 1 Cor. 1. 21; 13. 2; 2 Cor. 4. 3, 4; Eph. 2. 8; Heb. 10. 38, 39; Jas. 1. 6—8. Cf. Mk. 16. 16 ref.

ᵝ Mt. 9. 22 ref.

ᵘ Judg. 18. 6; 1 Sam. 1. 17; 20. 42; 2 Sam. 15. 9; Lk. 2. 29; Acts 16. 36; 1 Cor. 16. 11; Jas. 2. 16.

ᵟ 3. 10 ref.

ᶿ Verse 22 ref.

ᵡ Mt. 9. 36; Lk. 7. 6.

ᵡ Mt. 8. 19 ref.

was spoken, saith unto the μ Ruler of the Synagogue, "Fear not: t only believe." 37 And he suffered no one to follow with him, v save Peter, and James, and John the brother of James. 38 And † they come to the house of the μ Ruler of the Synagogue, and w he seeth an v uproar, ‡ and w folk weeping and π howling greatly. 39 And when he was come in, he saith unto them, "w Why be ye in an v uproar, and weep? x The child is not dead, x but sleepeth." 40 And they laughed him to scorn. But † he himself, when he had put them all forth, taketh the Father of the child, and the Mother, and them that were with him, and entereth in where the child was ‡; 41 and he laid hold of the child's hand, and saith unto her, "Talitha, Coum;" which is, being interpreted, "Damsel," I say unto thee, "Arise." 42 And straightway the damsel σ rose again, and walked: for she was *of the age* of twelve years. And they were amazed ‡ straightway with great amazement. 43 And z he charged them strictly that no one should know this; and spake that there should be given her to eat.

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VI. 1 AND he went forth from thence, and † cometh to his own β Country *of Nazareth* [Mt. 2. 23]; and his disciples follow him. 2 And when the Sabbath was come, he began to teach in the Synagogue: and ‡ the many, as they heard *him*, a were astonished, saying, "a Whence hath this *man* these things? a And what is the wisdom that hath been given unto † this *man*, and ‡ the δ mighty works θ in such wise done by his hands?" 3 b Is not this the carpenter, b the son of Mary, † and b brother of c James and Joses and c Jude and Simon?

His Rejection at Nazareth. *The Prophet in His Country.* Mk. 6. 1—6. Lk. 4. 16—30. Mt. 13. 53—58.

μ Verse 22 ref.

t Verse 34 ref.

v Mt. 17. 1 ref. Cf. Mt. 10. 2 ref.

w Mt. 9. 23 ref.

v Mt. 9 23 ref.

π Gr. *alalazein* = *cry alala, alala;* war-whoops, Jewish mourning cries, &c.: Josh. 6. 20, A.V. *shout;* Jer. 25. 34, A.V. *howl;* 47. 2, A.V. *howl.* Cf. Jer. 9. 17—20.

x Mt. 9. 24 ref.

σ Gr. *anistasthai;* 9. 27; Lk. 4. 39. For the antitypical *Rising again,* see Jo. 11. 24 ref.

z Mt. 8. 4; 9. 30; 12. 16; 16. 20; 17. 9; Mk. 1. 34; 3. 12; 7. 36; 8. 26.

β Mt. 13. 54 ref.

a 1. 22 ref.

δ Mt. 7. 22 ref.

θ Gr. lit. *of such sort;* joined with *done* as predicate. Xen. An. 5. 8 *The scattering was done* IN SUCH WISE *as the following.*

b Mt. 12. 46 ref.

c Mt. 13. 55 ref.

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And are not his sisters here with us?" And they [θ]fell backward into a deadly snare in him. 4 And Jesus said unto them, "[d]A Prophet is not without honour, save in his own [κ]Country, and among his own kinsfolk, and in his own home." 5 And he could there do no [λ]mighty work, save that he laid his hands on a few sick, and cured them. 6 And he marvelled because of their unbelief; [e]and went round about the villages, teaching.

The King His First Mission of Apostles.

Mk. 6. 7—13.
Lk. 9. 1—6.
[10. 1—12.]
Mt. 9. 36—10. 16.

7 AND he calleth unto *him* [f]the Twelve, and began to send them forth two and two, and gave them authority over the [g]unclean spirits. 8 And he charged them that they should carry nothing for the journey, save a [μ]staff only; †no bread, no wallet, no [ν]money in their pocket; 9 but "[h]shod with sandals:" and "[h]put not on two shirts." 10 And he said unto them, "Wheresoever ye enter into a house, there abide until ye go forth from thence. 11 And †whatsoever place shall not receive you, nor hear they you, as ye go forth from thence, [k]shake off the dust that is under your feet, for a [π] witness unto them ‡."

12 And they went forth, and preached [l]that *men* should [σ]repent; 13 and they [m]cast out many [τ]devils, and [n]anointed with oil many that were sick, and cured *them*.

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Jesus' Fame at the Royal Court. Opinion of Herod Antipas.

Mk. 6. 14—16.
Lk. 9. 7—9.
Mt. 14. 1, 2.

14 AND King [o]Herod heard *thereof:* for [p]his name was made known abroad. And †*people* said, "[q]John the Baptist is [r]risen from the dead, [s]and therefore do the [β]mighty powers [β]work in him." 15 And others said, "It is [q]Elijah [Mal. 4. 5];" and others said, "[t]A Prophet, ‡as one of the Prophets." 16 But when [p]Herod heard *thereof*, he said, "[q]John, whom *I beheaded, *he is risen ‡."

θ Mt. 5. 29 ref.

d Jo. 4. 44.

κ Mt. 13. 54 ref.

λ Mt. 7. 22 ref.

e Mt. 4. 23; 9. 35; 11. 1.

f 3. 13—19.

g Mt. 15. 22 ref.

μ Gr. *rhabdos;* symbol of *travel* and *pilgrimage:* Gen. 32. 10; Ex. 12. 11.

ν Gr. *chalcos;* Lat. *æs;* Eng. *copper;* and then, *money,* of any metal.

h Mt. 10. 10 ref. Cf. Damp. Voyag. ap. Rich. *Neither have this people the use of* SHOES, *but a sort of* SANDALS *are worn by some.*

k Acts 13. 50, 51. Cf. Neh. 5. 13; Acts 18. 6.

π Mt. 8. 4 ref.

l 1. 4 ref.; Mt. 3. 2 ref.

σ 1. 4 ref.

m Mt. 15. 22 ref.

τ Mt. 15. 22 ref.

n Jas. 5. 14. Rabb. ap. Wetst. *Rabbi M. permitted to administer unction to the sick on the Sabbath.* Phil. J. 1. 658 *The anointing art is sister to the healing art.* Æsch. Prom. 479 *Mankind then knew no remedy for disease, either of diet, or draught, or anointing.* Aret. 178 *Anointing is better for the sick than affusion, being more abiding.*

o Mt. 14. 1 ref.

p 3. 12; Mt. 12. 16 *Jesus charged that they should not make him known abroad.* Cf. Mk. 9. 38; 16. 17; Acts 3. 6, 16; 4. 7—12.

q 1. 4 ref.

r Jo. 11. 24 ref.

s Jo. 10. 41, of John Baptist in his lifetime: *John did no miracle.*

β Mt. 14. 2 ref.

t Mt. 16. 14 ref.

17 For [r]Herod himself had sent and [β]arrested [s]John, and bound him in prison, because of [r]Herodias, his brother [r]Philip's wife; for he had married her: **18** for John said unto Herod, "[t]It is not lawful for thee to have thy brother's wife. [Lev. 18. 16; 20. 21]." **19** And [r]Herodias [δ]had a spite against him, and would have killed him, but could not: **20** for [r]Herod feared [s]John, knowing him a [θ]righteous man, and a holy, and [κ]kept him closely: and [ν]when he had heard him, he †was greatly perplexed, and would hear him gladly.

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Parenthesis of Imprisonment of John Baptist.
Mk. 6. 17—20.
Lk. 3. 19, 20.
Mt. 14. 3—5.

21 And when a convenient day was come, that [r]Herod on his birthday made a supper to his Lords, and [λ]Colonels, and [x]the chief men of [z]Galilee; **22** and when the daughter of [r]Herodias herself came in and danced, †she pleased [r]Herod and them that sat at meat with him. And the King said unto the damsel, "Ask me whatsoever thou wilt, and I will give *it* thee." **23** And he sware unto her, "Whatsoever thou shalt ask me, I will give *it* thee, even unto the half of my Kingdom." **24** And she went out, and said unto her Mother, "What shall I ask?" And she said, "The head of [a]John the Baptist." **25** And she came in straightway with haste unto the King, and asked, saying, "I will that thou forthwith give me on a dish the head of [a] John the Baptist." **26** And the King was [μ]cast down with sorrow, yet for his oath's sake, and their sake that sat at meat ‡, he would not [ν]break faith with her. **27** And straightway [b]the King sent a [π]soldier of his Body Guard, and commanded † to bring his head: and he went, and beheaded him in the prison, **28** and brought his head on a

Murder of John Baptist.
Mk. 6. 21—29.
Mt. 14. 6—12.

[r] Mt. 14. 3—5 ref.
[s] 1. 4 ref.
[t] Cf. Mt. 22. 23—26. But that Philip was living, see Mt. 14. 3 ref.
[δ] Gr. *enechein* = *have inwardly;* of treasured hate: Gen. 49. 23, A.V. *hate;* Lk. 11. 53.
[θ] Mt. 1. 19 ref.
[κ] Gr. *suntercin;* of keeping close, and preserving, whether for good or evil: Mt. 9. 17; Lk. 2. 19; 5. 38.
[ν] Acts 24. 25—27; 26. 24—29.
[λ] Gr. *chiliarchos* = *ruler of a thousand;* mil. t. t. of rank between *Captain* and *General:* Ex. 18. 21, 22; Num. 31. 54; 1 Sam. 22. 7; Jo. 18. 12; Acts 21. 31—33; 25. 23; Rev. 6. 15. Jos. B. 2. 20 *He made divers divisions of the army, and put them under Serjeants and Captains, then* COLONELS, *and over them Generals.* Plut. 1. 763 *Being appointed* COLONEL, *he was sent to join the General.* Cf. Mt. 8. 5 ref.
[x] Lk. 19. 47; Acts 13. 50; 25. 2; 28. 7.
[z] Lk. 1. 26 ref.
[a] 1. 4 ref.
[μ] Mt. 26. 38 ref.
[ν] Gr. *athetein* = *make as null, void, or of no account, repudiate, frustrate, break faith;* esp. of perfidy in respect of any pledge or covenant: Ps. 15. 4 P.B.V. *He that sweareth, and* DISAPPOINTETH *not.* 33. 10 *Their devices* MAKETH HE OF NONE EFFECT. Jer. 3. 20 *As a* TREACHEROUS *wife have ye* DEALT TREACHEROUSLY *toward me.* Lk. 10. 16; Gal. 2. 21; 3. 15; 1 Tim. 5. 12; Jude 8, with 2 Pet. 2. 10. Wisd. 5. 1 *They* MADE NO ACCOUNT OF *the labours of the righteous.* Polyb. 8. 2 *Those pledges of faith should be sought after, which make it impossible for a man to* BREAK *his faith.*
[b] Mt. 14. 9 ref.
[π] Gr. after Lat. *speculator;* mil. t. t. of royal

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dish, and gave it to the damsel, and the damsel gave it to her Mother. 29 And when his disciples heard *thereof*, they came and took up his corpse, and laid it in the grave.

Christ's Plenteous Bread for Hungry Souls. i. The Five Loaves of The Five Thousand. Mk. 6. 30—44. Lk. 9. 10—17. Jo. 6. 1—14. Mt. 14. 13—21.

30 AND the Apostles gather together unto Jesus; and they told him all things ‡ whatsoever they had done, and whatsoever they had taught. 31 And he † saith unto them, "[c]Come *ye yourselves privately into a desert place, and rest a while." For there were many coming and going, and [d]they had no leisure so much as to eat. 32 And [c]they went away †by Boat into a desert place privately. 33 And ‡ many saw them going, and †knew *them*, and ran together thither by land from all the Cities, and outwent them ‡. 34 And when ‡ he was come out *of the Boat*, he saw a great multitude, and was moved with compassion toward them, because [e]they were as sheep having no shepherd; and he began to teach them many things.

35 And when the hour was already late, his disciples came unto *him*, and † said, "This is a desert place, and the [σ]hour *is* already late: 36 send them away, that they may go away to the [f]villages and towns round about, and buy themselves ‡ something to eat." 37 But he answered and said unto them, "Give *ye them to eat." And they say unto him, "Shall we go away and buy two hundred [τ]shillings' worth of bread, and give them to eat?" 38 But he saith unto them, "How many loaves of bread have ye? Go, ‡see." And when they knew, they say, "Five, and two fishes." 39 And he commanded them † that all should [β]sit down for meat, [δ]by companies, upon the green grass. 40 And they [β]sat themor imperial body-guards: Suet. Claud. 35 *When the Emperor attended a banquet, his* BODY-GUARD *stood round him with their spears, and, soldiers though they were, served as waiting-men.* Senec. de Ira 1. 18 *The Captain who was over the execution of the condemned, ordered the* GUARDSMAN *to sheathe his sword.*

[c] Mt. 10. 23; 12. 15; Acts 8. 1; 9. 25.

[d] 3. 20.

[e] Mt. 9. 36 ref.
[σ] Lk. 14. 17; 22. 14.
[f] Verse 56 ref.
[τ] Mt. 20. 2 ref.
[β] Gr. *ana-, cata-, clinesthai, anapiptein, ana-, cata-, ceisthai* = *lay one down, lie down, recline;* of the ancient most honourable posture at meals, answering to the modern posture of *sitting:* Mt. 26 20 ref.; Mk. 8. 6; Lk. 11. 37; 13 29; 14. 8; 17. 7; 22. 14. For ancient *sitting* at meals, 1 Kgs. 13. 20. Plut. 1. 792 *The younger Cato dined sitting, as was his wont after a battle: for he never* RECLINED *except for sleeping.* Athen. 18 *The Homeric Heroes sit at their dinners, instead of* RECLINING; *as sometimes did Alexander the Great; indeed in Macedonia the privilege of* RECLINING *at meals, instead of sitting, is only granted conditionally.*
[δ] Gr. *symposion*=*drinking company;* following a grand supper. Cf. Isa. 25. 6, of the Messianic Feast; Mt. 8. 11; 22. 2, 3; Lk. 14. 15, 16; Rev. 19. 9.

selves down in θrows, by hundreds, and by fifties. **41** And ᶠhe took the five loaves of bread, and the two fishes, and looking up to Heaven, he ᶠblessed, and ᶠbrake the loaves of bread into fragments, and ᶠgave *them* to his disciples to set before them: the two fishes also ᵡdealt he unto them all. **42** ᶠAnd they did all eat, and were filled: **43** ᶠand they took up twelve †ᵘ basketfuls of fragments; and also of the fishes. **44** And they that had eaten the loaves of bread were ‡five thousand men, *beside women and children.*

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45 AND straightway he constrained his disciples to go into the Boat, and to go before to the ᵛother side unto ᵋBethsaida, while he himself †sendeth the multitude away. **46** And when he had ᵖtaken leave of them, he went away into the mountain to pray. **47** And when it was ʰevening, the Boat was in the midst of the sea, and he himself alone on the land. **48** And †when he saw them ᵒtormented in rowing, (for the wind was contrary unto them,) about the fourth ᵀwatch of the night he cometh unto them walking on the sea, and would have passed by them. **49** But when they saw him walking on the sea, they thought it was a ghost, and shouted out: **50** for they all saw him, and were troubled. But he straightway spake with them, and saith unto them, "Be of good courage: it is *I; fear not." **51** And he went up unto them into the Boat, ᵏand the wind ᵝabated. And they were exceedingly amazed in themselves ‡: **52** for ˡthey understood not with the help of the loaves, †but ᵏtheir heart was ᵟwaxed dull. **53** And when they were crossed over, ᵐthey came unto the land

Hard Rowing and Dark Imagining. The Peril and The Port.
Mk. 6. 45—56,
Jo. 6. 15—21.
Mt. 14. 22—36.

θ Gr. *prasia* = *garden-bed, row of things or persons in form of such bed:* Sirac. 24. 31—33 *Wisdom saith, I will water my garden* and GARDEN-BED, *and pour out my doctrine as prophecy.* Cf. Num. 24. 6; Cant 4. 15, 16.

ᶠ Mt. 14. 19 ref.

ᵡ Gr. *merizein;* Eng. *part, apportion, divide, deal out portions or doles:* Rom. 12. 3 *As God hath* DEALT *to each the measure of faith.* 1 Cor. 7. 17; 2 Cor. 10. 3; Heb. 2. 4 DOLES *of the Holy Ghost.* 7. 2.

ᵘ Mt. 14. 20 ref.

ᵛ Mt. 8. 18 ref.

ᵋ Mt. 11. 20, 21; Jo. 1. 45; 12. 21.

ᵖ Gr. *apotassesthai:* Lk. 9. 61; 14. 33; Acts 18. 18, 21; 2 Cor. 2. 13. N. B. Adopted in the Primitive Church, after Lk. 14. 33, for the RENUNCIATION vows in Baptism, &c.: Const. Ap. 3. 18 *The person to be baptized must* RENOUNCE *the Devil and his deceits.*

ʰ Mt. 14. 23 ref.

ᵒ Mt. 14. 24 ref.

ᵀ Mt. 14. 25 ref.

ᵏ Mt. 8. 26 ref.

ᵝ Mt. 14. 32 ref.

ˡ 8. 17—21; Mt. 13. 13—15.

ᵟ Mk. 3. 5 ref.

ᵐ Ps. 107. 23—31 *He maketh the storm a calm, and they be at rest, and he bringeth them unto the haven where they would be.*

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of [n]Gennesaret, [m]and moored in the haven.

54 And when they were come out of the Boat, straightway they knew him again, **55** and ran about all that †region, and began to carry about on their [θ]pallet-beds them that were ill, where they heard he was. **56** And whithersoever he entered, into [p]towns, or ‡into Cities, or into villages, they [q]laid the sick in the market-places, and besought him that they might [r]touch if it were but the [λ]fringe of his outer garment: and [r]as many soever as touched him were [μ]saved.

Christ's Plenteous Bread continued. ii. God's Word and Man's Tradition. *Parable of Pollutions.* Mk. 7. 1—23. Mt. 15. 1—20.

VII. **1** AND there gather unto him the [β]Pharisees, and certain of the [δ]Doctors of the Law, which were come from Jerusalem, **2** and which had seen ‡that certain of his disciples did eat bread with [θ]common, that is, with unwashen hands ‡. **3** For the [β]Pharisees, and all the Jews, except they wash their hands [λ]vigorously, eat not, [r]holding the [μ]Tradition of the Elders: **4** [s]and after market, except they [ν]dip themselves, they eat not. And many other things there be, [t]which they have received to hold, [s]*as* [ν]dippings of cups, and pots, and copper vessels, and [π]couches. **5** †And the [β]Pharisees and the [δ]Doctors of the Law ask him, "Why [σ]walk not thy disciples according to the [μ]Tradition of the Elders, but eat their bread with †[θ]common hands?" **6** And he ‡said unto them, "Well hath Isaiah prophesied of you hypocrites, as it is written,

[n] Interp. *The King's Garden:* Mt. 4. 13 ref.; Lk. 5. 1 ref.
[θ] 2. 4 ref.
[p] Jos. B. 3. 3 *The* CITIES *and* TOWNS *of Galilee are thick and populous, the least of them containing* 15000 *inhabitants.* Cf. Lk. 1. 26 ref.
[q] Acts 5. 15. Hdt. 1. 197 *And the Babylonians employ no Physicians, but bring their sick into the market-place, that passers-by may give such advice as their experience may furnish.* So also Strab. 16. 1.
[r] 3. 10 ref.
[λ] Mt. 9. 20 ref.
[μ] Mt. 9. 22 ref.
[β] Mt. 3. 7 ref.
[δ] Mt. 2. 4 ref.
[θ] Mt. 15. 11 ref.
[λ] Gr. *pugme;* lit. *with the fist:* Isa. 58. 4. Aret. 306 *It is useful to exercise the eyes by sparring and fencing, or throwing the quoit, taking part in the games* VIGOROUSLY. Epiph. Hær. 1. 15 VIGOROUSLY *washing their hands,* and VIGOROUSLY *cleansing their whole selves by baths and ablutions.*
[r] Mt. 3. 7 ref.
[μ] Mt. 15. 2 ref.
[s] Cf. Lev. 15. 1—33; 22. 1—6; Num. 19. 11—22. Strab. 16. 1 *The Babylonians bathe after touching a dead body.* See next ref.
[ν] Gr. *baptizein:* Mt. 28. 19 ref. 2 Kgs. 5. 14 *He* DIPPED *himself seven times in the Jordan;* parall. *wash thyself,* 5. 10. Lk. 11. 38; Heb. 9. 10. Judith 12. 7, 8 *She* DIPPED *herself in the fountain, and came in clean.* Sirac. 34. 25 *He that* DIPPETH *himself after touching a dead body;* A.V. WASHETH. Just. Tryph. 46 *Trypho the Jew said that it was even now possible to keep such Jewish ordinances as the Sabbath, Circumcision, New Moons, and* DIPPING (or BAPTIZING) *of oneself after touching things forbidden.* Cf. previous ref.
[t] Mt. 3. 7 ref.; 23. 25, 26. Hdt. 2. 37 *The Egyptians drink out of brasen cups which they cleanse scrupulously every day.*
[π] Gr. *cline* = both *bed* for sleeping, and *couch* or *bench* for reclining at meals, as here; opp. *table:* Ezek. 23. 41, A.V. *bed.* Athen. 4. 138 COUCHES *of gold, ready cushioned, and tables of silver.* 6. 239 COUCH *ready furnished, and a table standing by it.*
[σ] Acts 21. 21 ref.

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'This People honoureth me with their lips,
'But their heart is far off from me:
7 'But in vain do they worship me,
'Teaching [u]doctrines *that are* the commandments of men.'
[Isa. 29. 13.]

8 ‡ Letting go the Commandment of God, ye hold fast the [β]Tradition of men ‡." 9 And he said unto them, "Well do ye [δ]frustrate the Commandment of God, that ye may keep your [β]Tradition! 10 For Moses said,

'[v]**Honour thy Father and thy Mother**:'
[Ex. 20. 12.]

and,

'[v]**He that curseth Father or Mother,**
'[v]**Let him** [θ]**surely die.**'
[Ex. 21. 17.]

11 But *ye say, 'If a man shall say unto his Father or his Mother, *It shall be* [κ]Corban,' that is, *a holy* gift, 'whatsoever thou shalt be profited of me;'—12 ‡ ye no more suffer him to do aught for his Father or his Mother: 13 [λ]annulling the Word of God by your [β]Tradition which ye have delivered. And many such like things do ye."

14 And he called †the multitude again, and said unto them, "Hear me, all *of you*, and understand: 15 [w]There is nothing from without the man, that going into him can [μ]pollute him; but the things which come out of †the man are the things which [μ]pollute the man." 16 ‡.

17 And when he was come into the house from the multitude, his disciples asked him ‡ the [ν]parable. 18 And he saith unto them, "So are *ye also without understanding? Do ye not perceive that everything that from without goeth into

[u] Col. 2. 20—22 *After the commandments and doctrines of men.* 1 Tim. 4. 1—7; Tit. 1. 10—14.

[β] Mt. 15. 2 ref.

[δ] 6. 26 ref.

[v] Ex. 20. 12; 21. 17; Lev. 20. 9; Deut. 5. 16; 27. 16; Prov. 20. 20; 23. 22; Ezek. 22. 7; Eph. 6. 1, 2; Col. 3. 20; Mt. 15. 4 ref.

[θ] Gr. after Heb. lit. *with death:* Gen. 2. 17; Ex. 19. 12.

[κ] Mt. 27. 6 ref.

[λ] Gal. 3. 17. Diod. 12. 17 *The Assembly* ANNULLED *the old law, and confirmed the amended law.*

[w] Acts 10. 9—16; Rom. 14. 14—23; Tit. 1. 15.

[μ] Mt. 15. 11 ref.

[ν] Mt. 13. 3 ref.

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the man, cannot [μ]pollute him, 19 because it goeth not into his heart, but into his belly, and goeth out into the draught, cleansing all meats?" 20 And he said, "That which cometh out of the man, that [μ]polluteth the man. 21 For [w]from within, out of the heart of men, come out their evil [π]thoughts,—†fornications, 22 thefts, murders, adulteries, covetousness, [σ]wickedness, guile, [τ]wantonness, an [β]evil eye, [δ]blasphemy, pride, folly: 23 all these wicked things come out from within, and [μ]pollute the man."

Christ's Plenteous Bread continued.
iii. The Jew First and Also the Greek.
Cleansing of a Polluted One. The Canaanite.
Mk. 7. 24—30.
Mt. 15. 21—28.

24 AND from thence he rose up, and went away into the †borders of [κ]Tyre and [κ]Sidon. And he entered into a house, and would have had no one know *it;* yet could he not be hid: 25 ‡but straightway a woman whose little daughter had an [γ]unclean spirit, having heard of him, came and fell at his feet. 26 Now the woman was [ζ]a Greek, [α]a Syrophenician [κ]by birth, and she prayed him that he would cast out the [λ]devil out of her daughter. 27 And ‡he said unto her, "[ζ]Let the children first be filled: for it is not good to take the children's bread, and cast *it* to the [μ]whelps." 28 And she answered and saith unto him, "[ν]Yea, Lord: ‡even the [μ]whelps under the table eat of the children's crumbs." 29 And he said unto her, "[b]For this saying go thy way: the [λ]devil is gone out of thy daughter." 30 And she went home, and found the †child lying on the bed, and the [λ]devil gone out.

Opened Ears and Loosed Tongue.
Mk. 7. 31—37.
Mt. 15. 29—31.

31 AND he went out again from the borders of [c]Tyre, †and came through [c]Sidon to the [d]Sea of Galilee, [σ]on this side of the borders of [e]Decapolis. 32

μ Mt. 15. 11 ref.

w Gen. 6. 5; 8. 21; Prov. 4. 23; 6. 14; Jer. 17. 9; Gal. 5. 16—23.

π Gr. *dialogismos;* Eng. *thoughts, devices, imaginations;* preceding, but leading to open *words* and overt *acts:* Ps. 56. 5; Isa. 59. 7; Lam. 3. 59, 60.

σ Mt. 22. 18.

τ Gr. *aselgeia* = *wantonness;* either of pride, or of lasciviousness: Rom. 13. 13 *Chambering and* WANTONNESS. 2 Cor. 12. 21; Gal. 5. 19; 1 Pet. 4. 3; 2 Pet. 2. 18. Arist. Pol. 5. 5 *Republics are chiefly overthrown by the* WANTONNESS *of demagogues, their oppressions leading to conspiracies of the nobles.* Polyb. 1. 6 *The* WANTONNESS *shewn to the Roman Ambassadors made them afraid.* Luc. 1. 603 *More timid than hares, more* WANTON *than asses.*

β Mt. 6. 23 ref.

δ Mt. 9. 3 ref.

κ Mt. 11. 21 ref.

γ Mt. 15. 22 ref.

ζ Jo. 12. 20 ref. Rom. 1. 16 *The Jew first; also the Greek.* Cf. Mt. 10. 6 ref.

α Cf. Mt. 15. 22 ref.; Acts 11. 19 ref.

κ Acts 4. 36; 18. 2, 24.

λ Mt. 15. 22 ref.

μ Mt. 15. 26 ref.

ν Mt. 11. 26 ref.

b 5. 34 ref.

c Mt. 11. 21 ref.

d Lk. 5. 1 ref.

σ Gr. lit. *between;* sc. between a certain boundary and the stand-point of writer or traveller; with idiomatic suppression of nearer term: Ezek. 47. 18, A.V. *from Damascus;* lit. *from between;* sc. with Damascus for further boundary. 1 Cor. 6. 5; Rev. 7. 17. Theod. Mops. ad Mt. 10. 5 *The Samaritans dwelt* BETWEEN *Judæa, so that the journey from Galilee lay through their country;* sc. ON THIS SIDE OF Judæa with reference to Galilee.

e 5. 20 ref.

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And they bring unto him a deaf *man*, that had ‡ also an impediment in his speech; and they beseech him to [f] lay his hand upon him. **33** And he took him aside from the multitude privately, and put his fingers into his ears, [g] and he spit, and touched his tongue; **34** and looking up to Heaven, he sighed, and saith unto him, "Ephphatha," that is, "Be opened." **35** And ‡ [h] his ears were opened, and the string of his tongue was loosed, and he spake plain. **36** And [k] he charged them that they should tell no one: but the more he charged them, so much the more a great deal did they ‡ themselves proclaim *it*. **37** And [l] they were astonished beyond all measure, saying, "[m] He hath done all things well: [m] he maketh both the deaf to hear, and the dumb to speak." [Isa. 32. 13; 35. 3—6; 61. 1.]

[f] Mt. 19. 13 ref.

[g] 8. 23; Jo. 9. 6.

[h] Isa. 35. 5, 6; Mt. 11. 5.

[k] 5. 43 ref.

[l] 1. 22 ref.

[m] Mt. 15. 31 ref.

VIII. **1** In those days, when there was ‡ again a great multitude, and they had nothing to eat, ‡ he called his disciples unto *him*, and saith unto them, **2** "[n] I am moved with compassion toward the multitude, because they have already continued ‡ three days, and have nothing to eat: **3** and if I send them away fasting to their own homes, they will faint in the way; † and some of them [o] are from far." **4** [n] And his disciples answered him, "[n] Whence can any one fill these with bread here in a wilderness?" **5** And [p] he asked them, "How many loaves of bread have ye?" And they said, "Seven." **6** And [p] he † chargeth the multitude to [β] sit down for meat upon the ground: and he [p] took the seven loaves of bread, and [p] gave thanks, and [p] brake, and gave to his disciples to set before *them*. And they set

Christ's Plenteous Bread for Hungry Souls continued.
iv. The Seven Loaves of The Four Thousand.
Mk. 8. 1—9.
Mt. 15. 32—38.

[n] Mt. 15. 32 ref.

[o] Acts 2. 39 *The Promise is to all that are* FAR OFF. 22. 21 *I will send thee* FAR OFF UNTO THE GENTILES. Eph. 2. 13—17 *Christ Jesus preached peace to* YOU WHICH WERE AFAR OFF, *and to them that were nigh.*

[p] Mt. 15. 32 ref.

[β] 6. 39 ref.

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them before the multitude. 7 They had also a few little fishes: and he [p]blessed ‡ them, and spake that they should set †these also before *them*. 8 And [p]they did eat, and were filled: and [p]they took up of [δ]overplus of fragments, seven [θ]panniers full. 9 And they ‡ were about four thousand: and he sent them away.

[p] Mt. 15. 32 ref.

[δ] Mt. 14. 20 ref.
[θ] Mt. 15. 37 ref.

The Generation and Refused Sign.
Mk. 8. 10—13.
Mt. 15. 39—16. 4.

10 AND straightway he went ‡himself into the Boat with his disciples, and came to the parts of Dalmanutha. 11 And the [κ]Pharisees came forth, and began to question with him, [q]seeking of him a [λ]sign from Heaven, tempting him. 12 And he [r]sighed deeply in his spirit, and saith, "[q]Why doth this generation †seek a [λ]sign? Verily I say ‡, [q]A sign shall [μ]not be given unto this generation." 13 And he left them, and entered again *into the Boat*, and went away to the [ν]other side.

[κ] Mt. 3. 7 ref.

[q] Mt. 12. 38—40; Jo. 6. 30; 1 Cor. 1. 22.
[λ] Mt. 12. 38 ref.
[r] 7. 34; Jo. 11. 33, 38.

[μ] Gr. after Heb. *ei* = *if*; the negative particle of solemn oath and declaration, the anathema or penalty being suppressed: Deut. 1. 35: Ps. 95. 11; Isa. 62. 8; Ezek. 14. 16; Heb. 3. 11; 4. 3, 5.
[ν] Mt. 8. 18 ref.

Christ's Plenteous Bread continued.
v. Old Leaven of Pharisaism and Herodianism.
The Other Side.
Mk. 8. 14—21.
Mt. 16. 5—12.

14 And they forgot to take bread, and, save one loaf, they had none with them in the Boat. 15 And he charged them, saying, "[s]See that ye beware of the [π]leaven of the [σ]Pharisees, and the leaven of [t]Herod." 16 And they reasoned one with another ‡, *that it was* because †they had no bread. 17 And when ‡he knew *it*, he saith unto them, "Why reason ye *that it is* because ye have no bread? Do ye not yet perceive, nor understand? [u]Have ye your heart ‡ [τ]waxed dull? 18 [u]Having eyes, see ye not? And having ears, hear ye not [Is. 6. 9, 10]? And do ye not remember? 19 When I brake the five loaves of bread among the five thousand, how many [β]baskets full of fragments took ye up [6. 43]?" They say unto him, "Twelve." 20 "‡When the seven among the four thousand, how many [δ]pannierfuls

[s] Lk. 12. 1—12 *The leaven of the Pharisees, which is hypocrisy.*
[π] Mt. 13. 33 ref.
[σ] Mt. 3. 7 ref.
[t] Lk. 13. 31, 32. Parall. Mt. 16. 6 *Sadducees.* Cf. Mt. 22. 16 ref.

[u] 4. 13; Isa. 6. 9, 10; 43. 8; Ezek. 12. 2; Mt. 13. 13—15 ref.
[τ] 3. 5 ref.

[β] Mt. 14. 20 ref.

[δ] Mt. 15. 37 ref.

of fragments took ye up [8. 8]?" And they ‡say unto him, "Seven." **21** And he said unto them, "[u]How is it that ye do not yet understand?"

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[u] Cf. vers. 22—26.

22 AND † they come to [v]Bethsaida. And they bring unto him a blind *man*, and beseech him [w]to touch him. **23** And he took hold of the blind *man*'s hand, and brought him forth without the village: [x]and he spit on his eyes, and [w]laid his hand upon him, and asked him, "†Seest thou aught?" **24** And he looked up, and said, "I see the men: for I perceive *them* as trees walking." **25** Then [w]laid he his hands upon his eyes again; and ‡he looked wistfully, [x]and was restored, and †all things, even such as were afar off, saw he clearly. **26** [z]And he sent him home, saying, "[z]Do not so much as enter into the village‡."

Partial Sight before Perfect Sight.
Mk. 8. 22—26.

[v] Lk. 9. 10. Jos. A. 18. 2 *Herod Philip* (Mt. 14. 1 ref.) *built the City Paneas at the sources of the Jordan, and called it Cæsarea: also upon Bethsaida, a village by the Lake of Gennesaret, he conferred the dignity of a City, and named it Julia after the daughter of Cæsar.* N.B. Not to be confounded with the other Bethsaida, Mk. 6. 45 ref.

[w] Mt. 19. 13 ref.; Mk. 3. 10 ref.

[x] 7. 33; Jo. 9. 6. Tac. Hist. 4. 81, as also Suet. Vesp. 7 *While the Roman Emperor Vespasian was at Alexandria, a blind man, pretending the admonition of his god Serapis, besought the Emperor that he would cure him of his blindness, by spitting upon his cheeks and eyes: which being so done by the Emperor, his sight was restored unto him.*

[z] 5. 43 ref.

27 AND Jesus went forth, and his disciples, to the villages of [a]Cæsarea-Philippi. And in the way he asked his disciples, saying unto them, "Whom do men say that I am?" **28** And they †told him, saying, "[b]John the Baptist; and others, [b]Elijah [Mal. 4. 5]: others, [c]One of the Prophets [2 Esdr. 2. 18.]." **29** And he himself †asked them, "But whom say *ye that I am?" ‡[d]Peter answered, and [e]saith unto him,

Jesus' Messiahship.
i.
Its Avowal by Simon Peter.
Mk. 8. 27—29.
Lk. 9. 18—20.
Mt. 16. 13—16.

"*THOU ART THE [θ]CHRIST."

[a] Mt. 16. 13 ref. N.B. Not to be confounded with the seaport Cæsarea on the Mediterranean coast, Acts 8. 40 ref.

[b] 1. 4 ref.

[c] Mt. 16. 14 ref.

[d] Mt. 10. 2 ref.

[e] Mt. 16. 16 ref.

[θ] Mt. 1. 16 ref.

30 AND [f]he warned them, that they should tell no one of him.

[f] 5. 43 ref.

ii.
Its Present of Silent Suffering.
Mk. 8. 30—33.
Lk. 9. 21, 22.
Mt. 16. 20—23.

31 And he began to teach them, that THE [κ]SON OF MAN MUST [g]SUFFER MANY THINGS, [g]AND BE REJECTED OF THE ELDERS AND ‡THE [λ]HIGH-PRIESTS AND THE [μ]DOCTORS OF THE LAW, [g]AND BE KILLED, [h]AND AFTER THREE DAYS RISE AGAIN.

[κ] Mt. 8. 20 ref.

[g] Mt. 16. 21 ref.; 21. 42; 1 Pet. 2. 4—7.

[λ] 11. 27 ref.

[μ] Mt. 2. 4 ref.

[h] Mt. 28. 6 ref.

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32 And he spake that saying [v]openly. And [k]Peter took him, and began to rebuke him. 33 But when he had turned about, and seen his disciples, he rebuked [k]Peter, †and saith, "[l]Get thee behind me, [π]Satan: for [σ]in thine heart thou takest not the part of God, but the part of men."

Profit of Suffering for Christ's Sake.
Mk. 8. 34—9. 1.
Lk. 9. 23—27.
Mt. 16. 24—28.

34 And when he had called the multitude unto *him* with his disciples, he said unto them, "† [m]If any one would † follow after me, let him deny himself, [m]and take up his cross, and follow me: 35 for [m]whosoever would save his life, shall lose it; but whosoever shall lose his life for my sake, [m]and the [τ]Gospel's, shall save it. 36 For [n]what † doth it profit a man to gain the whole world, and [β]forfeit his life? 37 † For [n]what shall a man give in exchange for his life? 38 For [m]whosoever shall be ashamed of me, and of my sayings, in this [δ]adulterous and sinful generation; [p]of him also shall the [θ]Son of Man be ashamed, [q]when he cometh in the glory of his Father with the holy Angels."

IX. 1 And he said unto them, "Verily I say unto you, [r]There be some † here of those standing, which shall not [κ]taste of death, till they have seen the [λ]Kingdom of God [q]come in power."

iii. Its Future of Radiant Glory.
Transformation in The Holy Mount.
Mk. 9. 2—10.
Lk. 9. 28—36.
Mt. 17. 1—9.

2 AND after six days Jesus [s]taketh Peter, and James, and John, and bringeth them up into a high mountain privately by themselves. And he was [μ]transformed before them: 3 and his raiment became

[v] Gr. *parrhesia*; lit. *speaking all, freedom of speech*; fig. *frankness, openness, plainness, boldness*, and *confidence*, whether of speech, or conduct; opp. *dark sayings, slavish silence, fear, shame, flattery*, and *insult*: Jo. 7. 4, 13; 11. 54; 16. 29; Acts 4. 29—31; Eph. 3. 12; 6. 19, 20; Col. 2. 15; Heb. 10. 35; 1 Jo. 2. 28; 5. 14. Wisd. 5. 1 *The righteous shall stand in great* BOLDNESS *before his oppressors.* 1 Mac. 4. 18 *Conquer, and then ye may* BOLDLY *take the spoils.* Jos. A. 9. 10 *Through shame and loss of* CONFIDENCE. Phil. J. 2. 52 *In the Assembly, prize not frantic arrogance, but sober* BOLDNESS. Plut. 2. 66 *Few men dare to* SPEAK FREELY, *rather than please friends: yet* FREEDOM OF SPEECH, *like medicine, must be well-timed, and reasonable.* Dion. Chrys. 1. 103 *Prefer truth and* PLAIN-SPEAKING *to flattery and deceit.* Stob. Fl. 236 FREEDOM OF SPEECH *consists in speaking one's mind.*

[k] Mt. 10. 2 ref.
[l] Mt. 4. 10 ref.
[π] Mt. 12. 26 ref.
[σ] Mt. 16. 23 ref.
[m] Mt. 10. 31—39 ref.; Lk. 17. 33; Jo. 12. 25; Acts 5. 41, 42; 20. 22—24; Rom. 1. 15, 16; Phil. 3. 7—11; 2 Tim. 1. 8—12; 2. 8—13.
[τ] Mt. 4. 23 ref.
[n] Job 2. 4; Ps. 49. 6—20; Mt. 16. 26 ref.
[β] Mt. 16. 26 ref.
[δ] Mt. 12. 39 ref.; Jas. 4. 4.
[p] Mt. 16. 27 ref.; 2 Th. 1. 4—10. See Lk. 14. 14 ref.
[θ] Mt. 8. 20 ref.
[q] Mt. 24. 3 ref.; 26. 64; Lk. 23. 42.
[r] Cf. Lk. 2. 26; Jo. 21. 22, 23.
[κ] Jo. 8. 51, 52; Heb. 2. 9.
[λ] Mt. 3. 2 ref.
[s] Mt. 17. 1; 26. 37; Mk. 5. 37; 13. 3. Cf. Mt. 10. 2 ref.; 20, 20 ref.
[μ] Gr. *metamorphosed*: Rom. 12. 2; 2 Cor. 3. 18. Ant. Lib. 203. 13 *The goddess touched them with a wand, and* TRANSFORMED *them into birds.* Luc. 2. 299 *All the fabulous* TRANSFORMATIONS *of men into trees, or beasts, or birds.* App. 2. 584 *An old man, to escape danger,* TRANSFORMED *himself by a disguise.* Phil. J. 2. 559 *The Emperor would at one time put on the guise of his god Mercury, and at another* TRANSFORM *himself into his sun-god Apollo, putting a ray-like crown upon his head.*

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ν Gr. *stilbein:* 1 Mac. 6. 39 *When the sun shone on the shields of gold, the mountains* GLISTENED *therewith, and shone like lamps of fire.* Arist. Cœl. 2. 8 *The fixed stars appear to* GLISTEN, *but the planets do not* GLISTEN.

ν glistening, exceeding white ‡, such as no fuller on earth can ‡so whiten. **4** And there appeared unto them ᵗElijah with ᵘMoses; and they were ᵖcommuning with him. **5** And Peter answereth, and saith unto Jesus, "ᵒTeacher, It is good for us to be here: and let us make three tents, one for thee, and one for ᵘMoses, and one for ᵗElijah." **6** For he knew not what †to answer: for they were affrighted. **7** And there came a cloud that ᵀovershadowed them; and there †came a voice out of the cloud ‡,

t 1. 4 ref.
u Mt. 17. 3 ref.
π Mt. 17. 3 ref.
σ Mt. 8. 19 ref.; 23. 7 ref.

τ Mt. 17. 5 ref.

"ᵛTHIS IS MY ᵝDEARLY-BELOVED SON:
"ʷHEAR YE HIM."
[Ps. 2. 7, 12; Isa. 42. 1.]

ν Mt. 3. 17 ref.; 2 Pet. 1. 17, 18.
β Mt. 3. 17 ref.
ω Deut. 18. 15 *God will raise up unto thee a Prophet:* HIM SHALL YE HEAR. Acts 3. 22, 23; 7. 37.

8 And suddenly, when they had looked round about, they saw no one any more, save Jesus only with themselves. **9** And as they came down †out of the mountain, he charged them ˣthat they should tell no one what things they had seen, save when the ᵟSon of Man should be ʸrisen again from the dead. **10** And they kept the matter strictly to themselves, questioning together what "to be risen again from the dead" should mean.

ˣ 5. 43 ref.
ᵟ Mt. 8. 20 ref.
ʸ Verse 31 ref.

Elijah's Two Comings. Mk. 9. 11—13. Mt. 17. 10—13.

11 And they asked him, saying, "Why say the ᶿDoctors of the Law that ᶻElijah must first come?" **12** And he ‡said unto them, "ᶻElijah truly doth first come, and

θ Mt. 2. 4 ref.
ζ 1. 4 ref.

'ᵡ**restoreth all things:**'"
[Mal. 4. 5, 6.]

ᵡ Mt. 17. 11 ref.

and how it is written of the ᵡSon of Man that he shall ᵃsuffer many things, and be set at naught. **13** "But I say unto you, that ᶻElijah also hath already come, and they have done unto him whatsoever they would, ᵇas it is written of him [Mk. 6. 14—29]."

λ Mt. 8. 20 ref.
α Mt. 16. 21 ref.

b Cf. 1 Kgs. 18. 10; 19. 2; of Ahab and Jezebel's persecution of Elijah.

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Unbelief of The Generation, and Power of Prayer. *Deaf and Dumb Epileptic.*
Mk. 9. 14—29.
Lk. 9. 37—43.
Mt. 17. 14—21.

14 And when † they were come to the disciples, they saw a great multitude about them, and [λ]Doctors of the Law questioning with them. **15** And straightway the whole multitude, when they saw him, were [μ]sore amazed, and running unto *him* saluted him. **16** And he asked † them, "What question ye with them?" **17** And one out of the multitude answered him ‡, "[ν]Teacher, I have brought my son unto thee, which [b]hath a dumb spirit; **18** and wheresoever he seizeth him, he [c]teareth him, and he [c]foameth, and grindeth his teeth, and pineth away: and I spake unto thy disciples that they should cast him out, and they could not." **19** And he answered † them and saith, "O [d]faithless generation, How long shall I be with you? How long shall I [π]forbear you? Bring him unto me." **20** And they brought him unto him. And when † the [b]spirit saw him, [c]straightway he †[σ]sore convulsed him, and he [c]fell upon the ground, and [c]wallowed foaming. **21** And he asked his Father, "How long time is it since this came unto him?" And he said, "From a child; **22** and ofttimes hath it cast him both into the fire, and into the waters, to destroy him: but if thou canst possibly *do* aught, have compassion on us, and help us." **23** And Jesus said unto him, "If thou canst possibly ‡, *sayest thou?* [e]All things are possible to him that believeth." **24** ‡ Straightway the Father of the child cried out, and said ‡, "[e]I believe: help thou mine unbelief." **25** And when Jesus saw that a multitude was running together, he rebuked the [f]unclean spirit, saying unto him, "Thou dumb and deaf spirit, * I command thee, [f]Come

λ Mt. 2. 4 ref.

μ 14. 33 ref.

ν Mt. 8. 19 ref.; 23. 7 ref.

b Cf. Mt. 15. 22 ref. Parall. Mt. 17. 15—18 *My son, which hath the epilepsy... and the devil came out.* See next ref.

c Mt. 4. 24 ref. of Epilepsy. Arist. Meteor. 2. 8 *Bodily convulsions are sometimes so violent as to be beyond control; yet are they but movements of the wind,* or *spirit, within.* For *Wind* as symbol of *Spirit,* see Jo. 3. 8.

d Deut. 32. 5; Phil. 2. 15.

π Mt. 17. 17 ref.

σ Gr. *susparassein*; strong compound form of *sparassein:* cf. 1. 26 ref.

e 5. 34 ref.

f Mt. 15. 22 ref. Jos. A. 8. 2. 5 *When Eleazar the Jew cast out devils from those possessed with devils, he bound them by oath to enter in no more, and to prove their exit by overturning a cup or basin full of water.* Cf. Mt. 12. 27; Acts 19. 13—16.

thou out of him, and enter no more into him." **26** And when he had cried out, and [r] convulsed *him* greatly, he came out: and he became as one dead, insomuch that ‡ the many said, "He is dead." **27** But Jesus laid hold of †his hand, and [g] raised him up, and he [g] rose again.

28 And when he was come into the house, his disciples asked him privately, "Why could not * we cast him out?" **29** And he said unto them, "This kind can come out by nothing, [h] but by prayer ‡."

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Second Private Foretelling of Christ's Death and Resurrection. *As Malefactor.* Mk. 9. 30—32. Lk. 9. 43—45. Mt. 17. 22, 23.

30 AND when they were gone forth from thence, they passed through [k] Galilee; and he would not that any one should know it: **31** for he taught his disciples, and said unto them,

"THE [β] SON OF MAN IS TO BE [l] DELIVERED UP INTO THE HANDS OF MEN, AND THEY SHALL [l] KILL HIM, AND WHEN HE IS KILLED, †[m] AFTER THREE DAYS HE SHALL RISE AGAIN."

32 But [n] they were ignorant of the saying, and were afraid to ask him.

Greatness in The Kingdom. *The Child and Humility.* Mk. 9. 33—37. Lk. 9. 46—48. Mt. 18. 1—5.

33 AND † they came to [o] Capernaum: and when he was come into the house, he asked them, "What was it that ye reasoned ‡ in the way?" **34** And they held their peace. For in the way they had disputed one with another, [p] which *was* the greatest. **35** And when he was sat down, he called [q] the Twelve, and saith unto them, "[p] If any one would be first, he shall be last of all, and servant of all." **36** And he took a child, and set him in the midst of them; and when he had embraced him in his arms, he said unto them, **37** "[r] Whosoever shall receive one of such children in my name, receiveth me: and [r] whosoever † receiveth me, receiveth not me, but [s] him that sent me."

[r] 1. 26 ref.
[g] 5. 42 ref.
[h] Mt. 7. 7 ref.
[k] Lk. 1. 26 ref.
[β] Mt. 8. 20 ref.
[l] Mt. 16. 21 ref.
[m] Mt. 28. 6 ref.
[n] Lk. 2. 50; 18. 34.
[o] Mt. 4. 13 ref.
[p] Ps. 138. 6; Prov. 3. 34; Isa. 57. 15; Mt. 23. 5—12; Mk. 10. 42—45; Lk. 1. 52; 14. 8—11; 18. 10—14; 22. 24—27; Jo. 13. 3—17; 2 Cor. 1. 24; Phil. 2. 8—11; Jas. 4. 6; 1 Pet. 5. 3—6.
[q] 3. 14—19.
[r] Mt. 10. 40; Lk. 10. 16; Jo. 5. 23; 12. 44—50; 13. 20; 1 Th. 4. 8.
[s] Jo. 8. 42 ref.

A.D. 29.
Humility in Sufferance of Nonconformists.
Mk. 9. 38—41.
Lk. 9. 49, 50.
[Mt. 10. 42.]

38 ‡[s]John said unto him, "[δ]Teacher, We saw one [t]casting out devils in thy name ‡, [u]and we forbade him, because he †followed not us." **39** And Jesus said, "[v]Forbid him not: [v]for there is no one who shall do a [θ]mighty work in my name, [v]and be able quickly to speak evil of me: **40** [w]for he that is not against us, is for us.

41 "For [x]whosoever shall give to drink unto you a cup of water [y]in the name ‡ that ye are [κ]Christ's, verily I say unto you, [x]he shall not lose his reward.

Double Peril of Spiritual Pride. *The Undying Worm and Quenchless Fire.*
Mk. 9. 42—50.
Lk. 17. 1—3.
Mt. 18. 6—9.

42 "And whosoever shall [λ]cause one of ‡ these [z]little ones that believe in me to [λ]fall backward into a deadly snare, it is better for him if † a [μ]great millstone be put about his neck, and he be [a]cast into the sea.

43 "And [b]if thy hand shall [λ]cause thee to fall backward into a deadly snare, cut it off: [b]it is better †for thee [c]to enter into life maimed, than having thy two hands [d]to go away into the [ν]Burning Valley, [d]into the [π]unquenchable fire. **44** ‡. **45** [b]And if thy foot [λ]cause thee to fall backward into a deadly snare, cut it off: [b]it is better † for thee [c]to enter into life lame, than having thy two feet [d]to be cast into the [ν]Burning Valley ‡. **46** ‡. **47** [b]And if thine eye [λ]cause thee to fall backward into a deadly snare, cast it out: [b]it is better † for thee [c]to enter into the [σ]Kingdom of God with one eye, than having two eyes [d]to be cast into the [ν]Burning Valley ‡, **48** where

'[d]**Their worm dieth not,**
'[d]**And their fire is not quenched.**'
[Isa. 66. 24.]

49 For [e]every one shall be salted with

[s] Mt. 10. 2 ref.
[δ] Mt. 8. 19 ref.; 23. 7. ref.
[t] Mt. 15. 22 ref. Cf. Acts 19. 13—16.
[u] Num. 11. 24—30; Lk. 9. 52—55.
[v] Lk. 9. 52—55; 1 Cor. 12. 3; 1 Jo. 4. 2, 3. Phil. 1. 15—18 *Everyway Christ is preached, and I therein rejoice.*
[θ] Mt. 7. 22 ref.
[w] Contr. Mt. 12. 30.
[x] Mt. 10. 40—42, with Mk. 9. 37, 41; Lk. 14. 14 ref.
[y] Parall. Mt. 10. 42 *In the name of a disciple.* Cf. 1 Pet. 4. 14—16.
[κ] Mt. 1. 16 ref.
[λ] Mt. 5. 29 ref.
[z] Mt. 10. 42; 18. 10.
[μ] Mt. 18. 6 ref.
[a] Mt. 18. 6 ref.
[b] Mt. 18. 8 ref.
[c] Mt. 19. 16, 17 ref.; 25. 46 ref.
[d] Isa. 34. 8—10; 66. 24 *The carcasses of the transgressors, whose worm shall not die, nor their fire be quenched.* Jer. 7. 20; Ezek. 20. 47, 48. Judith 16. 17 *The Almighty will take vengeance of them in the Day of Judgment, putting fire and worms in their flesh, and they shall feel them, and weep for ever.* Sirac. 7. 17 *The vengeance of the ungodly is fire and worms.* For Greek notions: Plat. Phæd. 113 *In Hades* or *Hell* (Mt. 11. 23 ref.) *the dead are classed according to their lives; whereof the good mount to mansions of bliss; the curably wicked suffer finite and purgatorial torments; and the incurably wicked are cast into most woeful dungeons, whence they never come out.* Cf. Plat. Gorg. 523—525. Luc. 2. 925 *The vulgar believe that Judges sit in Hell, who send the good to mansions of bliss, but deliver up the wicked to Furies for punishment by rack and fire, vultures and other torments.* See Mt. 10. 28 ref.; 11. 23 ref.; 12. 36 ref.; 25. 46 ref.; Lk. 3. 17 ref.
[e] Mt. 5. 13 ref.
[ν] Mt. 10. 28 ref.
[π] Lk. 3. 17 ref.
[σ] Mt. 3. 2 ref.

fire [Lev. 2. 13] ‡. 50 [e]Salt is good: but if the salt lose its saltness, wherewith shall ye season it? [e]Have salt in yourselves, [e]and be at peace one with another."

A.D. 29.

The King His Removal From Galilee.

Mk. 10. 1.
Jo. 10. 40—42.
Mt. 19. 1, 2.

A.D. 30.

Marriage and Divorce and Celibacy.
Mk. 10. 2—12.
Mt. 19. 3—12.

X. 1 AND FROM thence he rose up, and cometh to the borders of Judæa, ‡and the other side of the [f]Jordan. And [g]multitudes come together again unto him, and, as he was wont, again he taught them.

2 AND there came unto *him* ‡ [β]Pharisees, and asked him, "[h]Is it lawful for a man to put away his wife [Deut. 24. 1]?" tempting him. 3 And he answered and said unto them, "What did [k]Moses [δ]command you?" 4 And they said, "[k]Moses [δ]gave *us* leave to

'[h]**Write *her* a bill of divorce, and put *her* away.**'" [Deut. 24. 1.]

5 And Jesus ‡ said unto them, "[m]In regard of your [θ]hardness of heart [n]wrote he for you this Commandment: 6 but [m]at the beginning of creation

'‡[h]**He made them a male and a female.** [Gen. 1. 27.]

7 '[h]**For this cause**
'Shall a man leave his Father and his Mother,‡
8 **'And they twain shall be one flesh.'** [Gen. 2. 24.]

9 [h]That therefore which God hath joined together, let not man part asunder."

10 And † in the house his disciples again asked him † hereof. 11 And he saith unto them, "[p]Whosoever putteth away his wife, and marrieth another, committeth adultery against her. 12 [q]And if ‡she herself putteth away her husband, and †marrieth another, she committeth adultery."

[e] Mt. 5. 13 ref.

[f] Mt. 15. 30 ref.

[g] Mt. 15. 30 ref.

[β] Mt. 3. 7 ref.

[h] Mt. 19. 3 ref.

[k] Mal. 4. 4 *Remember ye the Law of Moses my servant, which I commanded unto him in Horeb for all Israel.* See Mt. 5. 17, 18 ref.; 17. 4 ref.

[δ] Mt. 19. 7 ref.

[m] Mt. 19. 8 ref.

[θ] Mt. 19. 8 ref.

[n] 12. 19 ref.

[p] Mt. 19. 9 ref.

[q] Jos. A. 15. 7 *Salome, upon a quarrel with her husband, sent him a bill of divorce, herein violating the Jewish laws: for with us the husband may divorce the wife, but the wife, even when divorced, may not so much as marry again without leave of her former husband.* But for Roman morals, cf. Senec. de Benef. 3. 16 *The Roman matrons, now lost to shame, marry for the sake of divorce.* Juv. 6. 229 *The model Roman dame changes her spouses in lustful caprice, and in five summers weds eight husbands.*

A.D. 30.

Children's Meetness for Christ's Blessing.
Mk. 10. 13—16.
Lk. 18. 15—17.
Mt. 19. 13—15.

13 And they brought unto him little children, that he might [n]touch them: and his disciples rebuked ‡them. **14** But when Jesus saw it, he had indignation, and said unto them, "Suffer the little children to come unto me; ‡forbid them not: for [p]of such is the [θ]Kingdom of God. **15** Verily I say unto you, [q]Whosoever shall not receive the [θ]Kingdom of God as a little child, he shall not enter therein." **16** And when he had embraced them in his arms, he †[κ]blessed *them* affectionately, [n]laying his hands on them.

Life Eternal and Law of Works.
Mk. 10. 17—22.
Lk. 18. 18—23.
Mt. 19. 16—22.

17 AND as he went forth into the way, there ran one unto *him,* and [λ]fell on his knees before him, and asked him, "Good [μ]Teacher, [r]What shall I do, that I may [s]inherit [ν]eternal life?" **18** And Jesus said unto him, "[t]Why callest thou me [π]good? [t]*There is* none good but one, *that is,* God. **19** [r]Thou knowest the Commandments:

'Do not commit †murder:
'Do not commit adultery:
'Do not steal:
'Do not bear false-witness:
'Do not [σ]defraud:
'[u]Honour thy Father and thy Mother.'"

[Ex. 20. 12—17; Lev. 19. 11—13.]

20 And he ‡said unto him, "All these things have I diligently kept from my youth up." **21** And Jesus looked upon him, and [ν]loved him, and said unto him, "One thing thou lackest: go, [w]sell whatsoever thou hast, and give *it* unto the poor, [w]and thou shalt have treasure in Heaven: and come, ‡follow me." **22** And his countenance fell at that saying, and he went away sorrowful: for he had great possessions.

[n] 3. 10 ref. Parall. Mt. 19. 13 ref. *Lay hands on them.*

[p] Mt. 5. 3. Cf. Mk. 9. 35 ref.
[θ] Mt. 3. 2 ref.
[q] 9. 35 ref.

[κ] Gr. *cateulogein;* intensitive compound form of *blessing,* esp. of dearest friends and relatives at meeting and parting: Tobit 10. 11 *He* BLESSED *them* AFFECTIONATELY, *and sent them away, saying, The God of Heaven give you a prosperous journey, my children.* 11. 17 *When he came near to his daughter-in-law, he* BLESSED *her* AFFECTIONATELY, *saying, Thou art welcome, daughter.* Cf. Mt. 26. 49 ref.
[λ] Mt. 17. 14 ref.
[μ] Mt. 8. 19 ref.; 23. 7 ref.
[r] Mt. 19. 16 ref.
[s] Mt. 25. 34 ref.
[ν] Mt. 19. 16 ref.
[t] Mt. 19. 17 ref.
[π] Mt. 19. 17 ref.
[σ] Gr. *aposterein;* orig. of *oppressive deprivation* of rights by either *violence* or *fraud,* but esp. by *fraud:* Ex. 21. 10, with 1 Cor. 7. 5; Deut. 24. 14; Mal. 3. 5; 1 Cor. 6. 7, 8; 1 Tim. 6. 5; Jas. 5. 4. Sirac. 29. 7 *Many lend not for other men's ill-dealing, fearing to be* DEFRAUDED. 34. 21, 22 *He that* DEFRAUDETH *the labourer of his hire, is a blood-shedder.* Cf. Lk. 3. 14 ref.
[u] Mt. 15. 4 ref.
[ν] Gen. 44. 20; Deut. 15. 16; 1 Sam. 16. 21, of Saul and David; 18. 1 *When he had spoken, the soul of Jonathan was knit with the soul of David, and Jonathan* LOVED *him as his own soul.* 2 Sam. 12. 24 *The Lord* LOVED *Solomon.*
[w] Lk. 18. 22 ref.

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Earthly Riches and The Kingdom. *The Needle's Eye and The Camel.* Mk. 10. 23—27. Lk. 18. 24—27. Mt. 19. 23—26.

23 And when Jesus had looked round about, he saith unto his disciples, "[w]How [β]hardly shall they that have riches enter into the [δ]Kingdom of God!" **24** And the disciples were [θ]astonished at his words. But Jesus answered again, and saith unto them, "Children, How hard it is ‡ to enter into the [δ]Kingdom of God! **25** [w]It is easier for a camel to † pass through the eye of the needle, [w]than for a rich *man* to enter into the [δ]Kingdom of God." **26** And they were exceedingly astonished, saying † unto him, "And who can be saved?" **27** ‡ Jesus looked upon them, and saith, "With men *it is* impossible, but not with God: for with God all things *are* possible."

Earthly Loss and Heavenly Gain. *Last First and First Last.* Mk. 10. 28—31. Lk. 18. 28—30. Mt. 19. 27—30.

28 ‡ [x]Peter began to say unto him, "Behold, *we have forsaken all, and followed thee [1. 16—20; 2. 14]." **29** ‡ Jesus said, "Verily I say unto you, There is no one that forsaketh house, or brethren or sisters, or † Mother or Father, ‡ or children, or lands, for my sake, and ‡ for the [κ]Gospel's sake, **30** but he shall receive an hundredfold more now [z]in this time, houses, and brethren and sisters, and Mothers, and children, and lands, with persecutions; and in the [λ]world to come, [μ]eternal life. **31** But many *that are* last shall be first, and the first last."

Third Private Foretelling of Christ's Death and Resurrection. *Heathen Hands.* Mk. 10. 32—34. Lk. 18. 31—34. Mt. 20. 17—19.

32 AND they were in the way going up to Jerusalem, and Jesus was going before them, and they were [θ]astonished; and ‡ some, as they followed, were afraid. And he took [a]the Twelve unto *him* again, and began to tell them the things which were about to happen unto him:

33 "BEHOLD, [b]WE GO UP TO JERUSALEM, AND THE [ν]SON OF MAN SHALL BE [b]DE-

[w] Deut. 8. 10—20; Job 31. 24, 25; Ps. 49. 6—20; 52. 1—7; 62. 10; Prov. 28. 20; 30. 8, 9; Eccles. 5. 9—6. 12; Mt. 13. 22; Lk. 6. 24; 12. 15—21; 16. 19—25; Jas. 4. 13—5. 6; 1 Tim. 6. 6—10. Plat. Rep. 555 *It is impossible at once to honour riches, and to gain perfect mastery over self.* Leg. 742, 743 *We cannot be both very rich and very good: so to be happy, we must be good as well as rich, seeing that riches are too often ill-gotten gains.* Cf. Lk. 12. 15 ref., of Covetousness; and Mt. 6. 2 ref., of Almsgiving.

β Mt. 19. 23 ref.

δ Mt. 3. 2 ref.

θ Lk. 4. 36 ref.

x Mt. 10. 2 ref.

κ Mt. 4. 23 ref.

z Mt. 12. 32 ref.

λ Mt. 12. 32 ref.

μ Mt. 19. 16 ref.

a 3. 13—19.

b Mt. 16. 21 ref.

ν Mt. 8. 20 ref.

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LIVERED UP UNTO THE [ν] HIGH-PRIESTS AND THE [π] DOCTORS OF THE LAW, AND THEY SHALL [b] CONDEMN HIM TO DEATH, AND SHALL [b] DELIVER HIM UP UNTO THE HEATHEN, **34** AND THEY SHALL [b] MOCK HIM, AND † SHALL [b] SPIT UPON HIM, AND SHALL [b] SCOURGE HIM, AND SHALL [b] KILL *him*, AND † [c] AFTER THREE DAYS HE SHALL RISE AGAIN."

Christian Princedom not Heathen Princedom. *Blind Begging of Sons of Zebedee: and Christ's Death for Man's Redemption.* Mk. 10. 35—45. Lk. 22. 24—27. Mt. 20. 20—28.

35 AND there come unto him [d] James and [d] John, the ‡ two [d] sons of Zebedee, saying ‡ unto him, "[σ] Teacher, We will that thou shouldest do unto us whatsoever we shall ask ‡ thee." **36** And he said unto them, "What will ye † that I should do unto you?" **37** And they said unto him, "Grant unto us, that we may [e] sit down one on thy right hand, and one on thy left, in thy Glory." **38** But Jesus said unto them, "Ye know not what ye beg. Can ye [f] drink the cup that *I drink; † or be [β] baptized with the baptism that *I am baptized with?" **39** And they said unto him, "We can." And Jesus said unto them, "[f] The cup ‡ that *I drink shall ye drink; and with the [β] baptism that *I am baptized with shall ye be baptized: **40** but [g] to sit down on my right hand, † or on my left, [h] is not mine to give, save unto those for whom it is made ready." **41** And when [k] the ten heard *it*, they began to have indignation against [k] James and [k] John. **42** † And Jesus called them unto *him*, and saith unto them, "Ye know that they which are [δ] reputed to have princedom among the Heathen, [θ] exercise dominion over them; and their Great Ones exercise authority over them. **43** But [m] it ‡ is not so among you: but [m] whosoever would become Great

ν 11. 27 ref.

π Mt. 2. 4 ref.

b Mt. 16. 21 ref.

c 9. 31 ref.

d Mt. 10. 2 ref.; 20. 20 ref.

σ Mt. 8. 19 ref.; 23. 7 ref.

e Mt. 20. 21 ref.

f Mt. 20. 22 ref.

β Lk. 12. 50. Cf. Hym. Anc. and Mod. 54, of the Holy Innocents: BAPTIZED *in their own blood.* See Mt. 28. 19 ref.

g Mt. 20. 21 ref.

h Mt. 20. 23 ref.

k Mt. 10. 2—4 ref.; 20. 20 ref.

δ Gr. *docein;* of men or things *reputed, reputable,* and *in reputation,* whether deservedly, or undeservedly: 1 Cor. 12. 22; Gal. 2. 2, 6, 9. Plut. 1. 1047 *They which are* REPUTED *to be masters, are found serving the times.* Alciph. 3. 55 *They which* HAD THE REPUTATION *of pre-eminence in wealth and birth.* Stob. Ecl. 184 *Calumny is not found among real and true friends, but among* REPUTED *and seeming friends.*

θ Mt. 20. 25 ref.

m 9. 35 ref.

among you, shall be your κservant; **44** and μwhosoever would be Chief † among you, shall be the λbondman of all: **45** for even the μSon of Man is not come νto be served, but to serve; and νto give his life a ξprice of redemption οfor many."

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46 AND they come unto πJericho. And as he went out from πJericho, and his disciples, and a large multitude *with him*, † the son of Timæus, ρBartimæus, a blind beggar, sat by the way-side. **47** And when he heard that it was Jesus of σNazareth, he began to cry out, and say, "Jesus, thou τSon of David, Have mercy on me." **48** And many rebuked him, that he should hold his peace: but he cried out a great deal the more, "Thou τSon of David, Have mercy on me." **49** And Jesus stood still, and said, "†Call him." And they call the blind *man*, saying unto him, "Be of good courage: arise; he calleth thee." **50** And he, υcasting away his outer garment, † sprang up, and came to Jesus. **51** And Jesus answered and said unto him, "What wilt thou that I should do unto thee?" And the blind *man* said unto him, "σTeacher, ᵛThat I may receive my sight." **52** And Jesus said unto him, "Go thy way: ᵂthy faith hath ᵀsaved thee." And immediately ᵛhe received his sight, and followed ‡ him in the way.

Blind Beggar and the Son of David. *Eyes Opened and Christ Followed.* Mk. 10. 46—52. Lk. 18. 35—43. Mt. 20. 29—34.

The King His Grand Conflict with The Priests and The Teachers.

XI. **1** AND when they draw nigh unto Jerusalem, unto ᵃBethphage and ᵇBethany, at ‡ ᶜOlivet, he sendeth two of his disciples, **2** and saith unto them, "Go ye to the village over against you, and straightway, as ye enter therein, ye shall find ᵈa colt tied, whereon no man ‡hath ever yet sat: loose it, and bring *it*. **3** And if any

i. Royal Ride to Zion's City. Mk. 11. 1—11. Lk. 19. 29—44. Jo. 12. 12—19. Mt. 21. 1—11.

κ Mt. 20. 26 ref.
λ Mt. 20. 27 ref.
μ Mt. 8. 20 ref.
ν Mt. 20. 28 ref.; Mk. 9. 35 ref.
ξ Jo. 10. 11—18; Acts 7. 35; Rom. 3. 24; Eph. 1. 7; Tit. 2. 14 ref.
ο Mt. 20. 28 ref.
π Rom. 5. 15 ref.
ρ Deut. 34. 1—4; Josh. 5. 13—6. 27; 1 Kgs. 16. 34; Mt. 20. 29; Lk. 10. 30; Heb. 11. 30. Sirac. 24. 13, 14 *Exalted like a cedar in Lebanon, or a rose-plant in Jericho.* Jos. A. 4. 6; B. 4. 8 *Jericho is a wealthy City, in the Great Plain, about 6 miles distant from the Jordan, and 15 from Jerusalem; which, by reason of a plentiful spring of water, is rich in gardens, palm-trees, balsam, and other rare products: yet is the district extending thence to Jerusalem rocky and desert.*
σ Mt. 8. 2. 23 ref.
τ Mt. 1. 1 ref.
υ Heb. 12. 1, 2 *Lay aside the sin which doth so easily beset us, and run, looking unto Jesus.* Luc. 1. 76 *To gain the Blessed City, we must, if need be, shake off Parents and children, yea cast away our very outer garment, if they hold us back thereby, and speed onward thither.* Cf. Lk. 14. 26 ref.
φ Mt. 8. 19 ref.; 23. 7 ref.
χ Isa. 61. 1; Mt. 11. 5.
ψ 5. 34 ref.
ω Mt. 9. 22 ref.

ᵃ By interp. *House of unripe figs.*
ᵇ By interp. *House of dates* Mt. 21. 17 ref.
ᶜ Mt. 21. 1 ref.
ᵈ Gen. 49. 10, 11 *Until Shiloh come; binding his foal unto the vine, and his ass's colt unto the choice vine.* For *Christ the True Vine*, see Jo. 15. 1—8. Cf. Judg. 5. 10; 10. 4; 12. 14.

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one say unto you, 'Why do ye this?' say ye, 'The [β]Lord hath need of it;' and straightway he †sendeth it hither ‡again."

4 And they went away, and found ‡ a colt tied at a door without, off the [δ]cross-road; and they loose it. 5 And certain of them that stood there said unto them, "What do ye loosing the colt?" 6 And they said unto them as Jesus had †said: and they let them go. 7 And they †bring the colt to Jesus, and put their outer garments on it, and he sat thereon. 8 And many [ε]spread their outer garments in the way; [ε] others, ‡ loose stuff for strewing, † which they had cut down out of the †fields: 9 and they that went before, and that followed, cried out ‡,

"[θ]**Hosanna!**
"[ζ]**Blessed** *be* **He that cometh in the name of THE LORD!**
10 "**Blessed** *be* **the coming** [κ]**Kingdom ‡ of** [ε]**our Father David!**
"[θ]**Hosanna in the** [λ]**Highest!**"

[Ps. 118. 25, 26.]

11 And ‡he entered into Jerusalem, into the [μ]Temple-Courts: and when he had looked round about upon all things, the hour being already late, he went out to [h]Bethany with [k]the Twelve.

Withering Curse of Barren Profession. Only Leaves.
Mk. 11. 12—14.
Mt. 21. 18, 19.

12 AND on the morrow, when they were come out from [h]Bethany, he was hungry. 13 And when he saw [m]a fig-tree afar off having leaves, he came, if [ν]haply he might find anything thereon: and when he was come unto it, he found [n]nothing but leaves: [m]for †it was not the time of figs. 14 And ‡he answered and said unto it, "May

β Mt. 14. 28 ref.

δ Gr. *amphodon*; Lat. *compitum:* Artem. 246 *Flying about the* CROSS-ROADS *is a token of unsettlement and disturbance.* Pers. 5. 34 *When the path is bewildering, and Error, ignorant of the Way of Life, to branching* [n]CROSS-ROADS *draws away the anxious mind.*

ε Mt. 21. 8 ref.

θ Mt. 21. 9 ref.

ζ Mt. 21. 9 ref.

κ Mt. 3. 2 ref.

ε Mt. 1. 1 ref., of Christ the Son of David.

λ Mt. 21. 9 ref.

μ Mt. 21. 12 ref.

h By interp. *House of dates:* Mt. 21. 17 ref.

k 3. 14—19.

m Gen. 3. 7; Judg. 9. 10, 11; Cant. 2. 11—13; Isa. 38. 21; Nah. 3. 12; Mt. 7. 16; Lk. 13. 6—9; Jo. 1. 49—51; Rev. 6. 13. Theoph. C. P. 5. 1 *Of Fig-trees, some bear only early spring figs; some, only late winter figs; others only the real season fig; others, both kinds.* Athen. 103 *Sometimes as early as the beginning of spring; at other times, later, when figs begin to ripen.* Philostr. Epp. 49 *I send you some spring figs, and you will wonder at their being so early, or so late.* Æsop 284 *A jackdaw finding on a fig-tree some winter figs not yet ripe, resolved to wait till they were good ripe figs: whereupon a fox remarked that her hopes knew how to mock, but not to nourish.* Plin. N. H. 16. 49 *In the fig-tree there is this peculiarity, that the leaf appears after the true fig, and under it: yet some kinds produce the late figs after and above the leaf; and there are also the premature early figs, called at Athens the Fore-runners.*

ν Gr. *ara*; particle of *improbability:* Acts 8. 22; 17. 27; 1 Cor. 15. 15. Dion. Chrys. 1. 437 *But let us see if* HAPLY *the common people have any clear understanding of freedom and slavery.* Aristid. 1. 516 *I think such is not the case; but if* HAPLY *it be so, I know you will forgive it.*

n Mt. 21. 19 ref.

no one eat fruit from off thee any more for ever." And his disciples heard *it*.

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ii. Purging of God's House. *The Robbers' Den. Selling and Buying and Exchanging.* Mk. 11. 15—19. Lk. 19. 45, 46. Mt. 21. 12, 13, 17.

15 AND they come to Jerusalem. And ‡he entered into the π Temple-Courts, ρand began to drive out them that sold and ‡them that bought in the π Temple-Courts, and overthrew ρthe tables of the Money-changers, and ρthe seats of them that sold the doves; **16** and he suffered not that any one should carry a vessel through the π Temple-Courts [Ps. 69. 9]: **17** and he taught *them*, and said unto them, "Is it not written,

'ᵠMy House shall be called
'ᵠA House of Prayer for all nations'?
[Isa. 56. 7.]

ρBut *ye have made it
'A robbers' den.'"
[Jer. 7. 11.]

18 And the †σ High-Priests and the τ Doctors of the Law heard *it*, and ʳsought how they might destroy him: for they were afraid of him; †for ˢthe whole multitude was astonished at his teaching. **19** And ᵗwhen it was evening, †they went out of the City.

Faith's Power for Effectual Prayer. Mk. 11. 20—26. Mt. 21. 20—22.

20 And †as they passed by early in the morning, they saw the fig-tree withered away from the roots. **21** And Peter, calling to remembrance, saith unto him, "ᵝTeacher, Behold, the fig-tree which thou cursedst is withered away!" **22** And Jesus answered and saith unto them, "ᵗHave faith in God. **23** ‡Verily I say unto you, ᵘWhosoever shall say unto this mountain, 'Be thou taken up, and be thou cast into the sea;' and ᵘshall not doubt in his heart, but shall believe that †that which he speaketh cometh to pass; he shall have it *so* ‡. **24** Therefore I say unto you, ᵘAll things

π Mt. 21. 12 ref.

ρ Mt. 21. 12 ref.; Jo. 2. 13—17.

ᵠ Deut. 12. 11; 1 Kgs. 8. 27—43; Ps. 65. 2; 68. 28—32; 72. 8—19; Isa. 2. 2—5; 56. 3—8; Mal. 1. 11.

σ Verse 27 ref.

τ Mt. 2. 4 ref.
ʳ 12. 12 ref.

ˢ 1. 22 ref.

ᵗ Lk. 21. 37.

ᵝ Mt. 8. 19 ref.; 23. 7 ref.

ᵘ 5. 34 ref.

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whatsoever ye †pray for and beg, believe that ye †receive *them*, and ye shall have them. **25** And when ye [u]stand praying, [v]forgive [β]whatever ye have against any, [v]that your Father also which is in Heaven may forgive you your trespasses." **26** ‡.

iii. Nature of His Authority. *Dilemma of John's Baptism.* Mk. 11. 27—33. Lk. 20. 1—8. Mt. 21. 23—27.

27 AND they come again to Jerusalem. And as he is walking in the [δ]Temple-Courts, the [θ]High-Priests and the [κ]Doctors of the Law and the Elders come unto him: **28** and they †said unto him, "[w]By what authority doest thou these things? †Or [w]who gave thee this authority to do these things?" **29** And Jesus ‡said unto them, "‡I will ask you one question, and answer me, and I will tell you [w]by what authority I do these things: **30** [x]The Baptism of [x]John, was it [y]from Heaven, or of men? Answer me." **31** And they †reasoned with themselves, saying, "If we shall say, 'From Heaven;' he will say, 'Why then did ye not believe him?' **32** But ‡shall we say, 'Of men;'"—they feared the people: [z]for all held that [x]John †was a Prophet indeed. **33** And they answered †Jesus and say, "We know not." And Jesus ‡saith unto them, "Neither do *I tell you [w]by what authority I do these things."

iv. Condemnation of Rebellion. *Parable of the Wicked Husbandmen, and the Rejected Stone.* Mk. 12. 1—12. Lk. 20. 9—19. Mt. 21. 33—46.

XII. 1 AND he began to speak unto them in [λ]parables: "[a]A man planted a vineyard, and set a hedge about *it*, and digged a [μ]wine-vat, and built a tower, and let it out to husbandmen, and [ν]took his journey into a strange country. **2** And he sent to the husbandmen, at the season, a servant, that he might receive from the husbandmen of the †fruits of the vineyard. **3** And they took him, and [b]beat *him*, and sent *him* away empty. **4** And again he

[u] Mt. 6. 5 ref.

[v] Mt. 6. 14 ref.
[β] Mt. 18. 28.

[δ] Mt. 21. 12 ref.
[θ] Gr. *archiereus*; of higher rank than the so-called *Chief Priests*: Ex. 28. 1—4; 29. 29, 30; Lev. 8. 6—12; 21. 10—15; Mt. 2. 4; 26. 57—65; 27. 1—6, 20, 41, 62; Lk. 3. 2; Jo. 11. 49—51; Acts 23. 2—5; Heb. 3. 1; 4. 14; 8. 1—3; 9. 25; Sirac. 45. 6—24. Jos. A. 7. 5. 9 *The* HIGH-PRIESTS *Sadok and Abiathar, David having made Sadok* HIGH-PRIEST *jointly with Abiathar.* 11. 5 *Joachim* HIGH-PRIEST, *Ezra a Chief Priest.* 20. 10 *Aaron was the first* HIGH-PRIEST, *and his descendants alone can have the* HIGH-PRIESTHOOD: *at first the* HIGH-PRIESTS *held office for life, but afterward not always; divers being appointed* HIGH-PRIESTS *by Herod, Archelaus, and the Romans in rapid succession.*
[κ] Mt. 2. 4 ref.
[w] Mt. 7. 29; 9. 6; 11. 27; 28. 17; Jo. 3. 2, 35; 5. 19—47; 8. 28—42; 17. 2, 21; Acts 4. 7. Cf. Deut. 13. 1—5.
[x] Mt. 21. 25 ref.; Mk. 1. 4 ref.
[y] 1 Sam. 26. 19; Acts 5. 38, 39.
[z] Mt. 21. 25 ref.
[λ] Mt. 13. 3 ref.
[a] Mt. 20. 1 ref.
[μ] Gr. *hypolenion*; Eng. *wine-vat*; the receptacle for receiving the liquor from the wine-press: Isa. 16. 10, A. V. *press*; Joel 3. 13 *The wine-press is full, the* VATS *overflow.* Hag. 2. 16. Geop. 451 *As soon as the grapes are cast into the wine-press, let them be well trodden, that the liquor may flow out freely into the* WINE-VAT.
[ν] Mt. 25. 14 ref.
[b] Mt. 21. 35 ref.

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sent unto them another servant; and [b]him they ‡[π]wounded in the head, and †dishonoured. 5 And ‡he sent another; and [b]him they killed: and many others; [b]beating some, and killing some. 6‡He had yet one [σ]dearly-beloved son: [c]he sent him last unto them, saying, 'They will [τ]reverence my son.' 7 But those husbandmen said unto themselves, 'This is [d]the heir: come, let us kill him, and [d]the inheritance [e]shall be ours.' 8 And they took *him* and [f]killed him, and thrust him out of [g]the vineyard. 9 What ‡will the Lord of the vineyard do?" "[h]He will come and destroy the husbandmen, and [k]will give the vineyard unto others." 10 "Have ye not so much as read this [β]Scripture,

'[m]The stone which the builders rejected,
'[m]This is become the head of the [δ]corner:
11 'This is THE LORD'S doing,
'And it is marvellous in our eyes'?"

[Ps. 118. 22, 23.]

12 And [n]they sought to [θ]arrest him, yet feared the multitude: for they knew that he had spoken the [κ]parable against them. And they left him, and went away.

v. Defeat of Crafty Attacks. (1) Erastianism: Pharisees with Herodians. *Church and State, or Cæsar and God.* Mk. 12. 13—17. Lk. 20. 20—26. Mt. 22. 15—22.

13 AND they send unto him certain of the [λ]Pharisees and of the [μ]Herodians, that they may catch him in *his* speech. 14 And when they are come, they say unto him, "[ν]Teacher, We know that thou art true, and carest not for any one; for thou [ρ]regardest not the person of men, but teachest the [q]Way of God truly. [r]Is it lawful to give [π]tribute unto Cæsar, or not? 15 [r]Shall we give, or shall we not give?" But he, knowing their [σ]hypocrisy, said

[b] Mt. 21. 35 ref.
[π] Gr. *cephalæoun* = *wound in the head*: see Note.
[σ] Mt. 3. 17 ref.
[c] Jo. 1. 17, 18; 10. 36; Heb. 1. 1, 2.
[τ] Mt. 21. 37 ref.
[d] Lk. 20. 14 ref. Cf. Mt. 25. 34 ref.
[e] Gen. 15. 3.
[f] Mt. 16. 21 ref.
[g] Mt. 20. 1 ref.
[h] Mt. 21. 41 ref.
[k] Mt. 22. 8 ref.
[β] Mt. 22. 29 ref.
[m] Mt. 21. 42 ref.
[δ] Mt. 21. 42 ref.
[n] Ps. 2. 2; 27. 12; 31. 13; 35. 11; Mt. 12. 14; 26. 3—5, 14—16; 27. 1, 2; Mk. 11. 18; Lk. 4. 28, 29; 19. 47, 48; Jo. 5. 16—18; 7. 30, 43, 44; 8. 59; 10. 31—39; 11. 55—57.
[θ] Mt. 26. 48 ref.
[κ] Mt. 13. 3 ref.
[λ] Mt. 3. 7 ref.
[μ] Mt. 22. 16 ref.
[ν] Mt. 8. 19 ref.; 23. 7 ref.
[ρ] Lk. 20. 21 ref.
[q] Mt. 22. 16 ref.
[r] Mt. 22. 17 ref.
[π] Mt. 17. 25 ref.
[σ] Mt. 6. 2 ref.

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unto them, "Why tempt ye me? Bring me a [r]shilling, that I may see *it*." **16** And they brought *it*. And he saith unto them, "Whose *is* this image, and inscription?" And they said unto him, "Cæsar's." **17** And Jesus ‡said, "[s]Pay unto Cæsar the things that are Cæsar's, and unto God the things that are God's." And they †marvelled at him exceedingly.

(2) Rationalism: Sadducees.
The Resurrection.
Mk. 12. 18—27.
Lk. 20. 27—38.
Mt. 22. 23—33.

18 AND there come unto him [β]Sadducees, which say there is no [t]Resurrection: and they asked him, saying, **19** "[δ]Teacher, [u]Moses [v]wrote for us,

'[w]If any one's brother die, and leave 'a wife behind, and leave no child, let 'his brother take his wife, and [w]raise 'up seed unto his brother.'

[Deut. 25. 5.]

20 There were seven brethren: and the first took a wife, and dying left no seed. **21** And the second took her, and died, †leaving no seed: and the third after the same manner; **22** and the seven: ‡they left no seed. Last of all the woman died also. **23** In [x]the Resurrection‡, whose wife shall she be of them? For the seven had her to wife." **24** Jesus ‡ said unto them, "Do ye not therefore go astray, not knowing the [θ]Scriptures, nor the power of God? **25** For when they [x]rise again from the dead, they neither marry, nor are given in marriage, but [x]are as Angels‡ in Heaven. **26** But as touching the dead, [x]that they rise, have ye not read in the Book of [z]Moses, at the [κ]Evergreen Thornbush, how [a]God spake unto him, saying,

'*I *am* [a]the God of Abraham,
'And [a]God of Isaac,
'And [a]God of Jacob'? [Ex. 3. 6.]

27 ‡He is not the God of dead *men*, but of living *men*. ‡Ye do greatly go astray."

[r] Mt. 20. 2 ref.

[s] Rom. 13 7; 1 Pet. 2. 17. N.B. Cf. their GIVE in verse 14 with our Lord's word PAY.

[β] Mt. 3. 7 ref.

[t] Jo. 11. 24 ref.

[δ] Mt. 8. 19 ref.; 23. 7 ref.

[u] Mt. 17. 3 ref.

[v] 2 Kgs. 17. 37; 1 Cor. 9. 9; Gal. 3. 10. Xen. Mem. 1. 2 *What is Law? Law is that which the Governing Body, whether few or many, after due deliberation, in respect of duties, does* WRITE. Cf. *Scripture*, Mt. 22. 29 ref.

[w] Mt. 22. 24 ref.

[x] Jo. 11. 24 ref.

[θ] Mt. 22. 29 ref.

[z] Mt. 17. 3 ref.

[κ] Gr. *batos;* Heb. *seneh;* Lat. *rubus;* now including our *acacia, bramble, blackberry, raspberry*, &c. &c.: Ex. 3. 2—4, A.V. *bush;* Deut. 33. 16; Lk. 6. 44; Acts 7. 30—35. Phil. J. 2. 91 *The* BATOS *is a weak and thorny plant: and the burning but unconsumed and thorny* BATOS *is an image of God's people, weak in themselves, a peril to their foes, and safe in affliction.* Arist. Plant. 1. 4 *Some plants, which are midway between Trees and Herbs, and are called Bushes, have many branches in their roots, as the willow, and the* BATOS. Theoph. H. P. 1. 9 *The* BATOS, *like the ivy, is an* EVER-GREEN. Plin. N. H. 16. 33 *Of* EVER-GREEN *trees are the fir, box, &c.; and of* EVER-GREEN *shrubs are the reed and a certain* RUBUS. See Note.

[a] Mt. 22. 31 ref.

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(3) Legalism: Lawyers. *The First Commandment.* Mk. 12. 28—34. Lk. 20. 39, 40. Mt. 22. 34—40.

28 AND there came one of the [λ]Doctors of the Law, which had heard them questioning together: and, knowing that he had answered them well, he asked him, "Which is the First Commandment of all?" 29 ‡Jesus answered, "The First ‡is,

'Hear, O Israel!
'[b]THE LORD our God is one Lord:
30 **'[c]And thou shalt love THE LORD thy God,**
'[c]With all thy heart, and with all thy soul, and with all thy mind, and with all thy might.'
[Deut. 6. 4, 5.]

31 ‡The second *is* this,

'[d]Thou shalt love thy neighbour as thyself.'
[Lev. 19. 18.]

[e]There is no other Commandment greater than these." 32 ‡The [μ]Doctor of the Law said unto him, "Well, [ν]Teacher! Thou hast said truly: for ‡[b]he is one; and there is none other but he: 33 and [c]to love him with all the heart, and with all the understanding, ‡and with all the might, and [d]to love one's neighbour as one's self, [e]is more than all [π]whole-burnt-offerings and sacrifices." 34 And when Jesus saw that he answered discreetly, he said unto him, "Thou art not far from the [σ]Kingdom of God." And no one durst ask him any more questions.

(4) Conclusion: Discomfiture of Adversaries. *David's Son and Lord.* Mk. 12. 35—37. Lk. 20. 41—44. Mt. 22. 41—46.

35 AND Jesus answered and said, as he taught in the [β]Temple-Courts, "How say the [δ]Doctors of the Law that the [θ]Christ is [ι]David's son? 36 ‡David himself said [ε]in the Holy Spirit,

'THE LORD said unto my Lord,
'[h]Sit thou down on my right hand,
'[h]Until I put thine enemies †under thy feet.' [Ps. 110. 1.]

λ Mt. 2. 4 ref.

b Deut. 4. 35—39; 6. 4, 5; 2 Sam. 22. 32; Ps. 86. 10; Isa. 37. 16; 43. 10—12; 44. 8; 45. 5—25; Jo. 17. 3; 1 Cor. 8. 4—6; Eph. 4. 6; 1 Tim. 2. 5. Phil. J. 1. 41 *From Moses' account of the Creation, we learn the Existence and Unity of God, against Atheists and Polytheists.* Max. Tyr. 17. 5 *Amid all the strife concerning the nature of the Godhead, yet in every land, by men of every rank and tongue, is it acknowledged that there is One God, the King and Father of all, and many gods, children of God, who rule and reign with him.* Cf. Jo. 1. 12; 10. 35.

c Mt. 22. 37 ref.

d Mt. 22. 39 ref.

e Deut. 10. 12; 1 Sam. 15. 22; Ps. 50. 8—51. 19; Isa. 1. 10—20; Jer. 7. 21—28; Hos. 6. 6; Mic. 6. 6—16; Rom. 7. 12; 13. 9, 10; Gal. 5. 14; Heb. 10. 1—10; Jas. 2. 8. See Mt. 9. 13 ref.; 22. 40 ref.

μ Mt. 2. 4 ref.

ν Mt. 8. 19 ref.; 23. 7 ref.

π Heb. 10. 5, 6 ref.

σ Mt. 3. 2 ref.

β Mt. 21. 12 ref.

δ Mt. 2. 4 ref.

θ Mt. 1. 16 ref.

ι Mt. 1. 1 ref.

ε 2 Sam. 23. 2; Mt. 22. 43 ref.; 2 Tim. 3. 16 ref.

h Mt. 22. 44 ref.

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37 ‡David himself calleth him Lord: and [h]whence is he his son?" And the common people [k]heard him gladly.

vi. Warning against The Teachers. *Worldly Pride and Sham Prayers.* Mk. 12. 38—40. Lk. 20. 45—47. Mt. 23. 1—7.

38 AND he said ‡in his teaching, "[m]Beware of the [κ]Doctors of the Law, which desire to walk in [λ]robes, and [m]*to have* salutations in the market-places, **39** and [m]chief seats in the Synagogues, and chief places at suppers: **40** they which [n]devour the widows' houses, and in [μ]pretence [m]make long prayers: [p]these shall receive a sorer [ν]judgment."

Offertory Gifts and The Widow's Mites. Mk. 12. 41—44. Lk. 21. 1—4.

41 AND ‡he sat down over against the [π]Treasury, and beheld how the multitude cast money into the Treasury. And many rich cast in much. **42** And there came one poor widow, and cast in two [σ]mites, which make a farthing. **43** And he called his disciples unto *him*, and †said unto them, "Verily I say unto you, [q]This poor widow hath cast in more than all they which †have been casting into the [π]Treasury: **44** for all they have cast in of their [τ]overplus; but she of her want hath cast in all that she had, *even* all her living."

The King His Warnings of His Coming and The End.

i. General Prophecy: Razing of Temple. Mk. 13. 1, 2. Lk. 21. 5, 6. Mt. 24. 1, 2.

XIII. 1 AND AS HE was going out of the [β]Temple-Courts, one of his disciples saith unto him, "[δ]Teacher, [a]Behold what manner of stones, and what manner of buildings *are here!*" **2** And Jesus ‡said unto him, "Seest thou these great buildings? [b]There shall not be left ‡here one stone upon another, that shall not be broken down."

ii. Private Sign Prophecies. (1) Fore Signs. Mk. 13. 3—13. Lk. 21. 7—19. Mt. 24. 3—14; 10. 17—22.

3 AND as he sat upon the [c]Mount of Olives, over against the [θ]Temple-Courts, [d]Peter and James and John and Andrew asked him privately, **4** "Tell us: When shall these things be? And what *shall be*

[h] Mt. 1. 1 ref.
[k] 6. 20; Lk. 19. 48.
[m] Mt. 6. 1—18; 26. 48 ref.; Lk. 12. 1; 14. 7—11 ref.
[κ] Mt. 2. 4 ref.
[λ] Gr. *stole:* 16. 5; Lk. 15. 22; Rev. 7. 9—14. 2 Mac. 3. 15, A.V. *The Priests in their* VESTMENTS. Xen. Cyr. 8. 1 *Cyrus was of opinion that Rulers should not only surpass their subjects in goodness, but should impose upon them by outward appearances: wherefore he and his nobles adopted the long Median* ROBE, *to cover personal defects, and give the impression of height and beauty.*
[n] Ex. 22. 22; 24. 17; Job 24. 3; Ps. 94. 6; Isa. 1. 17—23; Jer. 7. 6; Ezek. 22. 7; Mal. 3. 5; Jas. 1. 27.
[μ] Gr. *prophasis;* opp. *truth, reality:* Acts 27. 30; Phil. 1. 18.
[p] Lk. 12. 47, 48 ref.
[ν] Gr. *crima;* Lat. *judicium;* A.S. *dom;* Eng. *doom, judgment, sentence;* esp. of particular judicial *sentences* and *decrees of judgment,* sought or passed: Ex. 18. 22, A.V. *matter;* 1 Kgs. 3. 28; Ps. 89. 30; 103. 6; Lk. 23. 40; 24. 20; Acts 24. 25; Rom. 5. 16; 1 Cor. 11. 29; Gal. 5. 10; 1 Pet. 4. 17; Rev. 17. 1; 18. 20. Sirac. 41. 3, 4 *Fear not the* SENTENCE *of death, which is the* SENTENCE *of God upon all flesh.* Cf. Mt. 12. 36 ref.
[π] Lk. 21. 1 ref.
[σ] Lk. 12. 59 ref.
[q] Lk. 21. 3 ref.
[τ] Mt. 14. 20 ref.
[β] Mt. 21. 12 ref.
[δ] Mt. 8. 19 ref.; 23. 7 ref.
[a] Mt. 24. 1 ref. Tac. Hist. 5. 12 *The Temple at Jerusalem was like a citadel of extraordinary strength; the very cloisters surrounding it forming a noble bulwark.*
[b] Lk. 19. 44 ref.
[c] Mt. 21. 1 ref.
[θ] Mt. 21. 12 ref.
[d] Mt. 10. 2 ref.; Mk. 9. 2 ref.

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the sign when † these things are all about to be [κ]ended?" **5** And [ε]Jesus ‡began to say unto them, "[ζ]Beware lest any one lead you astray. **6** ‡[ε]Many shall come in my name, saying, '*I am he;' and shall lead many astray. **7** But [η]when ye hear of wars and rumours of wars, be not alarmed: ‡they [λ]must come to pass, but the end *is* not yet.

8 "For nation shall rise against nation, and Kingdom against Kingdom: ‡[κ]there shall be earthquakes in divers places, there shall be famines‡. These things *are* 'the [μ]beginning of travail.' **9** But *ye, take ye heed to yourselves. ‡[ν]They will deliver you up to Councils, and [ν]in Synagogues shall ye be beaten; aye, and [ν]ye shall stand before Governors and Kings for my sake, for a [μ]witness unto them. **10** [ρ]And the [ρ]Gospel must first be preached among all nations.. **11** †[ν]And when they bring you, delivering *you* up, [π]take no thought beforehand what ye shall speak‡: but whatsoever shall be given you in that very hour, that speak ye; for [ϙ]it is not *ye that speak, but the Holy Spirit. **12** [ν]And the brother shall deliver up the brother to death, and the Father the child, and the children shall [σ]rise in insurrection against the Parents, and put them to death. **13** [ν]And ye shall be hated of all *men* for my name's sake. But he that [τ]patiently endureth unto the end, that *man* shall be saved.

14 "And when ye shall see

(2) The Abomination and Great Tribulation.
Mk. 13. 14—23.
Lk. 21. 20—24; 17. 31—33.
Mt. 24. 15—25.

[τ]The [β]Abomination of Desolation'

[Dan. 9. 27; 11. 31; 12, 11.]

‡standing where †he ought not, (he that readeth, let him understand), then let

[κ] Mt. 24. 3 ref.; Acts 21. 27.
[ε] Mt. 24. 4 ref. With all these Prophecies, cf. throughout the remarkable extracts from Josephus in the margin of St Matt.
[ζ] Jer. 29. 8; 2 Th. 2. 1—3; 2 Pet. 3. 17; 1 Jo. 4. 1.
[η] Mt. 24. 24 ref.
[λ] Mt. 16. 21 ref.
[κ] Mt. 24. 7 ref.
[μ] Mt. 24. 8 ref.
[ν] Mt. 10. 17—22 ref. Tac. Ann. 15. 44 *Persons who were detested for their [imaginary] crimes, and by the common people were called Christians.*
[μ] Mt. 8. 4 ref.
[ρ] Mt. 28. 18 ref.
[ν] Mt. 4. 23 ref.
[π] Mt. 6. 27 ref.
[ϙ] Acts 2. 4; 4. 8, 13, 31. Cf. Acts 1. 16; Heb. 1. 1; 2 Tim. 3. 16 ref.
[σ] Ps. 3. 1, of the insurrection of Absalom against his Father David.
[τ] Mt. 10. 22 ref.
[τ] Mt. 24. 15 ref.
[β] Gr. *bdelugma*, and cogn.; of *disgusting* and *loathsome* objects, esp. the impure objects of idolatrous worship: Lev. 11. 9—13, 41—47; Deut. 29. 16—18; 2 Chr. 15. 8; Isa. 66. 3; Jer. 4. 1, 2; 7. 30; 13. 27; Ezek. 11. 18—21; 20. 7, 8; Dan. 9. 27; 11. 31; Lk. 16. 15; Rom. 2. 22; Tit. 1. 16; Rev. 17. 4, 5 *The Woman in scarlet, Babylon the Great, the Mother of Harlots and* ABOMINATIONS. 21. 8, 27.

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them that are in Judæa flee to the mountains; **15** ‡let him that is on the housetop not go down‡, nor enter in, to take anything out of his house; **16** and let him that is in the field not turn back to take his coat. **17** But [s]woe unto them that are with child, and to them that give suck in those days! **18** And pray ye that ‡it be not in the winter. **19** For [t]those days shall be tribulation, such as hath not been from the beginning of the creation which God created until now, aye, and shall not be. **20** And [u]except the Lord had shortened the days, no flesh should have been saved: but [u]for the [δ]elect's sake, whom he hath chosen, he hath shortened the days. **21** And then if anyone shall say unto you, 'Lo, here *is* the Christ;' †and, 'Lo, there;' believe *it* not: **22** for [v]False-Christs and False-Prophets shall rise, and shall give [θ]signs and [κ]wonders, for to draw astray, if possible, ‡the [δ]elect. **23** But *ye, take ye heed: ‡I have foretold you all things.

(3) The Darkness and Quaking Heavens ● and Gathering of Christ's Elect.
Mk. 13. 24—27.
Lk. 21. 25—28.
Mt. 24. 29—31.

24 "And in those days, after that tribulation, [w]the sun shall be darkened, and [w]the moon shall not give her light, **25** and [w]the stars †shall be falling from Heaven, and [w]the [λ]Hosts which are in Heaven shall be shaken. **26** And [x]then shall they see the [μ]Son of Man coming in the clouds with great power and glory: **27** and [y]then shall he send ‡the Angels, and [y]shall gather together his [ν]elect from the four winds, from the uttermost part of earth unto the uttermost part of Heaven.

[Isa. 34. 4; Dan. 7. 13.]

Parable of The Fig-tree and The Summer.
Mk. 13. 28—31.
Lk. 21. 29—33a.
Mt. 24. 32—35.

28 "And learn the [π]parable from the [z]fig-tree: When its branch is already become tender, and putteth forth its leaves, ye know that the summer is nigh. **29** So also *ye,*

[s] Mt. 24. 19 ref.

[t] Mt. 24. 21 ref.

[u] 2 Esdr. 2. 13 *Pray for few days, that they may be shortened.*
[δ] Col. 3. 12 ref.

[v] Mt. 24. 24 ref.

[θ] Mt. 12. 38 ref.
[κ] Acts 2. 19 ref.

[w] Mt. 24. 29 ref.
[λ] Gr. *dynameis;* Heb. *tsabaoth;* Lat. *virtutes;* sc. *Warrior Hosts,* or *Army,* represented by the *Stars;* opp. *Messenger Angels:* Josh. 5. 14, 15, at the Conquest of Jericho: *The Captain of the Lord's* HOSTS, *with a drawn sword.* 1 Kgs. 22. 19, before the battle of Ramoth-gilead: *The Lord on his Throne, and his* HOSTS *on either side.* 2 Kgs. 17. 16, with Deut. 4. 19, and Job 38. 7. Ps. 24. 8—10 *The Lord mighty in battle, the Lord of* HOSTS, *is the King of Glory.* 33. 6; 103. 20, 21; 148. 1, 2; Isa. 24. 21—23; 34. 4; Dan. 8. 10; Rom. 8. 38; 1 Pet. 3. 22. Cf. Lk. 2. 13.
[x] Mt. 24. 30 ref.
[μ] Mt. 8. 20 ref.
[y] Mt. 24. 31 ref.
[ν] Col. 3. 12 ref.
[π] Mt. 13. 3 ref.
[z] 11. 13 ref.

when ye see these things coming to pass, know ye that it is nigh, *even* at the doors. **30** Verily I say unto you, This generation shall not pass away, till all these things be done. **31** [a]Heaven and earth shall pass away, but [a]my sayings shall not pass away.

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iii. Private Admonition of Watchfulness. Mk. 13. 32, 33. Mt. 24. 36, 42.

32 "But [b]of that day †or hour knoweth no one, no, not †an Angel in Heaven, [c]nor the Son, but the Father. **33** Take ye heed; [d]watch‡: for ye know not when the time is.

Parable of The Porter. Mk. 13. 34—37.

34 "As a man [σ]gone a journeying in a strange country, which left his house, and gave his servants their authority, ‡to each his work: and [d]the porter he commanded to watch. **35** [d]Watch therefore: for ye know not when the Lord of the house cometh, ‡whether at [τ]late even, or at midnight, or at [τ]cockcrowing, or at [τ]early morn; **36** lest coming suddenly he find you sleeping. **37** [d]And † that which I say unto you, I say unto all,

"[d]WATCH!"

The King His Suffering and Felon Death.

Rulers' Plot for Christ's Death. Mk. 14. 1, 2. Lk. 22. 1, 2. Mt. 26. 1—5.

XIV. 1 AND AFTER two days was the [β]Passover, and [β]Unleavened Bread: and the [δ]High-Priests and the [θ]Doctors of the Law [ζ]sought how they might [κ]arrest him by [λ]guile, and kill him. **2** †For they said, "Not at the [μ]Feast: [ε]peradventure there will be an uproar of the People."

Embalming for Christ's Burial. *Mary's Memorial.* Mk. 14. 3—9. Jo. 12. 1—9. Mt. 26. 6—13.

3 AND as he was in [h]Bethany, in the house of Simon the [ν]Leper, as he [π]sat at meat, [κ]there came a woman having an

[a] Mt. 5. 18 ref.
[b] Mt. 24. 36 ref.
[c] Jo. 1. 1, 14; 5. 19, 30; 8. 28; 12. 49; 14. 10, 28; 17. 5; Phil. 2. 6—8; Heb. 2. 9.
[d] Mt. 24. 42 ref.
[σ] Mt. 25. 14 ref.
[τ] Adopting the following division of the hours: *Late Evening Watch* = 6 P.M.—9 P.M. or *Late Evening*; *Midnight Watch* = 9 P.M.—12 P.M. or *Midnight*; *Cockcrowing Watch* = 12 P.M.—3 A.M. or *Cockcrowing*; *Early Morning Watch*, including *Dawn* = 3 A.M.—6 A.M. or *Morning*, or *Sunrise*, as roughly assumed; whence the day-hours being reckoned in order, *Third Hour* = 9 A.M.; *Sixth Hour*, or *Noon* = 12 Noon; *Ninth Hour* = 3 P.M.; *Evening* = 3 P.M.—6 P.M. or *Sunset*. Strab. 7. 35 *It is sunrise on the top of the mountain, when it is only the beginning of* COCK-CROWING *on the shore.* Geop. 1153 *At dawn, and at* COCK-CROWING, *or at noon, and at the ninth hour.* Const. Apost. 8. 34 *Make Prayers at Dawn, and at the Third hour, and Sixth, and Ninth, and at Evening, and again at* COCK-CROWING, *because this latter hour heralds the approach of day.* Cf. Mt. 14. 25 ref.; 20. 1—8; 26. 34 ref.; Lk. 24. 1 ref.
[β] Lk. 22. 1 ref.
[δ] 11. 27 ref.
[θ] Mt. 2. 4 ref.
[ζ] 12. 12 ref.
[κ] Mt. 26. 48 ref.
[λ] Gr. *dolos*; opp. *force*: Ex. 21. 14 *If any kill by* GUILE, *thou shalt take him from mine Altar, that he die.* Jo. 1. 48; 2 Cor. 12. 16; 1 Th. 2. 3. Milt. P. L. 1. 121 *To wage by force or* GUILE *eternal war.*
[μ] Mt. 27. 15 ref.
[ε] Jos. B. 1. 4 *The Jews chiefly choose Feasts for making insurrection.* 6. 9 *At the Passover were collected in Jerusalem above 2½ millions of men.* Xen. Hell. 4. 2 *During a Feast Nations do not even execute condemned criminals; but these chose a Feast for their massacre, to gain the more victims.* Æn. Pol. 22 *Revolutions are generally attempted at Feast-times.* Cf. Lk. 13. 1 ref.
[h] By interp. *House of Dates:* Mt. 21. 17 ref.
[ν] Mt. 8. 2 ref.
[π] 6. 39 ref.
[κ] Jo. 11. 2 *It was Mary, sister of Lazarus, which anointed the Lord.*

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[σ]alabaster vase of [τ]perfume of [β]pure nard, [k]very costly: ‡she brake the vase, and poured it over his head. **4** But there were certain which had indignation within themselves, ‡*saying*, "Wherefore was this waste of the [τ]perfume made? **5** [k]For this ‡perfume might have been sold for above three hundred [δ]shillings, and [m]given to the poor." And they did [κ]chide her vehemently. **6** But Jesus said, "Let her alone: why trouble ye her? She hath wrought a good work on me. **7** For [m]ye have the poor always with you, and whensoever ye will, ye can ‡always do them good; but [n]me ye have not always. **8** She hath done what she could: she hath aforehand [p]perfumed my body for the [λ]preparation unto burial. **9** ‡And verily I say unto you, Wheresoever ‡the [μ]Gospel shall be preached in the whole world, this also which this *woman* hath done, shall be spoken for a memorial of her."

Treachery for Christ's Betrayal. *Judas Iscariot and Blood-money.* Mk. 14. 10, 11. Lk. 22. 3—6. Mt. 26. 14—16.

10 AND [q]Judas Iscariot, ‡ which was one of [r]the Twelve, went away unto the [ν]High-Priests, to deliver him up unto them. **11** And when they heard *it*, they were glad, and [s]promised to give him money [Zech. 11. 12]. And he sought how he might deliver him up opportunely.

Christ's Last Passover and Last Supper. *Foretelling of The Traitor.* Mk. 14. 12—21. Lk. 22. 7—18, 21—23. Jo. 13. 1—30. Mt. 26. 17—25.

12 AND the first day of [π]Unleavened Bread, [t]when they did sacrifice the [π]Passover, his disciples say unto him, "Where wilt thou that we go and make ready that thou mayest eat the [π]Passover?" **13** And he sendeth two of his disciples, and saith unto them, "Go ye to the City, and there shall meet you a man bearing a

σ Gr. *alabastros*: Theoph. Frag. 4. 9 *Perfumers keep their perfumes in vessels of lead, or in* ALABASTER VASES, *this stone, like the lead, being cold and dense.* Athen. 686 *The servants brought perfumes round in* VASES OF ALABASTER. Plin. N. H. 13. 3 *Perfumes are best kept in* VASES OF ALABASTER; *and are so costly as sometimes to exceed* 400 *shillings per pound.* See Jo. 12. 3—5.

τ Gr. *myron*; Lat. *unguentum*; sc. *richly compounded and scented liquid ointment*; opp. *simple oil*; but answering to modern *perfume*: Ex. 30. 22—25; 2 Chr. 16. 14; Ps. 133. 2; Am. 6. 3—6; Rev. 18. 13. Xen. Conv. 2. 3 *Bring* PERFUMES *to regale us with fragrant odours.* Theoph. Frag. 4. 4 *The compounding of* PERFUMES *is wholly to preserve odours: wherefore they are put into oil.* Dion. Cass. 62. 6 *Do they deserve the name of men, who bathe in warm water, and anoint themselves with* PERFUMES? Plin. N. H. 13. 1 *Luxury invented* PERFUMES, *mingling all odours in one.*

β Gr. *nardos pistice.* Cf. Diosc. 1. 18 *Perfume of* NARD *is often adulterated.* Plin. N. H. 12. 26 *The* NARD *leaf, the principal ingredient in perfumes, is oft adulterated with a very common herb; but the pure is known by its sweet odour, &c.*

δ Mt. 20. 2 ref.
κ See ref. σ.
m Mt. 5. 42 ref.
κ Mt. 9. 30 ref.
n Contr. Mt. 28. 20.
p Mk. 16. 1 ref.
λ Mt. 26. 12 ref.
μ Mt. 4. 23 ref.
q Mt. 10. 4 ref.
r 3. 13—19.
ν 11. 27 ref.
s Mt. 26. 15 ref.

π Lk. 22. 1 ref. t Ex. 12. 1—6, of the 14th day, between the evenings; Deut. 16. 6; 2 Chr. 35. 1—17. Jos. A. 2. 14 *When the 14th day was come they all sacrificed the Passover.* B. 6. 9 *The households now sacrifice the Passover from* 3 P.M. *to* 5 P.M. Phil. J. 2. 292 *The whole People sacrifice the Passover from noon till evening.*

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pitcher of water; follow him: **14** and wheresoever he shall enter in, say ye to the Master of the house, 'The Teacher saith, Where is ‡ my [σ]lodging-chamber, where I may eat the [τ]Passover with my disciples?' **15** And he himself will shew you a large upper room furnished, ready: ‡ and there make ready for us." **16** And ‡ the disciples went forth, and came to the City, and found as he had said unto them, and made ready the [τ]Passover.

17 And [υ]when it was evening, he cometh with [ν]the Twelve. **18** And as they [β]sat at meat, and did eat, Jesus said, "Verily I say unto you, One of you, † which do eat with me, shall betray me." **19** ‡ They began to be sorrowful, and to say unto him, one by one, "Is it * I ‡?" **20** And he ‡ said unto them, "One of [ν]the Twelve: he that dippeth with me into the sauce-dish [Ps. 41. 9]. **21** ‡ The [δ]Son of Man indeed [ω]goeth as it is written of him: but woe unto that man by whom the [δ]Son of Man is betrayed! ‡ *It had been* good for that man if he had not been born."

Institution of The Sacrament of The Lord's Supper.
Mk. 14. 22—26.
Lk. 22. 19, 20.
Mt. 26. 26—30.
[1 Cor. 11. 23—25.]

22 And as they did eat, ‡ he [χ]took bread, and blessed, and brake, and [χ]gave unto them, and said,

"TAKE YE ‡:
"[ζ]THIS [θ]IS MY BODY."

23 And [χ]he took ‡ a cup, and gave thanks, and gave unto them, and they [α]all drank of it; **24** and he said ‡,

"[β]THIS [θ]IS MY BLOOD,
"[β]OF THE ‡ COVENANT,
"[β]WHICH IS SHED FOR MANY.

25 "Verily I say unto you, I shall not drink any more of the fruit of the vine,

σ Gr. *cataluma*; always of *temporary lodging*, as for eating or sleeping; opp. *permanent dwelling*: Ex. 4. 24, A.V. *inn*; 1 Sam. 9. 22, A.V. *parlour*: Jer. 14. 8, A.V. *tarry for the night*; Lk. 2. 7. Diod. 14. 93 *They awarded him the honour of a public* LODGING *in the City*. Cf. cogn. *catalusein* = *lodge*; Gen. 19. 2, A.V. *tarry all night*; 42. 27; 1 Kgs. 19. 9; Jer. 51. 43 *Where no man dwelleth, nor* LODGETH: A.V. *pass thereby*. Lk. 9. 12; 19. 7.
τ Lk. 22. 1 ref.
υ Ex. 12. 8—10.
ν 3. 13—19.
β 6. 39 ref.; Mt. 26. 20 ref.
δ Mt. 8. 20 ref.
ω Mt. 26. 24 ref.; Lk. 24. 26 ref.
χ Mt. 26. 26 ref.
ζ 1 Cor. 10. 16, 17; 11. 27—29. Cf. Rom. 12. 5 ref.
θ Mt. 26. 26 ref.
α Mt. 26. 27 ref.
β Mt. 26. 28 ref.

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until that day when I drink it new in the [a]Kingdom of God." 26 And [c]when they had sung an Hymn of Praise, they went out to the [d]Mount of Olives.

Foretelling of Fall of Disciples and Peter's Denials. Fulfilment of Prophecy.
Mk. 14. 27—31.
Lk. 22. 31—34.
Jo. 13. 36—38.
Mt. 26. 31—35.

27 And Jesus saith unto them, "Ye shall all [λ]fall backward into a deadly snare ‡: for it is written,

'I will smite the [e]Shepherd,
'And [e]the sheep shall be scattered abroad.' [Zech. 13. 7.]

28 [f]But after I am risen, I will go before you into [g]Galilee." 29 And [h]Peter said unto him, "[k]Though all shall so [λ]fall backward, yet will not *I." 30 And Jesus saith unto him, "Verily I say unto thee, To-day, this night, before [m]the cock crow twice, ‡ *thou shalt deny me thrice." 31 But he spake the more vehemently, "[n]If I must die with thee, I will not deny thee." And after the same manner also said they all.

Christ's Wrung Soul and Agony-Prayer. *Gethsemane's Oil-Press.*
Mk. 14. 32—42.
Lk. 22. 39—46.
Jo. 18. 1, 2.
Mt. 26. 36—46.

32 AND they come unto a plot of ground named [p]Gethsemane: and he saith unto his disciples, "Sit ye down here, while I pray." 33 And [q]he taketh with him Peter and James and John, and began to be [μ]sore amazed, and [ν]full of heaviness. 34 And he saith unto them, "My soul is [π]cast down with sorrow, even [π]unto death [Ps. 42. 5]: abide ye here, and [r]watch." 35 And he went a little forward, and fell on the ground, [s]and prayed that, if it were possible, the hour might pass from him. 36 [s]And he said, "[σ]Abba, Father, All things are possible unto thee: [τ]remove this cup from me: [t]yet not what *I will, but what *thou wilt." 37 And he cometh and findeth them asleep, and saith unto [u]Peter, "Simon, Sleepest thou? Could-

[a] Mt. 3. 2 ref.
[c] See Ps. 118, the concluding Hallelujah Psalm for the Passover Supper. Cf. Eph. 5. 19 ref.
[d] Mt. 21. 1 ref.
[λ] Mt. 5. 29 ref.
[e] Mt. 26. 31 ref.
[f] 16. 7. See Mt. 28. 6 ref.
[g] Lk. 1. 26 ref.
[h] Mt. 10. 2 ref.
[k] Prov. 16. 18 *A haughty spirit goeth before a fall.* Cf. Ps. 19. 11—13; Jer. 17. 10, 11. See Mk. 14. 66—72.
[m] Mt. 26. 34 ref.
[n] 2 Cor. 7. 3; 2 Tim. 2. 10, 11 *If we die with him, we shall live with him; if we deny him, he will deny us.* Cf. Mk. 8. 34—38 ref.
[p] By interp. *Oil-Press.*
[q] 9. 2 ref.
[μ] Gr. *ecthambeisthai;* strong compound form of *astonishment* and *stupor* mingled with *fear:* 9. 15; 16. 5, 6; Acts 3. 11. Sirac. 30. 9, A.V. *make afraid.* Cf. Lk. 4. 36 ref.
[ν] Mt. 26. 37 ref.
[π] Mt. 26. 38 ref.
[r] Mt. 24. 42 ref.
[s] Ps. 69. 13—18; Heb. 5. 7, 8, of Christ's prayer as a son.
[σ] Chald. *Abba;* Gr. and Lat. *Pater;* Eng. *Father:* Mt. 6. 9 *Our* FATHER *which art in Heaven.* Rom. 8. 15; Gal. 4. 6 *By the Spirit of the Son of God, we cry,* ABBA, FATHER. Cf. Gal. 3. 28, of the union of both *Jew* and *Greek* in Christ. Eph. 4. 6 *One* FATHER *of all.* Mt. 6. 9 ref.
[τ] Lk. 22. 42 ref.
[t] Mt. 26. 39 ref.
[u] Mt. 10. 2 ref.

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est thou not watch one hour? **38** [v]Watch ye, and pray, [w]lest ye †come into temptation: [x]the spirit indeed *is* [β]willing, but the flesh *is* weak." **39** And again he went away, and prayed, saying the same [δ]words. **40** And † again he came and found them asleep ‡; for [z]their eyes †waxed heavy: and they knew not what to answer him. **41** And he cometh the third time, and saith unto them, "Sleep on now, and take your rest. Enough! The hour is come: behold, the [θ]Son of Man is betrayed into the hands of sinners! **42** [a]Arise, let us be going. Behold, he that betrayeth me is at hand!"

Christ's Betrayal and Violent Arrest. *Judas' Traitorous Kiss and Peter's Carnal Sword.* Mk. 14. 43—52. Lk. 22. 47—53. Jo. 18. 3—11. Mt. 26. 47—56.

43 AND straightway, while he yet spake, [b]cometh Judas, ‡ one of [c]the Twelve [Ps. 41. 9], and with him a ‡multitude, with swords and truncheons, from the [κ]High-Priests and the [λ]Doctors of the Law and the Elders. **44** And he that was betraying him had given them a signal, saying, "[d]Whomsoever I shall kiss, the same is he: [μ]arrest him, and lead *him* away safely." **45** [d]And as soon as he was come, he went straightway to him, and saith, "[ν]Teacher ‡!" [d]and [π]kissed him exceedingly. **46** And they laid their hands on him, and [μ]arrested him.

47 And a certain one of them that stood by drew his sword, and struck the servant of the [σ]High-Priest, and took off his ear.

48 And Jesus answered and said unto them, "Are ye come out as against a robber, with swords and truncheons, to take me? **49** [e]I was daily with you in the [τ]Temple-Courts teaching, and ye [μ]arrested me not. But [f]*this is done* that the [β]Scriptures may be fulfilled."

[v] Mt. 24. 42 ref.; Gal. 5. 17.
[w] Mt. 6. 13 ref.; 1 Pet. 4. 12 ref.
[x] Rom. 7. 14—25; Gal. 5. 17.
[β] Mt. 26. 41 ref.
[δ] Mt. 26. 44 ref.
[z] Lk. 9. 32, at the Transformation. Cf. Lk. 21. 34; 2 Cor. 5. 4. Phil. J. 1. 377 *The drunkard's eyes are heavy with wine.* Plat. Symp. 203 *Wealth drunk with nectar went heavy into the garden, and slept.* Arist. Gen. An. 2. 6 *Such is the nature of the eyelids, that if the head be heavy with sleep or drink, we cannot raise them for their weight.* Shaksp. 2 Hy. IV. 3. 1 *O Sleep, how have I frighted thee, That thou no more wilt weigh my eyelids down.*
[θ] Mt. 8. 20 ref.
[a] Jo. 14. 31.
[b] Ps. 41. 9; 55. 12—14.
[c] 3. 13—19.
[κ] 11. 27 ref.
[λ] Mt. 2. 4 ref.
[d] Mt. 26. 48 ref.
[μ] Mt. 26. 48 ref.
[ν] Mt. 8. 19 ref.; 23. 7 ref.
[π] Mt. 26. 49 ref.
[σ] 11. 27 ref. Cf. Mt. 26. 57.
[e] Lk. 19. 47; 21. 37, 38; Jo. 18. 20.
[τ] Mt. 21. 12 ref.
[f] Mt. 2. 15 ref.; Lk. 24. 26 ref.
[β] Mt. 22. 29 ref.

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50 [f]And they all forsook him, and fled [Mk. 14. 27]. **51** And ‡a certain young man †followed him in the throng, clothed in a [δ]smock upon his naked body: and ‡they lay hold on him; **52** and he left the [δ]smock, and fled ‡ naked.

Christ's Trial by The Power Ecclesiastical, and Doom of Death. *False Witnesses, and Avowal of Messiahship.* Mk. 14. 53—65. Lk. 22. 54, 66—71. Mt. 26. 57—68.

53 AND they led Jesus away to the [θ]High-Priest; and there come together unto him all the [θ]High-Priests and the Elders and the Doctors of the Law. **54** Peter also followed him afar off, even within into the [κ]Palace of the [θ]High-Priest, and sat with the [λ]constables, and warmed himself close to the light.

55 Now the [θ]High-Priests, and all the [μ]High Council, [ε]sought witness against Jesus, to put him to death; and found none: **56** for [ε]many bare false-witness against him, and their witness agreed not together [Ps. 35. 11]. **57** And there rose up certain, and bare false-witness against him, saying, **58** "*We heard him say, '*I will [h]break down this [ν]Temple that is made with hands, and in three days will I build up another that is not made with hands' [Jo. 2. 19—21]." **59** [ε]And not even so did their witness agree together. **60** And the [π]High-Priest rose up in the midst, and asked Jesus, saying, "[k]Answerest thou nothing? What is it which these witness against thee?" **61** But [k]he held his peace, and answered nothing [Isa. 53. 7]. Again the [π]High-Priest asked him, and saith unto him,

"[m]ART *THOU THE [σ]CHRIST,
"[n]THE SON OF THE [τ]RIGHT BLESSED?"

62 And [m]Jesus said,

"*I AM.

"And ye shall see the [β]Son of Man sit-

f Job 19. 13, 14; Ps. 31. 11; 38. 11; 69. 8; 88. 8, 18; 142. 4.

δ Gr. *sindon;* Heb. *sadin;* of *woven fabric, cloth,* or *sheet,* whether of *flax,* or *cotton,* or *hair;* used for sheets, curtains, napkins, shrouds, smocks, &c.; esp. as *loose cotton or linen garment;* opp. *the raw material,* and *wool:* Judg. 14. 12, A. V. *sheet, shirt;* Prov. 31. 24; Isa. 3. 23; Mt. 27. 59; Mk. 15. 46; Lk. 23. 53. Jos. A. 3. 6 *The Tabernacle had* CURTAINS, 30 *cubits long, woven of hair.* Hdt. 2. 86 *The Egyptians bind their dead in strips of fine linen* SHEETING. Strab. 15. 1. 20, 54 *India produces cotton, which is woven into fine* CLOTHS: *and the Indians wear gold, jewels, and flowered* COTTON CLOTHS. Cf. Theoph. H. P. 4. 7. Frag. Hist. 222 *Ordered to wear* LOOSE LINEN WRAPPERS, *and give up woollen dresses.* Diog. 6. 90 *At Athens the Philosopher Crates being rebuked for wearing as upper garment a* LINEN CLOTH, *thereupon undertaking to shew a certain notable person clothed in a* LINEN CLOTH, *pointed him out as he was shaved in a barber's shop.* Galen. 6. 418 *Wipe off the sweat with* NAPKINS.

θ 11. 27 ref.

κ Gr. *aule:* Esth. 1. 5; Lk. 11. 21; 22. 55; Rev. 11. 2. Athen. 4. 189 *The* COURT *is strictly the house-yard open to the sky, but in modern usage the word is also used for a Palace.*

λ Mt. 5. 25 ref.

μ Mt. 5. 22 ref.

ε 12. 12 ref. Cf. Acts 6. 9—14; Deut. 17. 6; 19. 15.

h Mt. 26. 61 ref.

ν Mt. 23. 16 ref.

π 11. 27 ref.

k 15. 3—5; Isa. 53. 7.

m Mt. 26. 63 ref.

σ Mt. 1. 16 ref.

n Mt. 4. 3 ref.

τ Lk. 1. 68 ref.

β Mt. 8. 20 ref.

ting on the right hand of power, and [p]coming with the clouds of Heaven [Dan. 7. 13]." **63** And the [β]High-Priest [p]rent his garments, and saith, "What further need have we of witnesses? **64** Ye have heard [q]the blasphemy. What think ye?" And they all condemned him to be

"[δ]GUILTY OF DEATH."

[Lev. 24. 15, 16; Ps. 94. 21; Mk. 10. 33.]

65 And [r]some began to spit on him, and to muffle his face, and [r]to buffet him with their fists, and to say unto him, "Prophesy:" the [θ]constables also, [s]when they †received him, [r]smote him with the palms of their hands [Isa. 50. 6].

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Peter's Fall and Peter's Tears.
Mk. 14. 66—72.
Lk. 22. 54—62.
Jo. 18. 15—18, 25—27.
Mt. 26. 69—75.

66 And as [t]Peter was beneath in the [κ]court, there cometh one of the maid-servants of the [β]High-Priest; **67** and when she saw [t]Peter warming himself, she looked upon him and saith, "*Thou also wast with Jesus of [u]Nazareth." **68** But [v]he denied *it*, saying, "†I neither know, nor understand, what *thou sayest." And he went forth without into the vestibule: and the cock crew. **69** And when [w]the maid-servant saw him, she began again to say unto them that stood by, "This *man* is of them." **70** But [v]he denied *it* again. And after a little while, again they that stood by said unto Peter, "Indeed thou art of them: for [x]thou art even [x]a Galilean ‡." **71** But he began to [λ]curse and [z]to swear, "[v]I know not this man of whom ye speak." **72** And ‡immediately a second time [v]the cock crew. And Peter called the word to remembrance, †how Jesus had said unto him, "Before the cock crow twice, thou shalt deny me thrice [Mk. 14. 30]." And when he [μ]thought thereon, he wept.

p Mt. 26. 64, 65 ref.
β 11. 27 ref.
q Lev. 24. 16; Mt. 9. 3 ref.
δ Mt. 5. 21 ref.
r Mt. 26. 67 ref.
θ Mt. 5. 25 ref.
s Mt. 5. 25.
t Mt. 10. 2 ref.; Mk. 14. 27—31.
κ Verse 54 ref.
u Mt. 2. 23 ref.
v Mt. 26. 70 ref.
w N.B. Not *a*, as A.V.; but *the*; sc. *the one in the vestibule*. See Harm. and Note.
x Mt. 26. 73; Acts 2. 7, 8. Cf. Judg. 12. 6; Lk. 1. 26 ref.
λ Rom. 9. 3 ref.
z Mt. 5. 33—37 ref.
μ Gr. *epiballein* = *lay on, apply*; metaph. esp. of *attentive consideration, reflection, thinking on*, as if renewed *laying on* or *application* of thought: Anton. 10. 30 *When offended at another's misdeeds, ponder your own; for* THINKING *thereon you will soon forget your anger*. Sext. Emp. 267 *The mind when it* THINKS *only* ON *the qualities of things, is like a man beholding a picture instead of the original*. 280 *If two eggs exactly alike be handed successively to a philosopher, can he by* THINKING *thereon, tell for very certainty whether he has had the same one twice, or not?* 708 *We may learn the height of a wall without at the same time* THINKING ON *its thickness*. Long. ap. Rhet. Græc. 1. 314 *Impressions fade from the mind as from parchments; but remembrance is their renewed* APPLICATION: *and the prints upon the soul are freshened and sharpened by* APPLICATIONS *of remembrance and meditation, even as ruts in a road are deepened by constant* APPLICATIONS *of cart-wheels*. Cf. Peter's *considering*, Acts 12. 12; and Mary's *pondering*, Lk. 2. 19.

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Christ's Delivery to the Secular Power. *Pontius Pilate and Christ's Good Confession.* Mk. 15. 1, 2. Lk. 23. 1—3. Jo. 18. 28—38. Mt. 27. 1, 2, 11—14.

XV. 1 AND straightway, early in the morning, the [v]High-Priests [a]held a consultation with the Elders and Doctors of the Law, even all the High Council [Ps. 2. 2; 31. 13]: and they bound Jesus, and carried *him* away, and delivered him up unto [b]Pilate *the Heathen Governor* [Mk. 10. 35].

2 And [b]Pilate asked him,

"ART *THOU THE [c]KING OF THE JEWS?"

And [d]he answered, and saith unto him,

"*THOU SAYEST *it.*"

Christ's Silence under False Accusation. Mk. 15. 3—5. Lk. 23. 4—7. Mt. 27. 12—14.

3 And the [v]High-Priests accused him of many things ‡ [Ps. 35. 11]. 4 And [b]Pilate asked him again, saying, "Answerest thou nothing? Behold of how many things they †accuse thee." 5 But [c]Jesus answered him nothing any more, insomuch that [b]Pilate marvelled [Isa. 53. 7].

Christ's Rejection, and Choice of Murderer. *Barabbas.* Mk. 15. 6—11. Lk. 23. 13—19. Jo. 18. 38—40. Mt. 27. 15—21.

6 But at every [π]Feast he released unto them one prisoner, whom they begged. 7 And there was he that was called Barabbas, bound with the † insurgents, men who had committed murder in the insurrection. 8 And the multitude †went up and began to beg *him to do* as he ‡ever did unto them. 9 And [f]Pilate answered them, saying, "Will ye that I release unto you the [g]King of the Jews?" 10 For he knew [h]that the [σ]High-Priests had delivered him up for envy. 11 But the [σ]High-Priests stirred up the multitude, [h]that he should rather release Barabbas unto them. [Isa. 53. 3.]

Christ's Sentence to the Gallows-Cross. Mk. 15. 12—15. Lk. 23. 20—25. Jo. 19. 4—16. Mt. 27. 22—26.

12 And [f]Pilate again answered, and said unto them, "What will ye then that I shall do, ‡say ye, with the [g]King of the Jews?" 13 And [h]they cried out again, "[τ]Crucify him."

14 And [f]Pilate said unto them, "Why,

[v] 11. 27 ref.
[a] 12. 12 ref.
[b] Mt. 27. 2 ref.
[c] Mt. 2. 2 ref.; 21. 5; 27. 11, 37; Mk. 15. 18, 32; Jo. 1. 50; 12. 13; 18. 33—37; 19. 12—22; Acts 17. 7; 1 Tim. 6. 13—16; Rev. 1. 5; 17. 14. Cf. Rev. 19. 11—16. For *Son of David*, Mt. 1. 1 ref. For *Christ*, Mt. 1. 16 ref. For *Kingdom of Heaven*, Mt. 3. 2 ref.
[d] Mt. 27. 11 ref.
[c] 14. 60, 61; Isa. 53. 7.
[π] Mt. 27. 15 ref.
[f] Mt. 27. 2 ref.
[g] Mt. 27. 11 ref.
[h] Isa. 53. 3; Lk. 9. 22; 20. 17. Acts 3. 13—15 *Pilate was determined to let him go, but the Jews desired a murderer, and killed the Author of life.* Wisd. 2. 12—20 *Let us lie in wait for the righteous, because he is not for our turn; his life is not like other men's; he abstaineth from our ways as from filthiness; let us condemn him to a shameful death.*
[σ] 11. 27 ref.
[τ] Mt. 27. 22 ref.

what evil hath he done?" But [h]they cried out †the more vehemently, "[r]Crucify him." **15** And [f]Pilate [k]willing to [β]satisfy the multitude, released Barabbas unto them, and delivered up Jesus, [l]having scourged *him*, to be [r]crucified [Isa. 53. 5, 8].

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16 AND [m]the soldiers led him away within the [δ]Palace, which is, [m]the Imperial Palace, and call together the whole [θ]Battalion.

Christ's Stripes and Cruel Mocking. *The Purple and Crown of Thorns.* Mk. 15. 16—19. Jo. 19. 1—3. Mt. 27. 27—30.

17 And [n]they †[κ]clothe him in a [λ]purple; and when they had plaited a crown of thorns, they put *it* on him; **18** and they began to salute him, "Hail, [p]King of the Jews;" **19** and [q]they smote his head with a cane, and [q]spit upon him, and kneeling down worshipped him [Isa. 50. 6; Mk. 10. 34].

20 AND when they had mocked him, they stripped him of the [λ]purple, and put his own outer garments on him, and lead him forth to crucify *him*.

Christ's Crucifixion. *Calvary and The King of The Jews.* Mk. 15. 20—28. Lk. 23. 26—34, 38. Jo. 19. 16—24. Mt. 27. 31—38.

21 And they [μ]press into service one that is passing by,—Simon of [r]Cyrene, coming from the country, the Father of Alexander and [s]Rufus,—[t]to carry his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The Place of a Skull, *and in the Latin is interpreted Calvary*; **23** and [u]they gave him ‡wine flavoured with myrrh, but he re-

[k] So the Governors Felix and Festus, Acts 24. 27; 25. 9. For *Pilate's crimes*, Mt. 27. 2 ref.

β Gr. *to hicanon poein* = Lat. *satis facere*; of *satisfying* demands, and *making satisfaction* for wrongs: Polyb. 32. 7 *The friendship of Rome was promised unto him, if he would* MAKE SATISFACTION *to the Senate.* App. 1. 402 *Upon asking the conditions of reconciliation, they received answer that they must* MAKE SATISFACTION *to the Romans.* Diog. 4. 50 *To a talkative person begging his assistance he replied, I will* SATISFY *you if you will send another to talk for you.* Concil. Sard. Can. 6 *If the people demand a Bishop, the will of the people must be* SATISFIED. For *Pilate's crimes*, see Mt. 27. 2 ref. Cf. Shksp. Rich. II. 4. 1 *For thy grievous crimes The Commons will not then be* SATISFIED.

[l] Mt. 27. 26 ref.

[m] Mt. 27. 27 ref.

δ 14. 54 ref.

θ Mt. 27. 27 ref.

[n] Mt. 27. 28 ref.

κ Gr. *endiduscein:* 2 Sam. 1. 24; 13. 18, A.V. *apparel;* Lk. 16. 19 CLOTHED *in purple.* Judith 9. 1 CLOTHED *in sackcloth.* Sirac. 50. 11 CLOTHED *in glory.*

λ Gr. *porphura;* esp. of the official robe of Kings and Rulers: Dan. 5. 7, 31; Lk. 16. 13. 1 Mac. 8. 14 *None wore a crown, or was clothed in* PURPLE. 10. 20 *We ordain thee to be High-Priest of the Jews, and send thee a* PURPLE, *and a crown of gold.* Polyb. 10. 26 *The King put off his crown and the* PURPLE, *and took the dress of a citizen.* Artem. 133 *The wearer of* PURPLE *must have a diadem or crown, and many attendants or guards.*

[p] Mt. 27. 11 ref.

[q] Mt. 26. 67 ref.

μ Mt. 5. 41 ref.

[r] Acts 2. 10 *The parts of Libya about Cyrene.* 6. 9; 11. 20; 13. 1. Strab. 17. 3 *Cyrene is a large and flourishing City of Libya in Africa, now with its district united to Crete as a Roman Province.* Strab. ap. Jos. A. 14. 7 *Jews inhabit a fourth part of Cyrene, having migrated thither from Egypt, which is a border country.*

[s] Rom. 16. 13 *Salute* RUFUS, *chosen in the Lord, and his Mother and mine.*

[t] Mt. 10. 38 ref.

[u] Ps. 69. 21; Prov. 31. 6, 7. Cf. Theoph. Frag. 4. 7 *To give flavour and taste to certain wines they mingle myrrh, cassia, and so forth, with them: whereof the myrrh gives pungency, and also bitterness.* Plin. N.H. 14. 15 *The ancients laid up their choicest wines with bouquet of myrrh.* Talm. ap. Wetst. *To those about to be executed, the Jews gave frankincense in generous wine, to stupefy their senses and so lessen their sufferings.*

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ceived it not [Ps. 69. 21]. **24** And when they had [v]crucified him [Ps. 22. 16; Mt. 20. 19], they part his outer garments, [v]casting lots for them, what each should take [Ps. 22. 18]. **25** And it was [w]the third hour when they [v]crucified him. **26** And [x]the title of his [π]accusation was written over,

"[z]THE KING OF THE JEWS."

27 And with him they [v]crucify two robbers, one on his right hand, and one on his left [Isa. 53. 12]. **28** ‡.

Christ's Revilings and Reproaches. *Save Thyself.* Mk. 15. 29—32. Lk. 23. 35—37, 39—43.

29 AND [a]they that passed by [σ]blasphemed him, [b]wagging their heads, and saying, "[c]Ah, thou that breakest down the [τ]Temple, and buildest *it* up within three days, **30** Save thyself, †coming down from the Cross!" **31** [a]Likewise also the [β]High-Priests, mocking one with another, with the [δ]Doctors of the Law, said, "He saved others: himself he cannot save!" **32** "Let the [θ]Christ, [z]the King of Israel, come down now from the Cross, [d]that we may see, and believe!" [e]They also which were crucified with him upbraided him [Ps. 22. 6—8; 69. 19, 20].

Christ's Loneliness and Death. *Deep Darkness and The Rent Veil. Witness of the Roman Captain.* Mk. 15. 33—41. Lk. 23. 44—49. Jo. 19. 28—30. Mt. 27. 45—56.

33 AND when it was [f]the sixth hour, [g]there was darkness over the whole land until [h]the ninth hour [Joel 2. 30, 31]. **34** And at [h]the ninth hour Jesus cried with a loud voice ‡,

"Eloi, Eloi,
"Lema sabactani?"

which is, being interpreted,

"My God, my God,
"Wherefore hast thou forsaken me?"
[Ps. 22. 1.]

35 And some of them that stood by, when they heard *it*, said, "Behold, he calleth [k]Elijah." **36** And one ran, and filled a

[v] Mt. 27. 22 ref.
[v] Mt. 27. 35 ref.
[w] That is, 9 *A.M.* See 13. 35 ref.
[x] Mt. 27. 37 ref.
[π] Mt. 27. 37 ref.
[z] Verse 2 ref.
[a] Mt. 27. 39 ref.
[σ] Mt. 9. 3 ref.
[b] Ps. 22. 7; Isa. 37. 22; Lam. 2. 15.
[c] 14. 58; Jo. 2. 19—22.
[τ] Mt. 23. 16 ref.
[β] 11. 27 ref.
[δ] Mt. 2. 4 ref.
[θ] 1. 16 ref.
[d] Jo. 20. 29.
[e] Mt. 27. 39 ref.
[f] That is, 12 *Noon:* 13. 35 ref.
[g] Mt. 27. 45 ref.
[h] That is, 3 *P.M.* See 13. 35 ref.
[k] Mt. 27. 47 ref.

sponge with vinegar, and put *it* on a cane, and gave him to drink, saying, "Let us see whether [k]Elijah cometh to take him down." [Ps. 69. 21.] **37** But Jesus, when he had uttered a loud cry, [m]gave up the ghost [Isa. 53. 12; Mk. 10. 34].

38 And [n]the Veil of the [κ]Temple was rent in twain from the top to the bottom.

39 And when the [λ]Captain [p]which stood over against him, saw that he so ‡gave up the ghost, he said, "This man was [μ]indeed the [ν]Son of God."

40 And there were women also [q]beholding afar off [Ps. 38. 11]: among whom ‡ *were* both [r]Mary Magdalen, and [s]Mary the Mother of [t]James the Younger and of [u]Joses, and [v]Salome; **41** [w]who ‡, when he was in [x]Galilee, followed him, and ministered unto him; and [w]many other *women* that had come up with him to Jerusalem.

42 AND when it was already evening, because it was [π]Friday, which is, the [σ]day before the Sabbath, **43** †there came Joseph of [z]Arimathea, an honourable Councillor, [a]who himself also waited for the [τ]Kingdom of God; and he went in [b]boldly unto [c]Pilate, and [d]begged the body of Jesus. **44** But [c]Pilate marvelled that he should be already dead: and calling unto *him* the [β]Captain, he asked him whether he were long ago dead. **45** And when he knew *it* of the [β]Captain, [e]he [δ]gave the † corpse unto Joseph [δ]freely. **46** And when he had bought a [θ]shroud, and taken him down, he wound him in the [θ]shroud, and [ζ]laid him in a grave, [ε]which was hewn

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Christ's Burial. *The Noble Councillor and Rock-hewn Grave.* Mk. 15. 42—47. Lk. 23. 50—56. Jo. 19. 38—42. Mt. 27. 57—61.

[m] Isa. 53. 8, 12; Mk. 10. 34; Jo. 10. 11—18.
[n] Mt. 27. 57 ref.
[κ] Mt. 23. 16 ref.
[λ] Mt. 8. 5 ref.
[p] Senec. de Ira 1. 18 *The Captain whose duty it was to oversee the execution.*
[μ] Mt. 14. 33 ref.
[ν] Mt. 4. 3 ref.
[q] Ps. 31. 11; 38. 11; 88. 8, 18; 142. 4.
[r] Mt. 27. 56 ref.
[s] Mt. 27. 56 ref.
[t] Mt. 10. 3 ref.
[u] 15. 47. Cf. 6. 3; Mt. 10. 3 ref.
[v] Which was, *The Mother of the sons of Zebedee:* Mt. 20. 20 ref.
[w] Lk. 8. 2, 3.
[x] Lk. 1. 26 ref.
[π] Mt. 27. 62 ref.
[σ] Gr. *prosabbaton;* a name for *Friday:* Judith 8. 6 *Judith fasted all the days of her widowhood, save the Sabbaths, and the* DAYS BEFORE THE SABBATHS, &c.: sc. *Saturdays and Fridays.* Epiph. 2. 512 *In all parts of the world the Christian Church has appointed Wednesday and the* DAY BEFORE THE SABBATH (i.e. *the day before Saturday = Friday*) *as fast-days all the year round, excepting the season of Pentecost.* Cf. 825.
[z] Mt. 27. 57 ref.
[a] Lk. 2. 25, 38.
[τ] Mt. 3. 2 ref.
[b] Act. Pilat. 11. 3 *Joseph said unto Nicodemus, Let us beg the body of Jesus. Nicodemus answered, I am afraid of Pilate; go thou in alone.* Cf. Mt. 27. 2 ref.
[c] Mt. 27. 2 ref.
[d] Mt. 27. 58 ref.
[β] Verse 39; Mt. 8. 5 ref.
[e] Mt. 27. 58 ref. Plat. Rep. 390 *It is base to take bribes: and we will not grant that Achilles was such a lover of money as only to release the dead for burial in return for payment.* But that *Pilate loved bribes,* see Mt. 27. 2 ref.; 28. 14 ref.
[δ] Gr. *doreisthai,* and cogn. = *give freely or for naught, without fee or reward;* opp. *sell, lend, pay as wage or debt, &c.*: Gen. 29. 15; Mt. 10. 8; Rom. 5. 15—17; 2 Pet. 1. 3, 4.
[θ] 14. 51 ref.
[ζ] Isa. 53. 9 *He made his grave with the rich in his death.*
[ε] 2 Chr. 16. 14, A.V. marg.; Isa. 22. 16.

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out of a rock, and rolled a stone against the door of the grave [Isa. 53. 9]. 47 And [h]Mary Magdalen, and [h]Mary the *Mother* of [h]Joses, beheld where he was laid.

The King His Resurrection.
Herald Angel and Empty Tomb.
Mk. 16. 1—8.
Lk. 24. 1—11.
Jo. 20. 1, 2.
Mt. 28. 1—8.

XVI. 1 AND when the Sabbath was past, [h]Mary Magdalen, and [h]Mary the *Mother* of [h]James, and [h]Salome, [k]bought spices, that they might come and anoint him.

2 And very [κ]early in the morning, the [λ]First Day of the week, they come to the grave, [m]when the sun is risen. 3 And they said unto themselves, "Who will roll us away [n]the stone out of the door of the grave?" 4 And looking up, they see that the stone is †rolled back again: for it was very great. 5 And † when they were come to the grave, they saw a young *man* sitting on the right side, clothed in a white robe: and they were [μ]sore amazed. 6 But he saith unto them, "Be not [μ]sore amazed: ye seek Jesus of [p]Nazareth, which was [ν]crucified ‡:

"[q]HE IS RISEN;
[Ps. 16. 10, 11; Mk. 10. 34].

he is not here: behold the place where they laid him. 7 But go, tell his disciples, and [r]Peter, '[s]He goeth before you into Galilee: *there shall ye see him, as he said unto you [Mk. 14. 28].'" 8 And they came out ‡, and fled from the grave; for trembling and amazement had hold on them: and they said nothing to any one; for they were afraid.

Christ's Appearances after Resurrection.
Unbelief of The Disciples.
Mk. 16. 9—14.
Lk. 24. 13—48.
Jo. 20. 11—23.
Mt. 28. 9, 10.
[Acts 1. 3.]
[1 Cor. 15. 5—8.]

9 BUT when he was [t]risen again, [π]early in the morning, the [σ]First Day of the week, [u]he appeared first to [v]Mary Magdalen, from whom he had cast out seven [τ]devils. 10 *She went and told them

[h] 15. 40 ref.

[k] Mt. 26. 12 ref. Artem. 231 *Accompaniments of marriages and deaths are wreaths, spices, and perfumes.* Frag. Phil. 495. 127 *To benefit the ungrateful is as to perfume a corpse.* Plin. N. H. 13. 1 *We Romans have begun to honour the dead with perfumes.*

[κ] That is, *between 3 A.M. and 6 A.M.*: 13. 35 ref.

[λ] That is, *Sunday*, or *Lord's Day*: Mt. 28. 1 ref.

[m] Mal. 4. 2 *The Sun of Righteousness shall rise.*

[n] 15. 46.

[μ] 14. 33 ref.

[p] Mt. 2. 23 ref.

[ν] Mt. 27. 22 ref.

[q] Mt. 28. 6 ref.

[r] 14. 29—31, 66—72; Mt. 10. 2 ref.

[s] 14. 28; 16. 9 ref. For *Galilee*, Lk. 1. 26 ref.

[t] Mt. 28. 6 ref.

[π] That is, *between 3 A.M. and 6 A.M.*: 13. 35 ref.

[σ] That is, *Sunday*, or *Lord's Day*: Mt. 28. 1 ref.

[u] Vers. 9—18; Mt. 28. 9, 10, 16—20; Lk. 24. 13—51; Jo. 20. 11—21. 22; Acts 1. 3 *To the Apostles he shewed himself alive after his Passion by many infallible proofs, being seen of them forty days, and speaking of the Kingdom.* 7. 56; 9. 3—9; 10. 40, 41 *God raised him up the third day, and shewed him openly, not to all the people, but unto witnesses chosen before of God.* 13. 31 *God raised him from the dead, and he was seen many days of them which came up with him from Galilee.* 1 Cor. 15. 5—8; 1 Tim. 3. 16; Rev. 1. 10—18.

[v] Mt. 27. 56 ref.

[τ] Mt. 15. 22 ref.

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that had been with him, as they mourned and wept: 11 and *they, when they had heard that he was alive, and had been seen of her, believed not.

12 But after that, [u]he was manifested in another form unto two of them, as they walked, going into the country. 13 And *they went away, and told *it* unto the rest: neither believed they *them.

14 Afterward [u]he was manifested unto [v]the Eleven themselves, as they [β]sat at meat: and he upbraided their unbelief and hardness of heart, in that they had not believed them which had seen him after he was risen.

The King His Universal Commission.
Proclamation of The Gospel and Salvation by Faith and Baptism.
Mk. 16. 15—18.
Mt. 28. 16—20.

15 AND he said unto them,

"[w]GO YE INTO ALL THE WORLD,
"AND
"[w]PREACH THE [δ]GOSPEL TO EVERY CREATURE:
16
"[x]HE THAT BELIEVETH AND IS [θ]BAPTIZED,
"[x]SHALL BE SAVED;
"[z]BUT HE THAT BELIEVETH NOT,
"SHALL BE [κ]CONDEMNED.

17 "And these [λ]miracles shall follow them that believe: [a]In my name they shall cast out [μ]devils; [b]they shall speak with new tongues; 18 [c]they shall take up serpents; yea, even if they drink any deadly thing,

[u] Verse 9 ref.
[v] 3. 13—19; Jo. 17. 12.
[β] 6. 39 ref.
[w] Mt. 28. 19 ref.; Jo. 15. 16.
[δ] Mt. 4. 23 ref.
[x] 5. 34 ref. See also Lk. 8. 12; 1 Tim. 1. 12—17.
[θ] Mt. 28. 19 ref.
[z] Lk. 12. 46; Jo. 3. 18—21; 8. 24; 12. 47—50; Acts 28. 24—28; Rom. 11. 20—23; 2 Cor. 4 4; 2 Th. 2. 12; Heb. 3. 7—4. 11; 1 Jo. 5. 4—13; Rev. 21. 8.
[κ] Gr. *catacrinein;* Lat. *condemnare;* Eng. *give judgment against, damn, condemn;* strong compound form of Gr. *crinein* = Lat. *damnare* = *damn;* either *judicially,* or *by reproof, example of life, &c.*: opp. *judge, acquit, justify:* Mt 12. 41, 42; Mk. 14. 64; Rom. 2. 1—3; 5. 16—18; 8. 1—3, 34, 35; 14. 23; 1 Cor. 11. 31, 32; 2 Cor. 3. 7—9; Heb. 11. 7 *By faith Noah* CONDEMNED *the world.* 2 Pet. 2. 6 *God* CONDEMNED *Sodom with an overthrow.* Wisd. 4. 16 *The righteous that is dead shall* CONDEMN *the ungodly that is living.* Susan. 53 *Thou hast pronounced false judgment, and hast* CONDEMNED *the innocent and acquitted the guilty.* Jos. A. 14. 9 *It is not lawful to kill a man, except he be first* CONDEMNED *to death by the High Council.* Dion. H. 1. 1178 *Release from debts, and discharge from* SENTENCES OF CONDEMNATION.
[λ] Gr. *semeion;* Lat. *signum;* lit. *sign;* and t. t. *miracle,* as *sign* of wondrous power and of a divine mission, real or pretended; opp. *word, gospel:* Ex. 4. 1—9, 27—31 *Moses told Aaron all the words of the Lord who had sent him, and all the* SIGNS *which he had commanded.* 7. 9 *When Pharaoh shall say, Shew a* MIRACLE *for you.* Deut. 6. 22 *The Lord shewed* SIGNS *and wonders, great and sore, upon Egypt, before our eyes.* Acts 4. 16 *A notable* MIRACLE *hath been done by them, and we cannot deny it.* Rev. 13. 11—14. Add Mt. 12. 38 ref.; and cf. Acts 2. 19 ref.
[a] Acts 8. 6, 7; 16. 16—18; 19. 11—17; 1 Cor. 12. 7—10, 28—30. See Lk. 10. 17 ref.
[μ] Mt. 15. 22 ref.
[b] Acts 2. 3—11; 10. 44—46; 19. 6, 7; 1 Cor. 12. 10, 28—30; 13. 8—10; 14. 2—40.
[c] Gen. 3. 1—15; Ex. 4. 3—5; Deut. 8. 15; Ps. 91. 13; Isa. 11. 8, 9; Lk. 10. 17—20 *I give you authority to tread on serpents, and on all the power of the Enemy, and nothing shall harm you.* Acts 28. 3—6; Rom. 16. 20; Rev. 20. 2. Athen. 84 *Some criminals which were condemned to die by poisonous serpents, having eaten pieces of citron, suffered no harm from their bites.*

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The King His Ascension and Glorious Session and Miraculous Cooperation.
Mk. 16. 19, 20.
Lk. 24. 49—53.
[Acts 1. 4—12.]

it shall not harm them; [d]they shall lay hands on the sick, and they shall be well."

19 THE Lord ‡ Jesus therefore, after he had spoken unto them,

[e][v]ASCENDED INTO HEAVEN,

AND

[e]SAT DOWN ON THE RIGHT HAND OF GOD:

20 [f]but *they went forth, and preached everywhere, [f]the Lord working together with *them*, and [f]confirming the Word by the [π]miracles that followed. ‡

[d] Acts 3. 1—11; 4. 5—12; 5. 12—16; 8. 7; 9. 17, 18, 32—35; 14. 8—13; 28. 8, 9; 1 Cor. 12. 9, 28—30; Jas. 5. 14, 15. Cf. Mt. 19. 13 ref.; Lk. 9. 11 ref.

[e] Ps. 24. 7—10; 47. 5—9; 68. 17, 18; 110. 1—6; Mt. 22. 44; Mk. 16. 19, 20; Lk. 9. 51; 24. 49—51; Jo. 3. 13; 6. 62; 14. 28; 20. 17; Acts 1. 2—12; 2. 33—36; 3. 21—26; 5. 31, 32; 7. 55, 56; Rom. 8. 34—39; 1 Cor. 15. 24—27; Eph. 1. 20—23; 4. 8—10; Phil. 2. 9—11; Col. 3. 1—4; 1 Tim. 3. 16; Heb. 1. 3—13; 2 6—9; 8. 1, 2; 9. 24—28; 10. 12, 13; 12. 2; 1 Pet. 1. 10—12; 3. 18—22. Cf. Gen. 5. 22—24, with Heb. 11. 5, of Enoch; 2 Kgs. 2. 1—12, of Elijah. Artem. 387 *Ascension into Heaven betokeneth the highest bliss: for until death no man attaineth unto felicity.*

[v] Gr. *analambanesthai*; Lat. *assumi*; lit. *be taken up, received up*; but t. t. of the *Ascension*; opp. *Resurrection*: 2 Kgs. 2. 9—11, A.V. *taken away, taken*, and *went up*. 1 Mac. 2. 58 *Elijah being fervent for the Law was* TAKEN UP *into heaven*. Lk. 9. 51; Acts 1. 2, 11, 22; 10. 16 *The vessel was* TAKEN UP *into heaven*. 1 Tim. 3. 16. Phil. J. 2. 179 *The last sentences of the Law were composed by Moses when he was on the point of being* RECEIVED UP. Iren. c. Hær. 1. 10 *The Creed of the Church embraces the Passion, Resurrection, and bodily* ASCENSION *into Heaven, of Christ Jesus our Lord.* Chrys. 9. 28 *The Apostles saw only the end of Christ's Resurrection, and only the beginning of his* ASCENSION. Const. Apost. 5. 19 *On Holy Thursday celebrate the Festival of the* ASCENSION *of Christ.* Euseb. Vit. Const. 3. 43 *The Emperor built a Church on the Mount of the* ASCENSION.

[f] Mt. 28. 19 ref.; Acts 2. 37—47; 3. 6—16; 4. 8—12, 29—33; 5. 1—16; 8. 5—17; 9. 32—42; 13. 9—12; 14. 3—11; 16. 16—40; 19. 6—20; 28. 3—10; Rom. 15. 18, 19; 1 Cor. 1. 4—9; 2. 3—5; 3. 9; 2 Cor. 6. 1 *The Apostles,* WORKERS TOGETHER WITH *the Lord.* 1 Th. 1. 5—10; 3. 2; Heb. 2. 1—4 *Give heed to so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness by miracles.*

[π] Verse 17 ref.

THE GOSPEL

ACCORDING TO

ST LUKE

OR

MEMOIR

OF

OUR LORD JESUS CHRIST

CONSIDERED AS

THE SAVIOUR OF MANKIND
THE SON OF GOD.

THE GOSPEL

ACCORDING TO

ST LUKE.

CHAPTER I. VERSE 1.

Preface.
False Evangelists and Certainty of Church Doctrine.
Lk. 1. 1—4.

[a] FORASMUCH as many have taken in hand to [β] draw up afresh a narration concerning those facts whereof [δ] full assurance hath been had among us, (2 [b] as they were delivered unto us by [b] them which from the beginning were [θ] eye-witnesses, and [κ] Ministers of the Word;) 3 it hath seemed good to me also, having had an [λ] exact [μ] understanding of them all from the very first, to write unto thee [ν] in order, [π] most excellent [c] Theophilus, 4 [d] that thou mayest fully know the certainty of those

[a] Acts 15. 24, 25; 1 Jo. 4. 1. Jos. Ap. 1. 10 *Certain base fellows have* TAKEN IN HAND *to calumniate my History of the Jews; albeit he that* DELIVERS *facts to others ought himself first to have an* EXACT *knowledge thereof, either from his own* PARTICIPATION *and* UNDERSTANDING *of the facts, or from reliable* TESTIMONY *of those who know them: the which I myself possessed, having been an* ACTOR *in many of the deeds recorded, and an* EYE-WITNESS *of the most: whence may be seen the audacity of those which have* TAKEN IN HAND *to dispute the truth of my record.* Artem. Pref. *I write this book partly against those who* TAKE IN HAND *wholly to destroy the science of divination; and partly for the sake of those who not having met with any* EXACT *treatise, are in serious danger of error.* See Note. β Gr. *anatassesthai* = *re-arrange, set in order afresh,* or *over again:* Plut. 2. 968 *The lessons which it learned by day, these did it* ARRANGE AFRESH *and study by night.* See Note. δ Gr. *plerophoreisthai;* cogn.; opp. *partial determinations, wavering belief:* Eccl. 8. 11, A.V. *fully set.* Rom. 4. 20, 21; 14. 5; Col. 2. 2; 4. 12; 2 Tim. 4. 17; Heb. 6. 11; 10. 22. [b] Mk. 16. 20; Jo. 15. 27; Acts 26. 15—18; 1 Cor. 11. 23; 2 Th. 2. 15; Heb. 2. 3, 4; 1 Pet. 5. 1; 2 Pet. 1. 16—18; 1 Jo. 1. 1. θ Gr. *autoptes;* opp. *hearsay evidence, guessing, romance, fable:* Jos. Ap. 1. 10, cited above under ref. a. Strab. 17. 1. 5 *The ancients herein relied on conjecture, the moderns became* EYE-WITNESSES. Plaut. Truc. 2. 6. 8 *One* EYE WITNESS *is worth ten men who give hearsay evidence.* κ *hyperetes* = *underling, servant, minister:* Jo. 18. 36; Acts 13. 5; 26. 16; 1 Cor. 4. 1 MINISTERS *of Christ, and Stewards.* λ Mt. 2. 7 ref. μ Gr. *parecoluthein;* = *accompany, follow by the side;* either prop. by bodily presence, or fig. by mental intelligence, sc. *follow and understand a train of argument or of events:* 1 Tim. 4. 6; 2 Tim. 3. 10; 2 Mac. 9. 27. Jos. Ap. 1. 23 *It was not possible for foreigners to* UNDERSTAND *the Jewish Scriptures with all exactness.* Phil. J. 2. 195 *Shall a man give evidence of what he has never seen nor heard, as if he had both seen and heard and* UNDERSTOOD *all?* Dem. 285 *Wealth without knowledge was of no avail; the time called for a man who had had a right* UNDERSTANDING *of the facts from the beginning.* Strab. 1. 1. 21 *Without some elementary knowledge it is impossible to* UNDERSTAND *what is here said.* Epict. 34 *Brutes use, and do not* UNDERSTAND; *but man has the faculty of* UNDERSTANDING. Cf. 1 Jo. 5. 20 *The Son of God hath given us a mind to know the True.* ν Gr. *cathexes* = *consecutively, in order;* of any regular succession, whether of *persons, places, subjects,* or *times:* Acts 3. 24; 11. 4; 18. 23. π Acts 24. 3 ref. [c] Acts 1. 1. Qy. *Sergius Paulus?* Acts 13. 7—12. [d] Jo. 20. 31; 1 Tim. 4. 1—7; 2 Tim. 1. 13; 3. 13—4. 4; Tit. 1. 9—14; 2 Pet. 1. 16—18; 1 Jo. 5. 20. Cf. Acts 21. 34 *He could not* KNOW THE CERTAINTY *for the tumult.*

B.C. 6.

matters wherein by [σ]word of mouth thou hast been [σ]instructed.

Angelic Annunciations.
i.
Conception of The Christ's Forerunner.
Gabriel to Zechariah.
Lk. 1. 5—25.

5 THERE was in the days of [ε]Herod, the King of Judæa, [ζ]a certain Priest, named Zechariah, of the [τ]Course of [ε]Abijah; and †he had a wife of the daughters of [η]Aaron, and her name *was* [κ]Elizabeth. **6** And they were both [β]righteous before God, walking in all the Commandments and [δ]Ordinances of THE LORD blameless. **7** And they had no child, inasmuch as [κ]Elizabeth was barren: and they were both [ι]well advanced in age. **8** And it came to pass, while he executed the Priest's office before God in the order of his [τ]Course, **9** according to the custom of the Priest's office, [ζ]it fell to his lot to [μ]enter into the [θ]Temple of THE LORD and [μ]burn incense [Ex. 30. 1—10]. **10** And the whole multitude of the people was praying without at the [μ]hour of incense. **11** And [ν]there appeared unto him an Angel of THE LORD standing on the right side of the [μ]Altar of Incense. **12** And when Zechariah saw *him*, he was troubled, and fear fell upon him. **13** But the Angel said unto him, "Fear not, Zechariah: because thy [κ]supplication is heard; and thy wife Elizabeth [ρ]shall bear thee a son, and thou shalt call his name [ϙ]John. **14** And thou shalt have joy, and rejoicing; and many shall rejoice at his birth. **15** For he shall be great in the sight of THE

[σ] Gr. *catechein* = *inform or instruct by word of mouth*; esp. t. t. of elementary catechetical instruction of catechumens before Baptism: Gal. 6. 6 ref.

[ε] Mt. 2. 1—22.

[ζ] Jos. Vit. 1 *Mine is no mean descent, but of the line of Priests, which with us Jews is the mark of nobility of birth; I am also, which is a high distinction, of the first of the twenty-four* COURSES.

[τ] Gr. *ephemeria*, and cogn.; of the Classes of the Priests: 1 Chr. 24. 1—19; 2 Chr. 31. 2; Neh. 13. 30, A.V. *wards*. Jos. A. 7. 14. 7 *David, separating the Priests from the rest of the Tribe of Levi, found them to be 24 Families; and ordained that each Family should serve in ministry for a week, settling the order by lot, which order continues to this day.* See also ref. ζ, and ref. g.

[ε] 1 Chr. 24. 10, of the Courses of Priests: *The eighth* COURSE *fell by lot to* ABIJAH.

[η] Ex. 6. 20—7. 7; 28. 1—29. 46; Num. 16. 36—40; Ps. 77. 20; 96. 6; 106. 16; 115. 12; 133. 2; Heb. 5. 4; 7. 11.

[κ] Also in form *Elisheba*, the name of Aaron's wife: Ex. 6. 23.

[β] Mt. 1. 19 ref.

[δ] Rom. 2. 26 ref.

[ι] Gen. 18. 9—15; 24. 1; Josh. 13. 1; 1 Kgs. 1. 1.

[μ] Ex. 30. 1—10; Num. 16. 1—40, of Korah's Rebellion: *Only the seed of Aaron shall* BURN INCENSE *before the Lord.* 2 Chr. 26. 16—21 *King Uzziah entered into the Temple to* BURN INCENSE, *and was smitten with leprosy to the day of his death.* Ps. 141. 2 *Let my Prayer be as the* INCENSE, *my lifting up of hands as the sacrifice.* Lk. 1. 9—11; Heb. 9. 4; Rev. 5. 8; 8. 3, 4 INCENSE, *which is the Prayers of Saints.* Phil. J. 2. 239 *Twice daily is* INCENSE *offered within the Veil, viz. at sunrise before the morning sacrifice of a lamb, and at sunset after the evening sacrifice of a lamb.* 254 *By the Divine regulations for the time and place* OF BURNING INCENSE, *it is seen that Thanksgiving by* INCENSE *is superior to that by bloody victims.* See Heb. 9. 4 ref.

[θ] Mt. 23. 16 ref. N.B. Not *Temple-Courts.*

[ν] Mt. 2. 13 ref.

[κ] 1 Tim. 2. 1 ref.

[ρ] Mt. 1. 21 ref.

[ϙ] By interp. *Jehovah's Grace*: Mk. 1, 4 ref.

B.C. 6.

LORD, and [r]shall drink neither wine nor strong drink, and [s]shall be filled with the Holy Ghost [t]even from his mother's womb: **16** and [u]many of the sons of Israel shall he turn unto THE LORD their God. **17** And he himself shall go before in his presence, [v]in the spirit and power of [v]Elijah,

'[u]To turn the hearts of the Fathers to the children,
'[u]And the disobedient to the [λ]wisdom of the just,
'[x]To make ready for THE LORD a prepared people.'" [Mal. 3. 1; 4. 5, 6.]

18 And Zechariah said unto the Angel, "Whereby shall I know this? For *I am an old man, and [z]my wife well advanced in age." **19** And the Angel answered and said unto him, "*I am [a]Gabriel, who stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. **20** And, behold, thou shalt be mute, and not able to speak, until the day that these things come to pass; because thou hast not believed my sayings, which shall be fulfilled in their season."

21 And the people were [μ]expecting Zechariah, and marvelled [b]while he tarried in the [ν]Temple. **22** And when he came out, he could not speak unto them; and they perceived that he had seen a [π]vision in the [ν]Temple: and he himself was making signs unto them, and continued dumb. **23** And it came to pass, [c]as soon as the days of his ministration were accomplished, he departed to his own house. **24** And after these days [d]his wife Elizabeth conceived, and hid herself five months, saying, **25** "Thus hath THE LORD done unto me in the days wherein he hath

[r] 7. 33; Lev. 10. 8—11, of the Priests; Num. 6. 1—4, of the Nazarites; Judg. 13. 2—7.
[s] Num. 11. 25; Isa. 44. 3; Joel 2. 28, 29; Lk. 1. 41, 67; 4. 1; Acts 2. 1—21; 4. 8, 31; 6. 3—5; 7. 55; 9. 17; 11. 24; 13. 9.
[t] Isa. 49. 1, 5; Jer. 1. 5; Gal. 1. 15, 16.
[u] Mal. 3. 6, 7; 4. 5, 6; Acts 3. 19; 14. 15; 26. 20. Cf. Mt. 13. 15 ref.; Mk. 1. 2 ref.; Jas. 5. 19, 20.
[v] Mk. 1. 2—4 ref.
[λ] Eph. 1. 8 ref. See Lk. 16. 8 *The sons of this world are wiser than the sons of light.*
[x] Mk. 1. 2—4 ref.
[z] Verse 7 ref.
[a] Dan. 8. 16; 9. 21—27. Tobit 12. 15 *I am Raphael, one of the seven holy Angels which present the prayers of the saints, and which go in and out before the Holy One.* Enoch Apocr. *The four great Archangels, Michael, Uriel, Raphael, Gabriel.* See Mt. 2. 13 ref.
[μ] Mt. 11. 3 ref.
[b] Verse 9.
[ν] Mt. 23. 16 ref. N.B. Not *Temple-Courts.*
[π] Gr. *optasia:* Dan. 10. 1—16; Lk. 1. 22; 24. 23; Acts 26. 19; 2 Cor. 12. 1.
[c] Verse 8 ref.
[d] Verse 13.

B.C. 5.

Angelic Annunciations.
ii.
Conception of The Christ.
Gabriel to Mary.
Lk. 1. 26—38.

looked upon *me*, [e] to take away my reproach among men."

26 AND in the sixth month the Angel [f]Gabriel was sent from God unto a City of [g]Galilee, named [h]Nazareth, **27** to a virgin [π]betrothed to a man whose name *was* [k]Joseph, [l]of the House of David; and the virgin's name *was* [m]Mary. **28** And the Angel came in unto her, and said, "[n]Hail, thou [σ]graced one: [o]THE LORD *be* with thee; [p]blessed *be* thou among women." **29** And she, when she saw *him*, was sore troubled at his saying, and began to reason what manner of salutation this might be. **30** And the Angel said unto her, "Fear not, [m]Mary: for [q]thou hast found grace with God. **31** And, behold, [r]thou shalt conceive in thy womb, and [r]shalt bring forth a son, and [r]shalt call his name

[τ]**JESUS.**

32 *He shall be great, and shall be called [s]**THE SON OF THE MOST HIGH:** and THE LORD God shall give unto him [t]the Throne of David his Father, **33** and [t]he shall reign over the House of Jacob for ever, and [t]of his Kingdom there shall be no end." **34** And Mary said unto the Angel, "[u]How shall this be, [v]seeing I know not a man?" **35** And the Angel answered and said unto her, "[v]The Holy Ghost shall come upon thee, and the

* Gen. 30. 22, 23; Deut. 7. 13, 14; 1 Sam. 1. 4—8; Isa. 4. 1; 54. 1—10.
f Verse 19 ref.
g Josh. 21. 32; 1 Kgs. 9. 11; 2 Kgs. 15. 29; Isa. 9. 1, 2 *Galilee of the Heathen.* Mt. 4. 12—18; 26. 32; Mk. 6. 21; 14. 70; Lk. 3. 1; 17. 11; 23. 5—7; Jo. 2. 11; 4. 3, 4, 45; 7. 52; Acts 9. 31; 10. 36—38; 1 Mac 5. 15. Jos. Vit. 45, 52, and B. 3. 3 *Galilee, bounded on the South by Samaria, through which is three days' journey to Jerusalem, is wholly under cultivation, and rich in trees and pasturage: it is also exceeding strong and populous, containing 204 Cities and towns, the least whereof has 15,000 inhabitants, and the men warriors from infancy.* Strab. 16. 2. 34 *Galilee is inhabited by a mixed race of Egyptians, Arabs, and Phœnicians.* See Mt. 4. 13 ref.
h Mt. 2. 23 ref.
π Mt. 1. 18 ref.
k Mt. 1. 16 ref.
l 2. 4; 3. 23—38; Mt. 1. 1—16. Cf. Mt. 1. 1 ref.
m Also in form *Miriam, Maria*; interp. *Bitterness:* Mt. 1. 18—25; 13. 55; Lk. 1. 26—38; 2. 1—21; Jo. 19. 25—27; Acts 1. 14. Cf. Ex. 15. 20, 23, name of Moses' sister; Ruth 1. 20.
n Dan. 9. 23; 10. 19.
σ Gr. *charitoun*; Eng. *to grace, endue with graces, beauties, or favours,* of body, soul, or spirit: Eph. 1. 6 *The* GRACE *of God, whereby he hath* GRACED *us in the Beloved.* Sirac. 9. 8, ap. Clem. Alex. 1. 661 *Turn away thine eyes from a* GRACIOUS *woman:* i. e. as ap. Sirac. BEAUTIFUL. 18. 7 *Both words and gifts are with a* GRACIOUS *man.* Test. xii. Patr. 11. 1 *I Joseph was in Pharaoh's prison in Egypt, and the Saviour made me* GRACED; i. e. WELL-PLEASING, as Gen. 39. 21 GAVE ME FAVOUR. Greg. Nys. 3. 1069 *A* GRACIOUS *house:* i. e. BELOVED. Cf. Shksp. Gent. Ver. I. 3 *How happily he lives, how well beloved, And daily* GRACED *by the Emperor.*
o Gen. 39. 21; Josh. 1. 5; Judg. 6. 12; 2 Cor. 13. 13 ref.
p 1. 42 ref.
q Gen. 32. 5; 34. 11; 1 Sam. 1. 18; 2 Sam. 15. 25; 16. 4; Esth. 2. 15—17; Prov. 12. 2; Acts 7. 46.
r Mt. 1. 21 ref.
τ Also in form *Joshua:* Mt. 1. 21 ref.
s Mk. 5. 7 ref.
t Mt. 1. 1 ref.; 3. 2 ref.
u With this inquiry after the *manner* of a *believed* fact, contr. Zechariah's desire for *confirmation of fact,* Verse 18.
v For *Christ's Birth of a Virgin,* Ps. 22. 10; 69. 8; 86. 16; 116. 16; Isa. 7. 14; 49. 1—12; Jer. 31. 22; Mic. 5. 3; Mt. 1. 18—23; Lk. 1. 26—35. Cf. Plut. 1. 62.

B.C. 5.

[x] Power of [y] the Most High shall overshadow thee: [v] wherefore also the holy thing which is born ‡ shall be called

[z] **THE SON OF GOD.**

36 And, behold, thy kinswoman [a] Elizabeth, she herself also hath conceived a son in her old age; and this is the sixth month with her, [a] who was called barren. 37 For no word shall [b] be impossible with God." 38 And Mary said, "Behold the handmaid of THE LORD: be it unto me according to thy word." And the Angel departed from her.

Prophetic Hymns of Praise
i. Elizabeth's Hymn. "*Benedicta*" *or The Blessedness of Christ's Mother.* Lk. 1. 39—45.

39 AND [b] Mary rose up in those days, and went into the [c] hill-country with haste, [d] to a City of Judah, 40 and entered into the house of Zechariah, and saluted [e] Elizabeth. 41 And it came to pass, as soon as [e] Elizabeth heard the salutation of [b] Mary, the babe [β] leaped in her womb; and [e] Elizabeth [f] was filled with the Holy Ghost, 42 and exclaimed with a loud voice, and said,

"[g] Blessed *be* *thou among women,
"And blessed *be* the fruit of thy womb.
43 "And whence have I this,
"That the [h] Mother of my Lord should come unto me?
44 "For, behold, as soon as the voice of thy salutation came into mine ears,
"The babe leaped in my womb for exceeding joy.
45 "And [δ] blessed *is* she that believed;
"For there shall be an accomplishment from THE LORD of the things that have been spoken unto her."

ii. Mary's Hymn. "*Magnificat*" *or God's Mercy to His Afflicted.* Lk. 1. 46—56.

46 And [k] Mary said,
"My soul [m] doth magnify THE LORD,
47 "And my spirit hath exceedingly rejoiced in God my [n] Saviour;

[x] For *Power*, as parall. or allied with *Spirit*, Verse 17; 4. 14; 24. 49; Mt. 12. 28, with. Lk. 5. 17; Acts 1. 8; 8. 10; 10. 38; Rom. 1. 4, and 8. 11, with 1 Cor. 6. 14; Rom. 15. 13—19; 1 Cor. 12. 4—11; Eph. 3. 16. Arist. H.A. 10. 3 *Whatsoever things are wrought by the wind*, or SPIRIT, *within animals, are wrought mightily.* Plut. 2. 438 *At the ancient oracles, the* POWER *of the* SPIRIT *does not always affect all or the same persons in the same manner.* Cf. Mt. 7. 22; Mk. 9. 18 ref.

[y] Mk. 5. 7 ref.

[z] Mt. 4. 3 ref.

[a] Verses 5—7 ref.

[b] Verse 27 ref.

[c] That is, *the mountainous district of Judæa*; opp. *coast*, and *plain district:* Gen. 14. 10; Num. 13. 29; Josh. 9. 1; 10. 40; 21. 11; Judg. 1. 9; Lk. 1. 39, 65.

[d] Josh. 21. 9—19, of the *Cities of* JUDAH *given to the Priests the sons of Aaron.* See Lk. 1. 5 *Zechariah a Priest, and his wife Elizabeth a daughter of Aaron.* Contr. verse 26, in Mary's case: *A City of* GALILEE.

[e] Verse 5 ref.

[β] Gr. *scirtan:* 1. 44; 6. 23, of leaping for joy; Gen. 25. 22, of Esau and Jacob struggling in Rebekah's womb; Ps. 114. 4, of rams.

[f] Verse 15 ref.

[g] Judg. 5. 23, 24, of Jael; Ruth 3. 10, of Ruth; 1 Sam. 25. 32, 33, of Abigail; Judith 15. 12, of Judith having slain Holophernes: *All the women of Israel blessed her.* Lk. 11. 27, 28. See Mt. 25. 34 ref.

[h] Mt. 12. 46 ref.

[δ] Mt. 5. 3 ref. N.B. Not same Gr. as in verse 42.

[k] Verse 27 ref.

[m] With Mary's Hymn cf. throughout Hannah's Hymn, 1 Sam. 2. 1—10; and Judith's Hymn, Judith 16. 1—17.

[n] 1 Tim. 1. 1 ref.

B.C. 5.

48 "Because [p]He hath looked upon the [θ]humiliation of his handmaiden:
"For, behold, from henceforth all generations shall [κ]call me blessed;
49 "Because [q]He that is Mighty hath done unto me great things,
"And holy *is* his name;
50 "And [r]his mercy *is* unto generations of generations,
"Upon them that fear him:
51 "He hath shewed strength with his arm,
"He hath scattered the proud in the imagination of their heart;
52 "[p]He hath put down [λ]Potentates from thrones,
"[p]And hath exalted the humble on high;
53 "He hath filled the hungry with good things,
"And the rich he hath sent empty away:
54 "[s]He hath holpen his servant Israel,
"[s]In remembrance of mercy,
55 "[s]As he spake unto our Fathers,
"[s]**Upon Abraham and his Seed for ever.**" [Gen. 22. 15—18.]

56 And Mary abode with her about three months, and returned to her own house.

Birth and Naming of The Forerunner. *John.* Lk. 1. 57—66.

57 Now [t]Elizabeth's full time came for her to be delivered; and [u]she bare a son. 58 And her neighbours and kinsfolk heard that THE LORD had [μ]magnified his mercy toward her; and they rejoiced with her. 59 And it came to pass, that [ν]on the eighth day they came to circumcise the child; and they were for calling him [ξ]Zechariah, after the name of his Father. 60 And his Mother answered and said, "Nay; but [ζ]he shall be called John." 61 And they said unto her, "There is none of thy

[pθ] Gr. *tapeinosis*; opp. *exaltation, glory*: Gen. 16. 11, of Hagar, A.V. AFFLICTION. 29. 32, of Leah: *The Lord hath looked upon mine* AFFLICTION. 1 Sam. 1. 11, of Hannah: *O Lord, look upon the* AFFLICTION *of thine handmaiden.* 2 Sam. 16. 12, of David. Acts 8. 33, of Christ; Phil. 3. 21; Jas. 1. 10. Cf. Mt. 23. 12 ref.

[κ] Gr. *macarizein* = *call blessed*, for *external good fortune and privilege*; opp. *praise*, and *pity*: Gen. 30. 13 *Leah said, The daughters will* CALL ME BLESSED. Ps. 72. 17, of Christ: *All nations shall* CALL HIM BLESSED. Mal. 3. 12, of the Jews: *All nations shall* CALL YOU BLESSED. Jas. 5. 11. Sirac. 11. 28 CALL NONE BLESSED *before his death.* Arist. Rhet. Al. 36 *We praise men only for their virtues; but for external advantages, as beauty, or riches, we* CALL THEM BLESSED. Max. Tyr. 16. 6 *We pity it for its past life, but for its present life we* CALL IT BLESSED. Cf. Mt. 5. 3 ref.

[q] Ps. 24. 8 *The Lord strong and* MIGHTY *in battle.* 45. 3; 89. 19; Zeph. 3. 18. Cf. 1 Chr. 17. 19; Ps. 71. 19.

[r] Rom. 15. 8, 9 ref.

[λ] 1 Tim. 6. 15.

[s] Gen. 12. 1—7; 17. 1—22; 22. 15—18; Ex. 15. 13; 32. 9—14; Lev. 26. 42; Deut. 7. 6—9; 2 Sam. 7. 15; Ps. 98. 1—3; 100. 5; 105—107; esp. 105. 6—10, 42; 106. 45—48; 132. 11; Isa. 14. 1; 41. 9, 10; Mic. 7. 18—20; Mt. 1. 1; 22. 32; Lk. 1. 70—72; 13. 16; 19. 9; Acts 3. 25; Rom. 3. 3; 9. 4—7; 11. 1—36; 15. 8, 9; 2 Cor. 1. 20; Gal. 3. 13—29; Heb. 2. 14—18; 6. 13—20. For *Mercy*, Rom. 15. 8, 9 ref. For *Saviour*, 1 Tim. 1. 1 ref.

[t] Verse 5 ref.

[u] Verse 13 *Elizabeth shall bear a son.*

[μ] Gen. 19. 19 *Thou hast* MAGNIFIED *thy mercy in saving my life.* See above, vers. 7, 25.

[ν] Gen. 17. 9—14; 21. 4; Lev. 12. 1—3; Phil. 3. 5; Col. 2. 10—17. See Acts 15. 1 ref.

[ξ] Verse 5.

[ζ] Verse 13 *Thou shalt call his name John.*

kindred that is called by this name." **62** And they made signs to his Father, what he would have him called. **63** And he asked for a [v]tablet and wrote, saying "His name is John." And they all marvelled. **64** And his mouth was opened immediately, and his tongue; and he spake, blessing God. **65** And fear came on all that dwelt round about them; and all these things were talked over in the whole of the [a]hill-country of Judæa. **66** And all they that heard *them* laid *them* in their heart, saying, "What then shall this child be!" ‡For [b]the hand of THE LORD also was with him.

B.C. 5.

67 And [c]Zechariah his Father [d]was filled with the Holy Ghost, and prophesied, saying,

iii. Zechariah's Hymn. "*Benedictus*" *or Israel's Redemption and Salvation.* Lk. 1. 67—80.

68 "[σ]Right-Blessed *is* THE LORD, [e]the God of Israel,
"Because he hath [f]visited, and wrought [τ]Redemption for his People;
69 "And hath raised up a [β]Horn of Salvation for us,
"In the [g]House of his servant David;
70 "[h]As he spake by the mouth of his holy Prophets which have been since the world began:
71 "[h]Salvation from our enemies,
"[h]And from the hand of all that hate us;
72 "[k]To [δ]shew mercy unto our Fathers,
"[k]And to remember his holy Covenant;
73 "[k]The oath which he sware unto our Father Abraham;

v Gr. *pinacidion=little table;* of wood, ivory, slate, or other material, for writing on: Arist. Mirab. 57 *Writing the oath on a* TABLET, *he throws it in the water; which sinks or floats, as he is perjured or true.*

a Verse 39 ref.

b Gen. 39. 2; Num. 11. 23; Josh. 4. 24; 1 Kgs. 18. 46; Ezr. 7. 6; Ps. 80. 17; 89. 21; Isa. 66. 14; Ezek. 1. 5; Acts 11. 21. Contr. Deut. 2. 15; Judg. 2. 15; 1 Sam. 5. 6; Acts 13. 11.

c Verse 5.

d Verse 15 ref.

σ Gr. *eulogetos;* stronger than *blessed;* esp. of God: Gen. 9. 26; 14. 19, 20 *Blessed be Abraham, and* RIGHT-BLESSED *is God:* where A.V., as always, *blessed.* 1 Sam. 25. 32, 33; 1 Kgs. 1. 48; 8. 15; Ps. 41. 13; 72. 18, 19; 106. 48; Mk. 14. 61; Rom. 1. 25; 9. 5; 2 Cor. 11. 31; Eph. 1. 3; 1 Pet. 1. 3. Phil. J 1. 453 *There is a difference between 'blessed' and 'RIGHT-BLESSED;' the former depending on human opinion and report, the latter on natural and real worthiness.* Cf. Lk. 17. 15 ref.

e Ex. 24. 10; Josh. 22. 21—24; 24. 2; 1 Kgs. 8. 14—26; Ps. 41. 13; 72. 18; 106. 48; Isa. 48. 2; Ezek. 8. 4; Mt. 15. 31.

f Gen. 50. 24, 25 *God will surely* VISIT *the sons of Israel.* Ex. 3. 16 *I have surely* VISITED *you, and seen that which is done to you in Egypt.* 4. 31; Ps. 8. 4; 80. 14; 106. 4; 111. 9; Zeph. 2. 7; Lk. 1. 68, 78; 7. 16; Acts 15. 14.

τ Tit. 2. 14 ref. β 2 Sam. 22. 3; Ps. 18. 2 *The Lord is the* HORN OF MY SALVATION. Cf. 1 Sam. 2. 1—10; Ps. 75. 10; 112. 9; 132. 17; Lam. 2. 3; Dan. 8. 24; Rev. 17. 12 *The ten* HORNS *are ten Kings.* Arist. Part. An. 3. 2 *Animals have* HORNS *for strength and aid.* g Mt. 1. 1 ref. h Gen. 3. 15; 22. 15—18; 49. 8—12; Num. 24. 17; Deut. 18. 15—19; Ps. 89. 18—52; Isa. 7. 14—16; 9. 6, 7; 40. 9—11; 59. 16—21; Jer. 23. 5; 33. 14—26; Ezek. 16. 60—63; 34. 23—30; 37. 20—28; Dan. 2. 44; 9. 20—27; Am. 9. 11—15; Mic. 4. 1; 5. 2; 7. 14—20; Hag. 2. 7; Zech. 3. 8—10; 6. 9—15; Mal. 3. 1; 4. 1—6; Acts 3. 21; 26. 6, 7; Rom. 1. 2; 15. 8, 9; Tit. 1. 2, 3. For *Son of David,* Mt. 1. 1 ref.; and for *Saviour,* 1 Tim. 1. 1 ref. Cf. Lk. 1. 54, 55 ref. For *Prophets,* Lk. 24. 25 ref. k Verse 54 ref. For *Mercy and Truth,* Rom. 15. 8, 9 ref. δ Gr. lit. *make mercy with:* 10. 37; Gen. 24. 12; Judg. 1. 24.

B.C. 5.

74 "For to grant unto us, that, [m]delivered from the hand of enemies, we should [δ]serve him without fear,

75 "In [θ]piety and righteousness before him, all our days‡.

76 "And *thou‡ also, O child, shalt be called the [n]Prophet of the [o]Most High,

"For [p]thou shalt go in front before the face of THE LORD,

"[p]To make ready his ways;

77 "[p]For to give knowledge of Salvation unto his People,

"[p]In Forgiveness of their sins,

78 "Through the [λ]bowels of [p]mercy of our God;

"Whereby [q]The Sunrise from on high [r]hath visited us,

79 "[s]To [μ]shine forth upon [t]them that sit in darkness and the shadow of death,

"[s]For to guide our feet into [u]the Way of Peace."

80 And the child grew, and waxed strong in spirit, and [v]was in the wildernesses [v]until the day of his [v]nomination unto Israel.

Birth of The Saviour Christ.

Census of Cæsar Augustus. Lk. 2. 1—7.

II. 1 [x]AND it came to pass in those days, there went out a Decree from Cæsar Augustus, that a [π]census should be taken

[m] δ Ex. 4. 22, 23; 23. 20—25; Deut. 6. 13; 10. 12—11. 25; Josh. 22. 27; 24. 14—28; Lk. 1. 74; 2. 37; Acts 7. 42; 24. 14; 26. 7; Heb. 9. 14; 12. 28; Rev. 7. 15—17; 22. 3, 4.

θ Acts 2. 27 ref.

[n] Mt. 21. 26 ref.

[o] Mk. 5. 7 ref.

[p] 3. 3—6 ref.; 24. 47 ref. For *Salvation*, 1 Tim. 1. 1 ref. For *Forgiveness*, Mk. 1. 4 ref. For *Mercy*, Rom. 15. 8, 9 ref.

λ Gr. *splanchna;* the larger inward organs, heart, liver, &c., as seat of *inward and deep-seated affection and emotion;* opp. *superficial feeling*, and *outward manifestation:* Prov. 12. 10; 2 Cor. 7. 15; Phil. 1. 8; 2. 1; 1 Jo. 3. 17. Cf. Gen. 43. 30; 1 Kgs. 3. 26; Acts 1. 18, of the unfeeling Traitor: *His* BOWELS *gushed out.* Phil. J. 1. 45 *The* BOWELS *are seven, viz., stomach, heart, spleen, liver, lungs, two kidneys.*

[q] Num. 24. 17; Mal. 4. 2. See Mt. 4. 16 ref.

[r] Cf. verse 68 ref.

[s] 2. 32 ref.

μ Gr. *epiphænein;* cogn. *epiphany, appearing;* esp. of *the sun's face rising or bursting forth from clouds;* Num. 6. 25; Deut. 33. 2; Ps. 67. 1; 118. 27. Acts 27. 20. Polyb. 3; 113 *Sunrise was just* SHINING FORTH, or APPEARING. 5. 6 *Day was just* SHINING FORTH, or BREAKING. For *Christ's Appearing*, see 2 Tim. 1. 10 ref.

[t] Mt. 4. 16 ref.

[u] Prov. 3. 17; Isa. 59. 8; Jo. 14. 4—6. See Mt. 22. 16 ref.

[v] 3. 2.

ν Gr. *anadeixis*, and cogn.; Lat. *designatio;* Eng. *shewing forth, declaration;* t. t. for *dedications* and *inaugurations*, esp. for public office: 10. 1; Acts 1. 24. 2 Mac. 9. 23, A.V. *appoint.* Plut. 1. 781 *He watched the voting on the day of the* NOMINATION *of the Chief Magistrates.* Hdn. 2. 12 *He* NOMINATED *him Emperor, and made him partner of his Throne.*

[x] Mt. 2. 1—4 ref. Tac. Ann. 1. 11, with Suet. Aug. 101, *Augustus drew up a report of the wealth, revenues, &c. of the whole empire.*

π Gr. *apographesthai, apographe;* Eng. *register;* esp. t. t. *census*, of the Roman official registration of names, ages, and properties, as basis of tribute and property-tax, made every 5, 10, or 15 years; Lat. *descriptio, census:* Plut. 1. 345 *The Roman Censors were over the valuation of properties, and in the* CENSUS LISTS *distinguished each man's rank and family.* Dion. H. 676, with Liv. 1. 42, *King Servius was the Author of the Roman* CENSUS, *causing all the Romans to* REGISTER THEMSELVES, *and to assess the value of their properties, that taxes might be levied not by poll but by rate.* Polyæn. 5. 13 *Being ordered to* REGISTER THEMSELVES, *they thought a tax was about to be imposed; but it was not so.* Cic. 2 Verr. 2. 56 *There is a Roman* CENSUS *of all Sicily every five years: a census was taken of it when Peducæus was Governor, and again, five years later, a fresh* CENSUS, *when you were Governor.*

of all the [σ]habitable world. 2 ‡[a]This was the first [π]census, when [b]Quirinius was Governor of Syria. 3 And all went to [π]register themselves, each to his own City. 4 And [c]Joseph also went up from [d]Galilee, out of the City of [e]Nazareth, into Judæa, to the [f]City of David, which is called [g]Bethlehem, because [h]he was of the House and [r]Family of David, 5 to [π]register himself with [k]Mary his [β]betrothed wife, [m]who was great with child. 6 And it came to pass, that, while they were there, the days were accomplished for her to be delivered: 7 and [m]she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in ‡a [δ]manger; because there was no room for them in the inn.

B.C. 5.

Angelic Annunciation and Angels' Hymn. *"Gloria In Excelsis" or Glory to God.* Lk. 2. 8—14.

8 And there were in the same country [n]shepherds abiding out in the fields, and keeping watch over their flock by night. 9 And, behold, [o]an Angel of THE LORD came upon them, and the Glory of THE LORD shone round about them, and they were sore afraid. 10 And the Angel said unto them, "Fear not; for, behold, I [θ]bring you good tidings of great joy, which shall be unto all the People: 11 because

"UNTO YOU IS BORN TO-DAY,
"IN THE [p]CITY OF DAVID,
"[q]**A SAVIOUR,**
"WHICH IS
"[κ]**CHRIST THE LORD.**

12 And this *shall be* the sign unto you: Ye shall find [r]a babe wrapped in swaddling-clothes, lying in ‡a [δ]manger." 13 And suddenly there was with the Angel a mul-

σ See 4. 5 ref. Also *of the whole Roman Empire;* Lat. *orbis terrarum:* Acts 11. 28; 19. 27; 24. 5. Polyb. 6. 50 *After gaining Italy the Romans soon subdued the whole* HABITABLE WORLD. Plut. 1. 643 *Pompey's three triumphs from Africa, Europe, and Asia respectively, made him as it were the conqueror of the* HABITABLE WORLD.

a Gen. 26. 1 *There was a famine, beside the first famine which was in the days of Abraham.*—For a census *of Judæa* 10 *years later than Christ's birth,* see ref. b, and Note.

b Jos. A. 17. 12; 18. 1, 2 *Judæa being afterwards added to the Roman Province of Syria,* QUIRINIUS *was sent thither by Cæsar, to value the properties in Syria, and to confiscate the wealth of Archelaus* (Mt. 2. 22 ref.); *the which valuation and confiscation were made* 37 *years after the battle of Actium* (sc. A.D. 6, i. e. 10 years after Christ's birth). 20. 5 *Judas of Galilee raised a revolt when* QUIRINIUS *was Censor of Judæa.* Cf. Acts 5. 37 ref.; Tac. Ann. 3. 48; Suet. Tib. 49. N.B. That the census *was taken afresh at intervals,* see ref. π.

c Mt. 1. 16 ref.

d 1. 26 ref.

e Mt. 2. 23 ref.

f Here, and verse 11, of *Bethlehem,* Mt. 2. 1 ref.; but in O. T. of *Zion,* 2 Sam. 5. 6—10; 1 Kgs. 8. 1; 11. 43; Isa. 22. 9.

g Mt. 2. 1 ref.

h 1. 27; 3. 23—38; Mt. 1. 1—16. Cf. Mt. 1. 1 ref.

r Eph. 3. 15 ref.

k 1. 27 ref.

β Mt. 1. 18 ref.

m 1. 26—37; Mt. 1. 18—25; Isa. 7. 14 *The virgin shall bear a* SON. 9. 6 *Unto us a* SON *is given.* See Lk. 1. 34 ref.

δ Gr. *phatne;* Lat. *præsepe;* both *stall,* and *manger* or *crib:* Prov. 14 4; Isa. 1. 3; Lk. 2. 16; 13. 15. Arist. H.A. 9. 1 *The lizard lies in the ass's* MANGER, *and hinders his eating.* Luc. 1. 123 *The proverb of the dog in the* MANGER.

n Mt. 26. 31 ref.

o Mt. 2. 13 ref.

θ Cf. Mt. 4. 23 ref.

p Verse 4 ref.

q 1 Tim. 1. 1 ref.

κ Mt. 1. 16 ref.

r Verse 7.

B.C. 5.

titude of [r]the Heavenly Army, [s]praising God, and saying,

14 "[t]GLORY TO GOD IN THE [μ]HIGHEST,
"[v]AND ON EARTH PEACE,
"[ν]GOOD PLEASURE AMONG MEN."

Testimony of Shepherds. Lk. 2. 15—20.

15 And it came to pass, as soon as the Angels were gone away from them into Heaven, the men, *even* the shepherds, said one to another, "Let us indeed go over unto [x]Bethlehem, and see this thing which is come to pass, which THE LORD hath made known unto us." 16 And they came with haste, and [π]discovered both [z]Mary and [z]Joseph, and the babe lying in the [σ]manger. 17 And when they saw *him*, they fully made known concerning the saying which was spoken unto them concerning this child. 18 And all they that heard *it* marvelled at the things which were spoken unto them by the shepherds. 19 But [z]Mary [a]kept all these sayings closely, [τ]pondering *them* in her heart. 20 And the shepherds returned, [b]glorifying and praising God for all the things that they had heard and seen, as it was spoken unto them.

B.C. 4.

Circumcision and Naming of The Saviour. *Jesus.* Lk. 2. 21. Mt. 1. 25.

21 AND [c]when eight days were accomplished for to circumcise ‡ him, then was his name called

[β]JESUS,

which was so called of the Angel before he was conceived in the womb.

Dedication of The Saviour. Lk. 2. 22—24.

22 AND [d]when the days of † their purification were accomplished, according to the Law of Moses [Lev. 12. 1—8], [d]they brought him up unto Jerusalem, to present *him* unto THE LORD, 23 according as it is written in the Law of THE LORD,

"[e]**Every male that openeth the womb,**
"[e]**Shall be called holy unto THE LORD;**"
[Ex. 13. 2, 12, 13.]

[r] Acts 7. 42. See Mk. 13. 25 ref.
[s] Ps. 148. 1—4; 150. 1, 2; Lk. 17. 15 ref.
[t] Mt. 21. 9 ref.; Lk. 17. 15 ref.; Ps. 148. 1—4; 150. 1, 2.
[μ] Mt. 21. 9 ref.
[v] Isa. 9. 6 *Unto us a child is born, &c., the Prince of* PEACE. Eph. 2. 14 *Christ our* PEACE. See Lk. 19. 38 ref.
[ν] Gr. *eudocia*; cogn. *endoccin*; Heb. *ratson*; Eng. *delight, good-pleasure, be well-pleased:* Ps. 51. 18, 19 *Do good in thy* GOOD PLEASURE *unto Zion.* 147. 10, 11 *The Lord* TAKETH PLEASURE *in them that hope for his mercy.* 149. 4; Mt. 3. 17 *My dearly-beloved Son, in whom I am* WELL PLEASED. 11. 26; Lk. 12. 32 *Your Father's* GOOD PLEASURE *to give you the Kingdom.* Eph. 1. 5—10 *The* GOOD PLEASURE *of his will to gather together all in Christ.* Phil. 2. 13; 2 Th. 1. 11. Cf. Deut. 10. 15; Prov. 8. 31. See Ps. 149. 4; Phil. 2. 13 ref.
[x] Mt. 2. 1 ref.
[π] Gr. *aneuriscein*; Eng. *discover*; much stronger term than *find*, sc. *find out after diligent search:* Acts 21. 4. Rhet. 1. 316 *Like hounds that have once* DISCOVERED *the track.*
[z] 1. 27 ref.
[σ] Verse 7 ref.
[a] Verse 51; Gen. 37. 11; Dan. 7. 28. Polyb. 31. 6 *They did not disclose their opinion, but* KEPT IT CLOSE *to themselves.*
[τ] Gr. *symballein* = *cast together*; involving both frequent *comparison*, and *conjecture*; opp. *know, understand:* Ar. Vesp. 72 *A disease which none can know or* CONJECTURE. Arist. de Cœl. 4. 6 *These things must we* COMPARE *one with another.*
[b] 17. 15 ref.
[c] 1. 59 ref.
[β] Mt. 1. 21 ref.
[d] Lev. 12. 1—8; 1 Sam. 1. 21—28.
[e] Ex. 13. 1—15; Num. 3. 13; 8. 11—19; 18. 15, 16.

B.C. 4.

24 and for to give a sacrifice according to that which is said in the Law of THE LORD,

"[e]**A pair of turtle doves, or two young pigeons.**" [Lev. 12. 8.]

iv. Simeon's Hymn. "*Nunc dimittis*" *or God's Salvation Seen.* Lk. 2. 25—35.

25 And, behold, there was a man in Jerusalem, whose name *was* Simeon; and this man was [β]righteous, and [δ]devout, [f]waiting for the [θ]comfort of Israel: and [g]the Holy Ghost was upon him. 26 And he had been [κ]warned of the Holy Ghost, that he should not [λ]see death, before he had seen THE LORD'S [μ]Christ. 27 And he came [g]in the Spirit into the [ν]Temple-Courts: and when the [h]Parents brought in the child Jesus, [k]that they might do according to the custom of the Law concerning him, 28 he himself also received him into his arms, and blessed God, and said,

29 "Now [π]lettest thou thy servant [π]depart, O [σ]Master,
"[m]According to thy word, [n]in peace:
30 "[m]Because mine eyes have seen thy [τ]Salvation,
31 "[p]Which thou hast made ready before the face of all peoples;
32 "[p]A Light for revelation unto the Gentiles,
"[p]And a Glory unto thy People Israel."

33 And †his [h]Father and ‡Mother were marvelling at the things which were spoken concerning him. 34 And [q]Simeon blessed them, and said unto [h]Mary his Mother, "Behold, [r]this *child* is set for the fall, and

[e] Lev. 12. 8 *If she be* TOO POOR *to bring a lamb, she shall bring a pair of* TURTLE DOVES, &c.
[β] Mt. 1. 19 ref.
[δ] Heb. 5. 7 ref.
[f] 2. 38 ref. See ref. θ.
[θ] Gr. *paraclesis*; cogn. *paracletos, paracalein*: Gen. 37. 34; Ps. 23. 4; 119. 82; Isa. 40. 1 COMFORT *ye*, COMFORT *ye my People, saith your God.* 49. 13—17; 51. 3 *The Lord shall* COMFORT *Zion.* 61. 1—3 *The Lord hath anointed me to* COMFORT *all that mourn.* 66. 13 *As one whom his mother* COMFORTETH, *so will I* COMFORT *you, and ye shall be* COMFORTED *in Jerusalem.* Zech. 1. 13 COMFORTABLE *words.* Mt. 5. 4; 2 Cor. 1. 1—7; 2 Th. 2. 16, 17; Heb. 6. 18.
[g] 1. 15 ref.; Mt. 22. 43 ref.
[κ] Mt. 2. 12 ref.
[λ] Gen. 23. 16; Heb. 11. 5. Cf. Ps. 89. 48; Jo. 8. 51, 52. See Mt. 16. 28 ref.
[μ] Mt. 1. 16 ref.
[ν] Mt. 21. 12 ref.
[h] Vers. 41—43; 1. 27—35; 4. 22; Mt. 1. 18—25. Hdt. 3. 89 *The Persians called Cyrus their* FATHER *because of his mild rule and good provision for them.*
[k] Vers. 22, 23 ref.
[π] Gr. *apoluein*; Eng. *loose, release, discharge, dismiss, send away, let depart*; fig. of *death*: Num. 20. 29, A.V. *was dead.* Tobit 3. 6 *Command my spirit to be taken, that I may be* LET DEPART *and become earth: for it is better to die than to live.* Æl. V.H. 13. 20 *Gladly would he be* LET DEPART *from life, to join the company of the noble of old time.* Stob. Fl. 604 *We speak of the dying as* DEPARTING, *and call death a* DEPARTURE.
[σ] Gr. *despotes*; Acts 4. 24 ref.
[m] Verse 26; Job 19. 25—27 *My Redeemer liveth, whom mine eyes shall behold.* 42. 5; Mt. 5. 8; 1 Cor. 13. 12; 1 Jo. 1. 1; 3. 2, 3.
[n] Mk. 5. 34 ref.
[τ] 3. 6 ref.
[p] Isa. 9. 1, 2; 42. 1—16; 49. 1—23; 60. 1—3; Mal. 4. 2; Mt. 4. 12—16; Lk. 1. 54, 78, 79; Acts 13. 47. For *Fellowship of Gentiles*, Eph. 3. 6 ref. For *Light*, Jo. 1. 9 ref.
[q] Verse 25.
[r] See ref. s, overleaf.

B.C. 4.

[s]rising again, of many in Israel; and [s]for a sign that is spoken against; **35** [t]aye, and a sword shall pass through thine own soul also: [u]that thoughts out of many hearts may be revealed."

Hannah's Thanksgiving. *Redemption.* Lk. 2. 36—38.

36 And there was [v]Hannah, a Prophetess, the daughter of [x]Penuel, of the Tribe of [z]Asher: the same was [a]far advanced in age, having lived with a husband seven years from her virginity, **37** and a widow withal † unto as many as fourscore and four years; [b]who departed not from the [β]Temple-Courts, [b]serving with [c]fastings and [δ]supplications, night and day. **38** And * she, coming upon *them* that very hour, [θ]returned thanks unto THE LORD, and spake of him unto all them that [d]waited for the Redemption ‡ of Jerusalem.

Childhood of Jesus. Lk. 2. 39, 40. [Mt. 2. 22, 23.]

39 AND [e]when they had made an end of all that was according to the Law of THE LORD, they returned to [f]Galilee, to their own City [g]Nazareth. **40** And [h]the child grew, and waxed strong in spirit, [k]becoming filled with wisdom: and [m]the grace of God was upon him.

A.D. 8.

Youth of Jesus. *The Teachers and His Father's Business.* Lk. 2. 41—52.

41 AND his [n]Parents [p]went to Jerusalem every year at the [κ]Feast of the [λ]Passover [Ex. 23. 14—17]. **42** And when he was twelve years old, † [p]when they went up ‡ after the custom of the [κ]Feast, **43** and had accomplished the days, while they returned, the child Jesus stayed behind in Jerusalem: and † his [n]Parents knew *it* not. **44** But supposing him to be in the [μ]company, they came a day's journey,

[s] Mt. 21. 42—44 ref.; Isa. 8. 11—18; Mt. 11. 6; 13. 57; 21. 44; 26. 56, 69—75; Lk. 22. 31, 32; Jo. 6. 60, 66; 9. 39—41; Acts 28. 22; Rom. 9. 30—33; 10. 21; 11. 11—36; Gal. 1. 13—24; 5. 11; 1 Tim. 1. 13—16.

[t] Jo. 2. 4; 19. 25—27. Cf. Ps. 102. 4; 1 Tim. 6. 10. Jos. A. 8. 8 *Smitten with these speeches as with a sword.*

[u] Deut. 13. 3; 1 Cor. 11. 19.

[v] Same name as *Prophet Samuel's Mother:* 1 Sam. 1. 2—20.

[x] Interp. *God's Face:* cf. Gen. 32. 30; Judg. 8. 8; 1 Chron. 4. 4.

[z] Interp. *Blessed:* Gen. 30. 13; 49. 20; Deut. 33. 24; Judg. 5. 17.

[a] 1. 7 ref.

[b] Acts 1. 4; 2. 46; 26. 6, 7. Cf. Lk. 1. 74 ref.

[β] Mt. 21. 12 ref.

[c] Mt. 6. 16 ref.

[δ] 1 Tim. 2. 1 ref.

[θ] Gr. *anthomologeisthai,* and cogn.; Eng. *confess in return, either sin or mercy, return thanks:* Ezr. 3. 11; Ps. 79. 13, A.V. *give thanks.* Plut. 1. 260 *It was the custom for the newly-elected Magistrates to* RETURN THANKS *for the popular favour.*

[d] Mk. 15. 43; Lk. 2. 25, 38; 24. 21; Acts 1. 6; 24. 15; 26. 6, 7; Col. 1. 5; Tit. 2. 13, 14; Jude 21. For *Redemption,* Tit. 2. 14 ref.

[e] Vers. 22, 23 ref.

[f] 1. 26 ref.

[g] Mt. 2. 23 ref.

[h] 1. 80; Ex. 2. 10; 1 Sam. 2. 21; 3. 19; Acts 7. 20—22.

[k] Acts 13. 52; Rom. 15. 13, 14; Eph. 3. 19; 5. 17, 18; Col. 1. 9—11; 2 Pet. 3. 18. Cf. ref. h.

[m] Verse 52; 4. 22; 1 Sam. 3. 19—21; Ps. 45. 2; 84. 11; Jo. 1. 14; Acts 4. 33; 7. 20—22. Cf. Lk. 1. 28 ref.

[n] Verse 27 ref.

[p] Ex. 23. 14—17; 1 Sam. 1. 21—28.

[κ] Mt. 27. 15 ref.

[λ] 22. 1 ref.

[μ] Gr. *synodia;* sc. *band or company of fellow-travellers or pilgrims;* opp. *alone:* Jos. A. 6. 12 *Being asked why he was come alone, he said his secret business had no need of a* COMPANY. Epict. 544 *The prudent traveller, when he hears that the road is infested with robbers, waits for the* COMPANY *of an Ambassador, and so travels in safety.* Cf. Mt. 17. 22 ref.; Lk. 10. 30.

and diligently sought him among their kinsfolk and acquaintance: **45** and when they found *him* not, they returned to Jerusalem, † diligently seeking him. **46** And it came to pass after three days, they found him in the ᵛTemple-Courts, sitting in the midst of the ᵗᵀTeachers, both hearing them, and asking them questions. **47** And all that heard him were ᵗamazed at his understanding, and answers. **48** And when they saw him, they were astonished: and his Mother said unto him, "Child, Why hast thou done thus unto us? Behold, thy ᵒFather and *I have sought thee ᵀsorely sorrowing." **49** And he said unto them, "How is it that ye sought me? ᵖKnew ye not that I ᵝmust be at my Father's business?" **50** ᵠAnd they themselves understood not the saying which he spake unto them.

51 And he went down with them, and came to ᵀNazareth, and ˢwas subject unto them: and his Mother ᵗkept all these sayings carefully in her heart. **52** And Jesus ᵟadvanced in wisdom and · age, and ᵘin favour with God and men.

A.D. 8.

III. **1** NOW IN THE fifteenth year of the reign of Tiberius Cæsar, ᵛPontius Pilate being Governor of Judæa, and ˣHerod being ᶿPrince of ᶻGalilee, and his brother ˣPhilip ᶿPrince of the country of ᵃIturæa and ᵃTrachonitis, and ᵇLysanias

A.D. 26.

Christ's Way prepared by The Forerunner.
John Baptist and Preparatory Water-Baptism of Repentance.

ν Mt. 21. 12 ref.
π Mt. 8. 19 ref.; 23. 7 ref.
σ Mt. 12. 23 ref.
ο Verse 27 ref.
τ Gr. *odynasthai*; cogn. *odyne*; of *grievous pain* of body, and *sore sorrow or grief* of soul: Zech. 12. 10 *Mourn as for an only son, and* GRIEVE *as for a* FIRST BORN: A.V. *be in bitterness.* Lk. 16. 24, 25, of Dives in Hell-fire; Rom. 9. 2; 1 Tim. 6. 10. Ceb. Tab. 10 *She that hath her head buried between her knees is Sorrow; but she that is rending her hair, that is* GRIEF. Stob. Ec. 176. 57 GRIEF *is poignant sorrow.*
ρ Jo. 9. 4.
β Mt. 16. 21 ref.
ϙ 18. 34 ref.
ῥ Mt. 2. 23 ref.
ˢ Rom. 13. 1; 1 Cor. 15. 27, 28; 16. 15, 16; Eph. 5. 21—24; 1 Tim. 2. 11; 3. 4; Heb. 12. 9; 1 Pet. 2. 13—3. 5; 5. 5.
ᵗ Verse 19 ref.
ᵟ Gr. *procoptein*, and cogn.; lit. *cut away in front*, sc. as soldiers on march, to remove obstacles; fig. of *progress, advance, promotion*; opp. both *beginning*, and *perfection*: Phil. J. 1. 324, 325 *Of the three classes, the first, the beginner, is without experience; the second, he that* MAKETH ADVANCE, *hath not reached perfection; and the last, the perfect, needs practice.* Arist. Plant. 2. 3 *A plant needs two suitable things, viz. matter and place to* MAKE PROGRESS. Artem. 225 *The steps of a ladder are a symbol of* ADVANCEMENT. Paræm. 187 *His case is proverbial of* PROGRESS *to the worse; his first gift being gold, his second silver, his last copper.* Cf. Lk. 13. 32 ref.
ᵘ Verse 40 ref.
ᵛ Mt. 27. 2 ref.
ˣ Mt. 16. 13.
ᶿ Mt. 14. 1 ref.
ᶻ 1. 26 ref.
ᵃ Strab. 16. 2 *The mountain parts of the Lebanon district are inhabited by the Ituræans and Arabs, a horde of brigands and robbers: bordering on which is the territory of Damascus with the Trachonian hills.*
ᵇ Jos. A. 18. 6. 10 *The Emp. C. Caligula made Agrippa King of Philip's Principality, giving him also the Principality of Lysanias.* 19. 5. 1 *The Emp. Claudius confirmed Agrippa in his Kingdom, adding Judæa and Samaria, the Lebanon district, and the Abila of Lysanias.* 20. 7. 1 *The Emp. Claudius presents Agrippa, son of Agrippa, with the Principality of Philip, adding Trachonitis, and Abila, which was formerly the Principality of Lysanias; but Chalcis he took away from him.*

A.D. 26.
Fulfilment of Prophecy.
Lk. 3. 1—18.
Jo. 1. 23.
Mt. 3. 1—12.
Mk. 1. 1—8.

being Prince of the *country* of [b]Abila, 2 [c]in the †[θ]High-Priesthood of [d]Annas and [e]Caiaphas, [f]the Word of God came unto [g]John the son of [h]Zechariah in the Wilderness. 3 And he came into all the region round about the [k]Jordan, preaching a [κ]Baptism of [κ]Repentance for the [m]Forgiveness of sins: 4 as it is written in the Book of the Words of Isaiah the Prophet, ‡

"**The Voice of one crying in the Wilderness,**
"[p]**Make ready the way of THE LORD,**
"[p]**Make his high-ways straight:**
5 "**Every valley shall be filled,**
"**And every mountain and hill shall be made low;**
"**And** [p]**the crooked shall be straight,**
"**And** [p]**the rough ways smooth;**
6 "**And all flesh shall see the salvation of God.**"

[Isa. 40. 3—5.]

7 He said therefore unto the multitudes that came out to be [κ]baptized of him, "O [q]brood of vipers, Who hath [λ]shewed you how to escape [r]the Wrath to come? 8 [s]Bring forth therefore fruits meet for [μ]repentance. And begin not to say within yourselves, '[s]We have Abraham for our Father:' for I say unto you, that God is able of these stones to raise up [s]children unto Abraham. 9 And already [t]the axe also lieth at the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down, and cast into the fire."

10 [u]And the multitudes asked him, saying, "What then shall we do?" 11 And he answered and saith unto them, "[v]He that hath two shirts, let him [v]impart unto him that hath none; and [v]he that hath

[c] For *Joint High-Priesthood*, cf. Mk. 2. 26 ref., of Zadok and Abiathar. Jos. A. 7. 5. 4 *David appointed Zadok to be High-Priest with Abiathar.*
[θ] Mk. 11. 27 ref.
[d] Jo. 18. 13 ref.
[e] Jo 11. 49 ref.
[f] Gen. 15. 1; 1 Sam. 3. 1; 15. 10; 2 Sam. 7. 4; 24. 11; 1 Kgs. 18. 1; Jer. 1. 1—4; Ezek. 1. 3; Hos. 1. 1; Joel 1. 1; Jon. 1. 1; Mic. 1. 1; Zeph. 1. 1; Hag. 1. 1; Zech. 1. 1.
[g] Mk. 1. 4 ref.
[h] 1. 5 ref.
[k] Mt. 3. 5 ref.
[κ] Mk. 1. 4 ref. See Mt. 28. 19 ref.
[m] Mk. 1. 4 ref.
[p] Mk. 1. 3 ref. Jos. B. 3. 6 *The Emperor Vespasian's army on the march was ordered after the Roman fashion, including Pioneers for the roads, to make the crooked straight, and to level the parts that were steep and rugged.*
[q] Ps. 140. 3; Mt. 12. 34; 23. 33; Rev. 20. 2. Artem. 163 *The asp and viper are remarkable for their poison.* See Mt. 23. 1—28; Lk. 12. 1; 2 Cor. 11. 14.
[λ] Acts 20. 35 ref.
[r] Rom. 2. 5 ref.
[s] Jer. 7. 1—28; Joel 2. 12—14; Mic. 3. 8—12; Zeph. 2. 1—3; Lk. 3. 7—14; 13. 24—30; Jo. 8. 33—44; 15. 1—8; Rom. 2. 1—4. 25; 9. 1—8 *The seed of Abraham not all children;* 9. 30—10. 21; 2 Cor. 5. 16; Gal. 3. 6—29; Phil. 3. 1—21; Jas. 2. 14—26. See Lk. 1. 55 ref. Cf. Mt. 9. 13 ref.; 23. 23 ref.
[μ] Mk. 1. 4 ref.
[t] 13. 6—9; Mt. 7. 19.
[u] Acts 2. 37—40; 16. 30—32.
[v] Mt. 5. 42 ref.
[ν] Gr. *metadidonai* = *give a part, impart;* opp. *have to yourself alone, squander:* Rom. 1. 11; 12. 8; Eph. 4. 28; 1 Th. 2. 8. Plut. 2. 235 *A beggar asking him for alms, he replied, He that first* IMPARTED *to you was the cause of your beggary.*

meat, let him do likewise." 12 [w]And there came also [π]tax-gatherers to be [σ]baptized, [υ]and they said unto him, "[τ]Teacher, What shall we do?" 13 And he said unto them, "[β]Exact nothing more than that which is commanded you." 14 [υ]And soldiers also that were [δ]warring asked him, saying, "And what shall *we do?" And he said unto them, "[θ]Terrify no one for [θ]extortion's sake, neither [κ]defraud ye by [κ]unjust accusation: and be content with your [λ]pay."

A.D. 26.

15 And as the people were in expectation, and all reasoning in their hearts concerning [x]John, whether he himself were the [μ]Christ, 16 [x]John answered them all, saying, "*I indeed [ν]baptize you with water: but [z]there cometh he that is mightier than I, [a]the thong of whose shoes I am not worthy to unloose: [b]he [π]himself shall [ν]baptize you in the Holy Spirit and fire. 17 [b]Whose [σ]winnowing-fan *is* in his hand, and he will [σ]throughly cleanse his [σ]threshing-floor: and he will gather the wheat into his barn, but the chaff he will burn up with [τ]unquenchable fire." 18 And with many other exhortations preached he the [β]Gospel unto the people.

A.D. 28.

Parenthesis of Imprisonment of John Baptist.
Lk. 3. 19, 20.
Mt. 14. 3—5.
Mk. 6. 17—20.

19 But [c]Herod the [δ]Prince, being reproved of him for [d]Herodias his brother's ‡ wife [Lev. 18. 16; 20. 21], and for all the evil things which [c]Herod had done, 20 added this also above all, and shut up [x]John in prison.

* Mt. 21. 32 ref.
π Mt. 5. 46 ref.
σ Mt. 28. 19 ref.
τ Mt. 8. 19 ref.
β Gr. *prassein:* 19. 23. Plut. 1. 335 *He took a bribe when he was* EXACTING *the tribute.* 571 *Fees and tolls were* EXACTED *of him for permission to pass through their country.*
δ Gr. *strateuesthai* = *serve or war as a soldier in a campaign;* opp. *generalship, camp-following, husbandry, &c.:* 1 Cor. 9. 7; 2 Cor. 10. 3; 1 Tim. 1. 18; 2 Tim. 2. 4; Jas. 4. 1; 1 Pet. 2. 11. Plut. 2. 263 *Not every man in the camp may kill the enemy, but he only who* IS WARRING.
θ Gr. *diaseiein;* Lat. *concutere* lit. *thoroughly shake;* fig. leg. t. t. *terrify with a view to extort money or valuables;* opp. *fraud, calumny:* Job 4. 14. Tert. de Fug. 12, 13 *What saith that* EXTORTIONER? *Give me money not to betray you. The* EXTORTIONER *does not ask; the man that threatens you, if you refuse to give, does not demand, but squeezes and wrings it out of you.* Corp. Jur. Civ. Dig. 47. 13 *If under pretended authority of the Governor,* EXTORTION *be practised, that which is taken away by such terror, shall be restored again by the Governor.* Cf. Blkst. 4. 141 EXTORTION *is an abuse of public justice, which consists in any officer's unlawfully taking, by colour of his office, from any man, any money or thing of value.*
κ 19. 8 ref.
λ Rom. 6. 23 ref.
x Mk. 1. 4 ref.
μ Mt. 1. 16 ref.
ν Mt. 28. 19 ref.
π Mt. 3. 11 ref.
υ Acts 13. 25.
σ Mt. 3. 12 ref.
τ Gr. *asbestos;* esp. of *sacred fires on sacrificial Altars:* Mk. 9. 43—48. Phil. J. 1. 378 *The Altar consumeth with* UNQUENCHABLE *fire, that its brightness may be seen both day and night.* Dion. H. 194. 8 *The Vestal Virgins at Rome guard the* UNQUENCHABLE *fire on the Altar of Vesta.* Plut. 1. 66 UNQUENCHABLE *fire as on the Altars at Delphi and Athens.* Cf. Lev. 6. 12, 13; Isa. 34. 8—10; 66. 24; Jer. 7. 20; 21. 12; Ezek. 20. 47, 48; Mt. 10. 28 ref.
β Mt. 4. 23 ref.
c Mt. 14. 1 ref.
δ Mt. 14. 1 ref.
d Mt. 14. 3 ref.

A.D. 27.

The Saviour His Baptism and Anointing.

Witness of The Spirit and The Father.
Lk. 3. 21, 22.
Jo. 1. 31—34.
Mt. 3. 13—17.
Mk. 1. 9—11.

Pedigree of Jesus.
Lk. 3. 23—38.
Mt. 1. 1—17.
Mk. 1. 1.

21 AND it came to pass, when all the people had been [θ]baptized, that Jesus also having been [θ]baptized, and praying, [f]the Heaven opened, **22** and [g]the Holy Spirit descended in a bodily [κ]form as it were a dove upon him [Isa. 11. 1—3]: and [h]there was a voice out of Heaven ‡,

"*[h]THOU ART MY [λ]DEARLY-BELOVED SON;
"[h]IN THEE I AM WELL PLEASED."

[Ps. 2. 7, 12; Isa. 42. 1.]

23 And Jesus himself was beginning to be [μ]about [k]thirty years of age, [m]being, as was [ν]reputed,

the son of [m]Joseph,
the *son* of Eli,
24 the *son* of Mattathah,
the *son* of Levi,
the *son* of Malchiah,
the *son* of Jaanai,
the *son* of Joseph,
25 the *son* of Mattathiah,
the *son* of Amos,
the *son* of Nahum,
the *son* of Azaliah,
the *son* of Nogah,
26 the *son* of Mahath,
the *son* of Mattathiah,
the *son* of Shimei,
the *son* of Josech,
the *son* of Judah,
27 the *son* of Johanah,
the *son* of Rissah,
the *son* of [n]Zerubbabel,
the *son* of [n]Shealtiel,
the *son* of Neriah,
28 the *son* of Malchiah,
the *son* of Adaiah,
the *son* of Kosam,
the *son* of Almodad,
the *son* of Er,

θ Mt. 28. 19 ref.
f Ezek. 1. 1; Acts 7. 56.
g Mt. 3. 16 ref.
κ Gr. *eidos;* Heb. *mareh;* Lat. *forma;* sc. *outward and visible specific form or mould of objects, as to sight and appearance:* opp. *matter, beauty, size, number, individuals, &c.:* Gen. 41. 2—4, A. V. *favoured;* Ex. 24. 17, A. V. *sight;* Num. 8. 4, A. V. *pattern;* 12. 8, A. V. *apparently;* Isa. 53. 2; Ezek. 1. 26, A. V. *appearance;* 8. 2; Lk. 9. 29; Jo. 5. 37; 2 Cor. 5. 7; 1 Th. 5. 22. Jos. B. 3. 7. 8 *They hurled huge pieces of rock, and every* FORM *of missile.* Arist. Gen. An. 1. 18 *The matter as the patient, but the* FORM *as the agent.* H. A. 2. 14 *Sea serpents, in* FORM *similar to land serpents, but in size a little smaller.*
h Mt. 3. 17 ref.
λ Mt. 3. 17 ref.
μ Gr. *osei;* allowing a margin for less or more: 1. 56; 9. 14; 22. 59; Acts 2. 41; 19. 7. N. B. Note the interval of 40 days in Lk. 4. 2, before the Ministry of Jesus began.
k Gen. 41. 46, of Joseph; Num. 4. 3, of the Levites; 2 Sam. 5. 4 *David was 30 years old when he began to reign.* Ezek. 1. 1.
m 2. 27 ref. Cf. Mt. 1. 16 ref. And on the whole Pedigree, Mt. 1. 1 ref.
ν Gr. *nomizesthai;* Eng. *thought, supposed, reputed,* whether in law, usage, or popular opinion; opp. *be in reality, be by nature:* Dem. 1022 *They which be children by nature commend their dead parents, but they which be* REPUTED *their children, yet by birth are not so, ofttimes revile them.* Dion. H. 209 *Faustulus,* REPUTED *to be the father of Romulus and Remus.* Paus. 1. 6 *He was really the child of Philip, but* REPUTED *the son of Lagos, his mother being with child with him, when Philip gave her in marriage to Lagos.*
n Mt. 1. 12 ref.

A.D. 27.

29 the *son* of Joshua,
the *son* of Eliezer,
the *son* of Jorim,
the *son* of Mattathah,
the *son* of Levi,
30 the *son* of Simeon,
the *son* of Judah,
the *son* of Joseph,
the *son* of Jonan,
the *son* of Eliakim,
31 the *son* of Meleah,
the *son* of Menan,
the *son* of Mattathah,
the *son* of [p]Nathan,
the *son* of
[q]DAVID,
32 the *son* of [r]Jesse,
the *son* of Obed,
the *son* of [s]Boaz,
the *son* of Salmon,
the *son* of Nahshon,
33 the *son* of Amminadab,
the *son* of Ram,
the *son* of Hezron,
the *son* of Pharez,
the *son* of [t]Judah,
34 the *son* of [u]Jacob,
the *son* of [u]Isaac,
the *son* of
[v]ABRAHAM,
the *son* of [x]Terah,
the *son* of Nahor,
35 the *son* of Serug,
the *son* of Reu,
the *son* of Peleg,
the *son* of Eber,
the *son* of Salah,
36 the *son* of Cainan,
the *son* of Arphaxad,
the *son* of [x]Shem,

[p] 2 Sam. 5. 14; 1 Chr. 3. 5; Zech. 12. 12 *The house of Nathan apart.*
[q] Mt. 1. 1, 6 ref.
[r] Mt. 1. 6 ref.
[s] Mt. 1. 5 ref.
[t] Gen. 29. 35; 35. 23; 49. 8—10; Deut. 33. 7; 2 Kgs. 8. 19; Ps. 60. 7; 76. 1; 78. 68; Isa. 26. 1; Mic. 5. 2; Zech. 2. 12; Mt. 2. 6; Heb. 7. 14 *The Lord sprang out of* JUDAH. Rev. 5. 5 *The Lion of the Tribe of* JUDAH, *the Root of David.*
[u] Mt. 1. 2 ref.
[v] Mt. 1. 1 ref.
[x] Gen. 11. 24—32; Josh. 24. 2; 1 Chr. 1. 26. For the whole Pedigree onward, cf. Gen. 5. 3—32; 11. 10—26; 1 Chr. 1. 1—28.

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the *son* of [x]Noah,
the *son* of Lamech,
37 the *son* of Methuselah,
the *son* of [y]Enoch,
the *son* of Jared,
the *son* of Mahalaleel,
the *son* of Cainan,
38 the *son* of Enos,
the *son* of [x]Seth,
the *son* of
[z]ADAM,
[z]the *son* of
GOD.

The Saviour His Fasting and Temptations.
The Wilderness and The Devil.
Lk. 4. 1—13.
Mt. 4. 1—11.
Mk. 1. 12, 13.

IV. 1 AND Jesus, [a]full of the Holy Spirit, [b]returned from the [c]Jordan, and was brought [d]in the Spirit into the Wilderness, 2 being [e]forty days [f]tempted of the Devil. [e]And in those days he did eat nothing: and when they were ended, he was ‡hungry. 3 And [f]the Devil said unto him, "If thou be the [g]Son of God, [h]β speak unto this stone, that it become bread." 4 And Jesus answered him, ‡"[k]It is written,

'[l]Man shall not live on bread alone.
[l]But on every word of God.'"

[Deut. 8. 3.]

5 [m]And ‡he brought him up into a high mountain, and shewed him all the Kingdoms of the [δ]habitable world in a moment of time: 6 and [n]the Devil said unto him, "[p]Unto *thee will I give all this authority, and the glory of them; [q]for it is delivered up unto *me, [p]and to whomsoever I will, I give it: 7 if *thou therefore wilt [r]worship before me, †[p]it shall all be thine." 8 And Jesus answered and said unto him, ‡"[k]It is written,

'[s]Thou shalt worship THE LORD thy God,
'[s]And him only shalt thou θserve.'"

[Deut. 6. 13.]

9 And he brought him to Jerusalem,

[x] Verse 34 ref.
[y] Verse 34 ref.; Gen. 5. 18—24; Heb. 11. 5; Jude 14.
[z] Gen. 1. 26—28; 2. 7; 5. 1, 2; 1 Cor. 15. 22, 45—49 *In Adam all die, in Christ all shall be made alive.* Phil. J. 2. 440 *The first man Adam was the highest nobleman, being made by hands divine, who for his Father and Author of being had no mortal, but* GOD *himself.*
[a] 1. 15 ref.
[b] 3. 21; Mt. 3. 13.
[c] Mt. 3. 5 ref.
[d] Verse 14; 1. 35 ref.; 2. 27 ref.; Mt. 4. 1 ref.
[e] Mt. 4. 2 ref.
[f] Mt. 4. 1 ref.
[g] Mt. 4. 3 ref.
[h] Gen. 1. 3; Ps. 33. 9.
β Mt. 8. 8; 20. 21; Mk. 3. 9.
[k] Eph. 6. 11—18 *Take the sword of the Spirit, which is the Word of God.* See Mt. 22. 29 ref.
[l] Mt. 4. 4 ref. Wisd. 16. 6 *God's Word nourisheth man.*
[m] Deut. 34. 1; Ezek. 40. 1, 2; Rev. 21. 10.
δ 2. 1 ref.; Mt. 24. 14 ref.; Acts 17. 31; Heb. 1. 6; Rev. 3. 10; 12. 9; 16. 14.
[n] Mt. 12. 26 ref.
[p] Jo. 8. 44 *The Devil abode not in the truth, because there is no truth in him: he is a liar, and the father of lies.* 1 Jo. 3. 8; Jude 6. See Gen. 3. 1—5: and for true *Exaltation* and *Kingdom of Christ,* see Mt. 3. 2 ref.; 27. 11 ref.; Mk. 16. 19 ref.
[q] Jo. 12. 31 ref., *The Prince of this world.*
[r] Ps. 22. 27; 86. 9 *All nations shall worship before thee, O Lord.*
[s] Ex. 20. 1—4; Deut. 6. 3—15; 8. 10—20; 10. 20, 21; 12. 29—32; 1 Chr. 29. 20; Neh. 8. 6; Ps. 22. 27—29; 86. 8—10; 95. 1—100. 5; Lk. 24. 52; Jo. 4. 20—24; Acts 10. 25, 26; Heb. 1. 6; Rev. 7. 11, 12; 9. 20; 13. 4—9; 14. 6—11; 19. 10; 22. 8, 9. Cf. Mt. 2. 2; and see Lk. 1. 74 ref.
θ Lk. 1. 74 ref.

[t] Mt. 4. 5 ref.
[x] Mt. 21. 12 ref.

[u] Mt. 4. 3 ref.

[v] Prov. 3. 23 *Thou shalt walk in thy way safely, and thy foot shall not stumble.* Ps. 37. 23, 24; Jo. 11. 9, 10.
[w] Ex. 17. 1—7, of the temptation at Massah; Deut. 6. 16; Ps. 78. 18, 41; Isa. 7. 12; 1 Cor. 10. 9. See Lk. 10. 25 ref.
[x] Mt. 12. 26 ref.
[y] Heb. 2. 18; 4. 15. Cf. Lk. 22. 28.
[z] Lk. 22. 3, 4, 28; Jo. 14. 30; Heb. 2. 18; 4. 15.
[λ] Acts 13. 11.
[a] Mt. 3. 13 *Jesus came from Galilee unto the Jordan unto John.*
[b] 1. 35 ref.; 3. 22; 4. 1 ref.
[c] 1. 26 ref.; 23. 5 *He stirreth up the people, beginning from Galilee.* Acts 10. 36—38 *The Word began from Galilee.*
[d] Mt. 4. 23 ref.; Mk. 1. 22. ref.
[e] 2. 39, 40; Mt. 2. 23 ref.
[f] Mt. 4. 23 ref.
[g] Neh. 8. 5, 6.
[h] Mt. 3. 16 ref.; 11. 5 ref.
[μ] Gr. *evangelizesthai*: Mt. 4. 23 ref.
[k] Lev. 25. 8—55, esp. 10, of the Year of Jubilee: *Ye shall hallow the 50th year, and shall* PROCLAIM LIBERTY *throughout all the land.* Jer. 34. 8—22; Ezek. 46. 16—18; Zech. 9. 11, 12 *Prisoners of hope.* For *Liberty from Sin's thraldom*, see Rom. 7. 14, with Mk. 1. 4 ref. For *Redemption*, Tit. 2. 14 ref.
[m] Gen. 21. 19; 2 Kgs. 6. 17—20; Ps. 146. 7, 8 *The Lord looseth men out of prison; the Lord giveth sight to the blind.* Isa. 42. 7; 61. 1, Gr.
[ν] Gr. *hyperetes*; Rab. *chazan*; Eccles. Lat. *subdiaconus*; sc. an under officer of the Synagogue or Church, as Attendant on the Minister; *e.g.* door-opener, &c., &c.

[t]and set *him* on the parapet of the [x]Temple-Courts, and said unto him, "If thou be the [u]Son of God, cast thyself down from hence: 10 for it is written,

'He shall command his Angels concerning thee, to keep thee,
11 **'And they shall carry thee on their hands,**
'Lest peradventure thou [v]stumble with thy foot against a stone.'"
[Ps. 91. 11, 12.]

12 And Jesus answered and said unto him, "It is said,

'[w]Thou shalt not test THE LORD thy God.'" [Deut. 6. 16.]

13 And when [x]the Devil had ended [y]all temptation, [z]he departed from him [λ]for a season.

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The Saviour His Gracious Office and Authority.
Circuit of Galilee, and Rejection at Nazareth.
The Prophet in His Own Country.
Lk. 4. 14—30.
Mt. 4. 12, 23, 24; 9. 35; 13. 53—58.
Mk. 1. 14, 39; 6. 1—6.
[Jo. 1. 43; 2. 1—12; 4. 44—54.]

14 AND Jesus [a]returned [b]in the power of the Spirit into [c]Galilee: and there went forth a fame of him throughout all the region round about. 15 [d]And he himself taught in their Synagogues, glorified of all.

16 And he came to [e]Nazareth, where he had been brought up: and, as his custom was, [f]he went into the Synagogue on the Sabbath-day, [g]and stood up to read. 17 And there was delivered unto him the Book of the Prophet Isaiah: and when he had opened the book, he found the place where it was written,

18 **"[h]The Spirit of THE LORD is upon me,**
"[h]Because he hath anointed me to [μ]preach good tidings unto the poor;
"[k]He hath sent me ‡ to proclaim liberty unto the captives,
"[k]And opening of eyes unto the blind;
"[m]To let the oppressed go free,
19 **"[k]To proclaim the acceptable year of THE LORD."** [Isa. 61. 1, 2; 58. 6.]

20 And he closed the Book, and delivered *it* again to the [ν]Sexton, and sat

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down. And the eyes of all that were in the Synagogue were [v]fastened upon him. **21** And he began to say unto them, "To-day is this [w]Scripture fulfilled in your ears." **22** And all bare him witness, and marvelled at [n]the words of grace which proceeded out of his mouth. And they said, "[p]Is not this Joseph's son?" **23** And he said unto them, "Ye will surely say unto me this proverb, '[q]Physician, Cure thyself. [r]As great things as we have heard done in [r]Capernaum, do thou also here [s]in thine own [σ]Country.'" **24** And he said, "Verily I say unto you, [t]No Prophet is acceptable in his own Country. **25** And I say unto you truly, There were many widows in Israel in the days of [u]Elijah, [r]when the Heaven was shut for three years and six months, when there was a great famine upon all the land: **26** yet unto none of them was [u]Elijah sent, but into [w]Zarephath, †which belongeth to [x]Sidon, unto a widow woman [1 Kgs. 17. 1—25]. **27** And there were many [τ]lepers in Israel in the time of the Prophet [y]Elisha: yet none of them was cleansed, but [z]Naaman [a]the Syrian" [2 Kgs. 5. 1—27.] **28** And they were all filled with fury in the Synagogue, as they heard these things: **29** and they rose up, and thrust him out of the City, and brought him unto ‡ a brow of the hill, whereon their City was built, †so that they might [β]cast him down the precipice: **30** but he himself passed through the midst of them, and went his way.

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i. His Authority over Human Disease. (1) First Example: Unclean Spirits. Lk. 4. 31—37. Mk. 1. 21—28.

31 AND he went down to [b]Capernaum, a City of [c]Galilee, [d]and was teaching them on the Sabbath. **32** [e]And they were astonished at his teaching: for his Word was with authority.

[v] 22. 56 ref.

[w] Mt. 22. 29 ref.

[n] Ps. 45. 2 *Grace is poured into thy lips.* Isa. 50. 4; Jo. 1. 4. Cf. Lk. 2. 40 ref.

[p] 2. 27 ref.

[q] Mt. 9. 12 ref.

[r] Mt. 4. 13 ref.; 11. 20—24 *Capernaum wherein most of his mighty works were done.* Jo. 4. 46—54.

[s] Mt. 2. 23 ref.

[σ] Mt. 13. 54 ref.

[t] Jo. 4. 44.

[u] Mt. 27. 47 ref.

[v] 1 Kgs. 17. 1—7; 18. 1—5, 41—45; Jas. 5. 17, 18.

[w] 1 Kgs. 17. 9; Obad. 20.

[x] Mt. 11. 22 ref.

[τ] Mt. 8. 2 ref.

[y] 1 Kgs. 19. 16—21; 2 Kgs. 2. 1—13. 21.

[z] 2 Kgs. 5. 1—27.

[a] Gen. 25. 20; 31. 20; Deut. 26. 5 *A Syrian ready to perish.* Cf. 1 Kgs. 20. 1—30; 2 Kgs. 13. 14—19; Isa. 9. 11, 12.

β Gr. *catacremnizein*; Lat. *præcipitare*; Eng. *precipitate, cast down a precipice*; esp. judic. t. t. of one of the modes of putting to death; opp. *poison, hang, drown, behead, burn*, &c.: 2 Chr. 25. 12 *The Jews smote some with the sword; and other* 10000 *they* PRECIPITATED *from the top of the precipice, that they were all broken in pieces.* Phil. J. 2. 640 *In Phocis the man guilty of sacrilege was either* CAST DOWN A PRECIPICE, *or drowned on the high seas, or burned alive.* Shksp. Cor. 3. 3 *To the rock, to the rock with him! The steep Tarpeian death. We banish him our City, In peril of* PRECIPITATION *From off the rock Tarpeian, never more To enter our Rome gates.*

[b] Mt. 4. 13 ref.

[c] 1. 26 ref.

[d] Mt. 4. 23 ref.

[e] Mk. 1. 22 ref. Cf. Tit. 2. 15.

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33 And in the Synagogue was a man which had [f]a spirit of an unclean devil: and he shouted out with a loud voice, 34 ‡ "Ah! What have *we to do with thee, thou Jesus of [g]Nazareth? [h]Art thou come to destroy us? [k]I know thee who thou art, the [δ]Holy One of God" [Dan. 9. 24]. 35 And Jesus rebuked him, saying, "[θ]Be silent; and come out † from him." And when the [κ]devil had cast him down in the midst, he came out from him, and harmed him not. 36 [m]And there came [λ]astonishment on all; and they communed one with another, saying, "[n]What doctrine *is* this? [n]For with authority and power commandeth he the [p]unclean spirits, and they come out!" 37 And there went forth a rumour of him into every place of the region round about.

(2) Second Example: Fever.
Lk. 4. 38, 39.
Mt. 8. 14, 15.
Mk. 1. 29—31.

38 And when he was risen up † from the Synagogue, he entered into [q]Simon's house. Now [q]Simon's wife's mother was [μ]holden with a great fever: and they prayed him for her. 39 And he stood over her, and rebuked the fever; and it left her: and immediately she [ν]rose again, and ministered unto them.

(3) Third Example: Divers Diseases and Many Devils. *Witness of The Devils.*
Lk. 4. 40, 41.
Mt. 8. 16, 17.
Mk. 1. 32—34.

40 And when the sun was setting, all they that had sick folk with divers diseases brought them unto him; [r]and he laid his hands on each one of them, and cured them. 41 [s]And [π]devils also came out from many, † crying, and saying, "[s]*Thou art ‡ the [t]Son of God." And he rebuked *them*, [u]and suffered them not to speak, because [s]they knew that he himself was the [σ]Christ.

Circuit of Galilee.
Lk. 4. 42—44.
Mt. 4. 23, 24.
Mk. 1. 35—39.

42 And when it was day, he went forth, and betook himself into a desert place. And the multitudes † sought after him

[f] Mt. 15. 22 ref.

[g] Mt. 2. 23 ref.
[h] Mt. 8. 29 ref.
[k] Mk. 1. 24 ref.
[δ] Mk. 1. 24 ref.
[θ] Mt. 22. 34 ref.
[κ] Mt. 15. 22 ref.
[m] Mk. 1. 22 ref.
[λ] Gr. *thambos;* Lat. *stupor;* cogn. *thambeisthai;* of the *stupor* of mingled wonder and fear arising from being as it were stunned or thunder-struck: 1 Sam. 14. 15; 26. 12; 2 Sam. 22. 5; Cant. 3. 8; Dan. 8. 17, 18; Mk. 1. 27; 10. 24, 32; Lk. 4. 36; 5. 9; 3. 10. Wisd. 17. 3—19 *Horribly* ASTONISHED *and troubled with apparitions, and dying for fear,* &c. Stob. Fl. 604 *All symptoms of horror, shivering with hair on end, trembling and shaking, sweat and* ASTONISHMENT. Burk. Subl. 2. 1 ASTONISHMENT *is the effect of the sublime in its highest degree, being that state of the soul, in which all its motions are suspended, with some degree of horror.* Cf. Mt. 12. 23 ref.; Mk. 14. 33 ref.
[n] Mk. 1. 27 ref.
[p] Mt. 15. 22 ref.
[q] Mt. 10. 2 ref.
[μ] Gr. *synechesthai* = *held together, hemmed in, straitened;* esp. med. t. t. of distressful, tormenting, and dangerous illness, as shutting the patient up with little chance of escape: Mt. 4. 24; Lk. 4. 38; Acts 28. 8. Plat. Gorg. 512 HOLDEN *with many incurable diseases.* Diod. 3. 29 *The patient that is* HOLDEN *with this malady groans piteously, tears his flesh with his nails, and at last dies miserably.*
[ν] Mk. 5. 42 ref.
[r] Mt. 19. 13 ref.
[s] Mk. 1. 24 ref. Cf. Mt. 16. 16 ref.
[π] Mt. 15. 22 ref.
[t] Mt. 4. 3 ref.
[u] Mk. 5. 43 ref.
[σ] Mt. 1. 16 ref.

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and came unto him, [v]and would have stayed him, that he should not go from them. **43** But he said unto them, "[w]I [π]must [σ]preach the Gospel of the [τ]Kingdom of God to the [x]other Cities also: [y]for therefore am I sent." **44** And [w]he preached in the Synagogues of [z]Galilee.

First Call of Followers. *Fishermen.* Lk. 5. 1—11. Mt. 4. 18—22. Mk. 1. 16—20.

V. 1 And it came to pass, as the multitude pressed upon him, † and heard the Word of God, he himself also was standing by the [a]Lake of Gennesaret. **2** And he saw two [β]Boats standing by the Lake; but [b]the fishermen were gone out of them, and had fully washed their nets. **3** And he went into one of the [β]Boats, which was [c]Simon's, and prayed him that he would [δ]launch out a little from the land. And he sat down, and taught the multitudes out of the Boat. **4** Now when he had ceased speaking, he said unto Simon, "[d]Launch thou out into the deep, and let ye down your nets for a draught." **5** And [c]Simon answered and said unto him, "Master, [d]We have toiled [e]all ‡ night, and have taken nothing: but at thy word I will let down the ‡ nets." **6** [d]And when they had this done, they [θ]enclosed a great multitude of fishes: [d]and their †nets began to burst. **7** And they beckoned unto their partners ‡ in the other [κ]Boat, that they should come and help them. And they came, and they filled both the [κ]Boats, insomuch that they began to sink. **8** And when [f]Simon Peter saw *it*, he fell down at Jesus' knees, saying, "[gλ]Go forth from me: for I am a sinful

[v] Contr. 8. 37.
[w] Mt. 4. 23 ref.
[π] Mt. 16. 21 ref.
[σ] Mt. 4. 23 ref.
[τ] Mt. 4. 23 ref.
[x] Mk. 6. 56 ref.
[y] Mk. 1. 38 ref. Cf. Lk. 4. 18.
[z] 1. 26 ref.
[a] Also called *Sea of Galilee, Sea* or *Lake of Tiberias*, and in O.T. *Sea of Chinnereth* or *Chinneroth*: Josh. 12. 3; 13. 27; Mt. 4. 18, with Lk. 5. 1; Mt. 15. 29; Jo. 6. 1; 21. 1. Jos. A. 18. 2 *Prince Herod, in honour of the Emp. Tiberius, built the City of Tiberias, called after his name, in the best part of Galilee, on the Lake of Gennesaret.* B. 3. 10 *The Lake of Gennesaret, so called from the adjacent country, is a clear sweet lake, about 5 miles broad, and 12 long, through the middle of which flows the river Jordan: it ends on all sides in beach and sand; its sundry kinds of fish excel both in taste and form; while along its shore the region of the same name is most rich in luscious fruits nearly all the year, having a most grateful temperature, and being watered by a very fertilizing spring, which the natives call Capernaum.* Cf. Strab. 16. 2. 16.
[β] Mt. 4. 21 ref.
[b] 1 Cor. 1. 26—29 *Ye see your calling; not many wis, not many mighty, &c.* Luc. 1. 44 *Were you rich? No, but exceeding poor, a needy fisherman.* See Mt. 4. 13 ref.
[c] Mt. 10. 2 ref.
[δ] Also in verse 4; in the first instance, *launching out* a little; in the second, *launching out* much.
[d] Jo. 21. 3—8.
[e] Theocr. 1. 19 *The moon scarce half her course had run, when their loved toil roused the fishers from their sleep.*
[θ] Rom. 11. 32 ref.
[κ] Mt. 4. 21 ref.
[f] Mt. 10. 2 ref.
[g] Judg. 13. 22, 23 of Manoah; 2 Sam. 6. 9, of David after Uzzah's death; 1 Kgs. 17, 18, of the widow of Zarephath; Ps. 119. 120 *My flesh trembleth for fear of thee, and I am afraid of thy judgments.* Lk. 8. 37; Acts 16. 38, 39. Cf. Job 21. 14.
[λ] Gen. 44. 28; 47. 10; Ex. 8. 29; Deut. 15. 16, A.V. *go away from.*

man, O [μ]Lord." 9 [h]For [ν]astonishment gat hold upon him, and upon all that were with him, at the draught of the fishes which they had taken; 10 and likewise also upon [k]James and [k]John, the sons of Zebedee, which were partners with [k]Simon. And Jesus said unto [k]Simon, "Fear not: [l]from henceforth thou shalt be [π]catching men." 11 And when they had brought their Boats to land, [m]they left all, and followed him.

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His Authority over Human Disease continued.
(4) Fourth Example: Leprosy.
Lk. 5. 12—16.
Mt. 8. 2—4.
Mk. 1. 40—45.

12 AND it came to pass, while he was in one of the Cities, behold, a man full of [σ]leprosy: and when he saw Jesus, he fell on his face, and [τ]besought him, saying, "Lord, If thou wilt, thou canst cleanse me." 13 And he stretched forth his hand, and touched him, saying, "I will: be thou cleansed." And immediately the [σ]leprosy went from him. 14 [n]And he himself charged him to tell no one: but "go away, and shew thyself to the Priest, [o]and offer for thy cleansing as [o]Moses commanded, for a [β]witness unto them [Lev. 14. 1—32]." 15 But the story went abroad the more concerning him; and great multitudes came together to hear, and to be cured ‡ of their infirmities: 16 but he himself was withdrawing into the wildernesses, and praying.

ii.
His Authority of Forgiveness of Human Sin.
The Paralytic and The Pharisees.
Lk. 5. 17—26.
Mt. 9. 2—8.
Mk. 2. 1—12.

17 AND it came to pass on one of the days, he himself also was teaching, and there were [δ]Pharisees and [θ]Doctors of the Law sitting, which were come out of [ρ]every town of [ρ]Galilee, and of Judæa, and Jerusalem: and there was power of THE LORD for to heal them. 18 And, behold, men bringing on a bed a man which had the [κ]palsy: and they sought to bring him in, and to lay

μ Mt. 14. 28 ref.
h Mk. 9. 5, 6.
ν 4. 36 ref.

k Mt. 10. 2 ref.

l Jer. 16. 16; Ezek. 47. 6—10. Xen. Mem. 2. 6, Socrates:—*Try to be good, and to catch the good: I will help you, for I know the art of catching men.* Solon ap. Frag. Phil. 1. 222 *Fishers suffer indignities to catch a gudgeon, shall not I to fish for a man?* See Acts 2. 14—41; 10. 1—48.

π Gr. *zogrein;* Eng. *catch alive, take or save alive:* esp. mil. t. t. *make prisoner, give quarter;* and, as here, of fishermen; opp. *kill, destroy, perish:* Josh. 2. 13; 2 Sam. 8. 2: 2 Tim. 2. 26. Diod. 15. 14 *Gaining the victory, he killed* 5000, *and* 2000 *he* MADE PRISONERS, or TOOK ALIVE. Polyæn. 7. 14 *Getting in the enemy's rear, he killed some, and others he* MADE PRISONERS. App. 1. 308 *Of* 30000 *men, only a few escaped; all the rest either perished, or* WERE TAKEN PRISONERS.

m Mt. 4. 20 ref.
σ Mt. 8. 2 ref.
τ 1 Tim. 2. 1 ref.
n Mk. 5. 43 re .
o Mt. 5. 17, 18 ref.; 17. 3 ref.
β Mt. 8. 4 ref.

δ Mt. 3. 7 ref.
θ Mt. 2. 4 ref.

ρ 1. 26 ref.

κ Mt. 4. 24 ref.

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him before him. 19 And when they found not ‡ what way they might bring him in because of the multitude, they went up upon the housetop, [q]and let him down through the tiles, with the [κ]litter-bed, into the midst before Jesus. 20 And [r]when he saw their faith, he said ‡, "Man, [s]Thy sins are forgiven thee." 21 And the [λ]Doctors of the Law and the [μ]Pharisees began to reason, saying, "Who is this which [t]speaketh blasphemies? [u]Who can forgive sins, but God alone?" 22 But Jesus, perceiving their reasonings, answered and said unto them, "Why reason ye in your hearts? 23 Whether is easier, to say, '[s]Thy sins are forgiven;' or to say, 'Arise, and walk?' 24 But that ye may know that the [v]Son of Man hath authority on earth [s]to forgive sins," he said unto him that had the [π]palsy, "I say unto thee, Arise, and take up thy bed, and go unto thine house." 25 And immediately he [σ]rose again before them, and took up that whereon he lay, and went away unto his house, [v]glorifying God. 26 [w]And [τ]amazement took them all, [v]and they glorified God, and were filled with fear, saying, "We have seen [β]strange things today."

Parenthesis of Call of Sinners. Levi the Tax-gatherer and The Pharisees.
Lk. 5. 27—32.
Mt. 9. 9—13.
Mk. 2. 13—17.

27 AND after these things he went forth, and beheld a [δ]tax-gatherer, named [x]Levi, sitting at the Toll-Office: [y]and he said unto him, "Follow me." 28 [y]And he left all, and rose up, and followed him.

29 And [x]Levi made him a great [θ]feast in his house; and there was a great multitude of [δ]tax-gatherers, and of others which [κ]sat at meat with them. 30 And † the [λ]Pharisees and their [μ]Doctors of the Law

q Cic. Phil. 2. 18 *When debarred from crossing the threshold, under cover of night you were let down through the tiles.* Cf. Mk. 2. 4 ref.

κ Gr. *clinidion:* N.T. only here, and verse 24. Dion. H. 1476 *A sick senator was borne in on a* LITTER-BED. Cf. Shksp. 1 Hy. VI. 3. 2 *Pendragon in his* LITTER *sick Came to the field.* Tenny. I. K. 75 *Laid him on a* LITTER-BIER, *Such as they brought upon their forays out, For those that might be wounded.*

r Mk. 5. 34 ref.
s Mt. 9. 2 ref.
λ Mt. 2. 4 ref.
μ Mt. 3. 7 ref.
t Mt. 9. 3 ref.
u Mk. 2. 7 ref.
v Mt. 8. 20 ref.
π Mt. 4. 24 ref.
σ Mk. 5. 42 ref.
τ 17. 15 ref.
w Mk. 1. 22 ref.
τ Mt. 12. 23 ref.

β Gr. *paradoxos = contrary to expectation, strange;* of what is strange, marvellous, miraculous: Wisd. 5. 2 *They shall be amazed at the* STRANGENESS *of his salvation.* Dion. H. 1. 2157 *They desire to learn from history the localities and causes of all marvellous and* STRANGE *exploits.* Diod. 15. 48 *At night there was a great Earthquake, so that by reason of the suddenness and* STRANGENESS *of the calamity in those parts, the inhabitants could not save themselves.*

δ Mt. 5. 46 ref.
x Mk. 2. 14 ref.
y Mt. 4. 19, 20 ref.

θ Gr. *doche = reception, banquet, feast:* Gen. 21. 8, 7, of Abraham; Esth. 1. 3—5; 5. 4, of Queen Esther; Lk. 5. 29; 14. 13.

κ Mk. 6. 39 ref.
λ Mt. 3. 7 ref.
μ Mt. 2. 4 ref.

murmured at his disciples, saying, "Why eat ye and drink with ‡the [δ]tax-gatherers and sinners?" **31** And Jesus answered and said unto them, "[z]They that are whole have no need of a [z]Physician, but they that are ill. **32** [a]I am not come to call the [ν]righteous, but sinners, to [π]repentance."

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Parenthesis of Joy and Sorrow and Incongruity of New and Old.
Lk. 5. 33—39.
Mt. 9. 14—17.
Mk. 2. 18—22.

33 And they said unto him, "‡The disciples of [b]John [c]fast often, and make [σ]supplications; likewise also those of the [τ]Pharisees; but thine eat and drink." **34** And ‡ Jesus said unto them, "[d]Can ye make the [β]sons of the bride-chamber [c]fast, while [c]the Bridegroom is with them? **35** [d]But the days will come; and when [c]the Bridegroom [d]shall be taken away from them, [d]then shall they [c]fast in those days." **36** And he spake also a [δ]parable unto them: "[f]No one putteth a patch ‡ from a new coat upon an old coat: [f]else doth he both rend the new, and ‡ that which is from the new † will not agree with the old. **37** And, *when they use [θ]leather bottles*, no one putteth new wine into old [θ]bottles: else the new wine will burst the bottles, and be spilled, and the bottles will perish: **38** but new wine must be put into new bottles; and both are preserved. **39** [g]And no one having drunk old, straightway desireth new: [g]for he saith, 'The old is [κ]better.'"

iii. His Authority over Ordinances. *The Sabbath and The Pharisees.*
Lk. 6. 1—11.
Mt. 12. 1—14.
Mk. 2. 23—36.

VI. 1 [h]And it came to pass on [h]the second-first Sabbath that he went through ‡corn-fields: [k]and his disciples plucked the ears of corn, and did eat, rubbing *them* in their hands. **2** But certain of the [λ]Pharisees said ‡, "[m]Why do ye that which is not lawful to do on the Sabbath?" [Ex. 20. 8—11.] **3** And Jesus answered and

[z] Mt. 9. 12 ref.
[a] 1 Tim. 1. 15.
[ν] Mt. 1. 19 ref.
[π] Mk. 1. 4 ref.
[b] Mk. 1. 4 ref.
[c] Mt. 6. 16 ref.
[σ] 1 Tim. 2. 1 ref.
[τ] Mt. 3. 7 ref.
[d] Mt. 9. 15 ref.
[β] Mt. 8. 12 ref.
[e] Ps. 45. 1—17; Cant. 1. 1—8. 14; Isa. 54. 5; 61. 10; 62. 5; Hos. 2. 19, 20; Mt. 9. 15; 22. 2; Jo. 3. 28—30; 2 Cor. 11. 2; Eph. 5. 25—32; Rev. 21. 1—9.
[δ] Mt. 13. 3 ref.
[f] Mt. 9. 16 ref. Cf. Mk. 2. 21 ref.
[θ] Mt. 9. 17 ref.
[g] 1 Cor. 3. 1, 2; Heb. 5. 12—14 *Strong food belongeth to them that are of full age, &c.* Sirac. 9. 10 *A new friend is as new wine; when it is old, thou shalt drink it with pleasure.*
[κ] Jer. 24. 2, 5 GOOD *figs.* Plat. Rep. 438 *No man desires drink only, but* GOOD *drink; nor food only, but* GOOD *food.* Plut. 2. 240 *The wine being made* GOOD, *the more will be drunk, and the worse will be the drinkers.*
[h] See Note.
[k] Mt. 12. 2 ref.; 24. 20 ref. Cf. Deut. 23. 25.
[λ] Mt. 3. 7 ref.
[m] Gen. 2. 1—3; Ex. 16. 22—30; 20. 8—11; 31. 12—17; 35. 1—3; Num. 15. 30—36; Neh. 13. 15—22; Isa. 58. 13, 14; Jer. 17. 19—27; Ezek. 20. 12; Mt. 12. 1—13; 24. 20; Mk. 3. 2; Lk. 6. 7; 13. 11—17; 14. 1—6; Jo. 5. 5—18; 7. 19—24; 9. 13—16; Acts 15. 21; Col. 2. 13—17. Phil. J. 2. 166 *Moses ordained that the holy seventh day be kept as a joyous festival, and day of rest from toil and care, and be spent, not in profane merriment, but in pious cheerfulness and the study of true philosophy.* Cf. Mt. 12. 1 ref.; 24. 20 ref.

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said unto them, "Have ye not read so much as this that [n]David did, when he was hungry, himself, and they that were with him? 4 ‡ He went into the House of God, and did take and eat the [λ]Hallowed Bread, and gave also unto them that were with him [1 Sam. 21. 1—6]: which it is not lawful to eat but for the Priests alone [Lev. 24. 9]." 5 And he said unto them, "[p]The [μ]Son of Man is Lord even of the Sabbath."

6 And it came to pass also on another Sabbath, that he entered into the Synagogue, and taught. And there was a man there [q]whose right hand was withered. 7 [r]And the [ν]Doctors of the Law and the [π]Pharisees watched ‡ whether he would heal on the Sabbath; [r]that they might find † how to accuse him. 8 But he himself knew their thoughts, and said unto the man [q]which had the withered hand, "Arise, and stand in the midst." And he rose up, and stood. 9 And Jesus said unto them, "† I ask you a question: [r]Is it lawful on the Sabbath to do good, or to do evil; to save life, or to destroy?" 10 And when he had looked round about upon them all, he said unto † him, "Stretch forth thine hand." And he did ‡ *so*, and his hand was restored ‡.

11 And they were filled with [σ]folly, [s]and talked over one with another what they should do unto Jesus.

The Saviour His Ordination of Apostles.
Names of The Twelve.
Lk. 6. 12—19.
[Mt. 10. 1—4.]
Mk. 3. 7—21.

12 AND it came to pass in those days, that he went out into the mountain to pray; and he continued all night in prayer to God. 13 And when it was day, he called unto his disciples; and when he had of them chosen twelve, whom also he named [τ]Apostles,

[n] Mt. 1. 1 ref.
[λ] Mt. 12. 4 ref.
[p] Jo. 5. 16—18. See Lk. 6. 2 ref.
[μ] 8. 20 ref.
[q] 1 Kgs. 13. 4; Zech. 11. 17.
[r] Verse 2 ref.
[ν] Mt. 2. 4 ref.
[π] Mt. 3. 7 ref.
[σ] Gr. *anoia*; cogn. *nous* (Lk. 24. 45 ref.), *anoetos*; Eng. *witlessness, lack of wits or understanding, folly*; whether arising from *ignorance* or *madness*: Ps. 49. 13 FOOLISH *cattle*; A.V. *beasts that perish*. Prov. 22. 15 FOOLISHNESS *is in the heart of a child*. Lk. 6. 11; 24. 25; Rom. 1. 14; Gal. 3. 1—3; 2 Tim. 3. 9; Tit. 3. 3. Plat. Tim. 86 *Among diseases of the soul is* FOLLY, *whereof are two kinds, the one Madness, the other Ignorance*. Arist. H. A. 9. 3 *Animals differ in character: e.g. the sheep is a simple and* FOOLISH *creature*. Dion. Chrys. 1. 441 *The* FOOLISH *by their* FOLLY *mar their health and substance*. Galen. 10. 133 *Of all animals asses are the most* FOOLISH.
[s] Mk. 12. 12 ref.
[τ] Gr. *apostolos* = *one sent*; of high office of Envoy, Legate, and Ambassador, esp. as Plenipotentiary; theol. t. t. in regard of a *Mission, Apostle*; correl. *sender*: Mk. 3. 14; Lk. 11. 49; Jo. 13. 16, with 3. 34, and 20. 21; Acts 1. 2—8; 4. 33; 8. 1—25; 15. 1—6, 22, 23; 16. 4; Rom. 1. 1—5; 11. 13, with Acts 26. 17; 1 Cor. 9. 1—5; 12. 28, 29; 15. 9; Gal. 1. 1; Eph. 2. 19, 20; 3. 5; 4. 11, 12; 1 Tim. 2. 7; Heb. 3. 1, with Jo. 3. 34, and 20. 21, and 1 Jo. 4. 9, 10; 2 Pet. 3. 2; Rev. 18. 20; 21. 14. Hdt. 1. 21 *The King sent a Herald to conclude peace; and accordingly the* APOSTLE *started on his mission*. Strab. 3. 5. 5 *As to the founding of Gades, they say that the Tyrians sent men thither again and a-*

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14 [t]Simon, (whom also he named [t]Peter,)
and [t]Andrew his brother;
‡And [t]James, and [t]John;
‡And [u]Philip, and [u]Bartholomew;
15 ‡And [u]Matthew, and [u]Thomas;
‡And [u]James, *the son* of [u]Alphæus, and
Simon, called the [β]Zealot;
16 [v]Jude, *the son* of James,
and [x]Judas Iscariot,
[x]which ‡was traitor:
17 and when he was come down with them, he stood on a place *which was* [δ]in a plain; and *there was* a throng of his disciples, and a great multitude of the people from all Judæa, and Jerusalem, and *from* the sea-coast of [z]Tyre and [z]Sidon, who came to hear him, and to be healed of their diseases. 18 And they that were vexed of [a]unclean spirits ‡were cured: 19 [b]and the whole multitude sought to touch him; [c]for there went out virtue from him, and healed them all.

The Saviour His Doctrine of Happiness and Righteousness.
i. Happiness.
Lk. 6. 20—26.
Mt. 4. 25—5. 12.

20 AND he himself lifted up his eyes upon his disciples, and said,

"[θ]Blessed *are* ye poor: [d]for yours is the [κ]Kingdom of God.

21 "Blessed *are* ye that hunger now: [e]for ye shall be filled.

"Blessed *are* ye that weep now: [d]for ye shall laugh.

22 "Blessed are ye, [f]when men shall hate you, and when they shall [λ]separate you, and [μ]upbraid you, and cast out your name as evil, for the [ν]Son of Man's sake. 23 Rejoice ye in that day, and leap for joy: for, behold, [f]your reward is great in Heaven; for † after [f]the same manner did their Fathers unto the Prophets.

gain, but concerning these APOSTLES *or* LEGATES, *nothing is certain.* Orig. 4. 785 *Every one who is sent by some one, is the* APOSTLE *of him who sent him.*

[t] Mt. 10. 2 ref.
[u] Mt. 10. 3 ref.
[β] Mt. 10. 4 ref.
[v] Also called *Lebbæus,* and *Thaddæus:* Mt. 10. 3 ref.
[x] Mt. 10. 4 ref.
[δ] Gr. *pedinos;* Eng. *in a plain, vale, or valley, low;* opp. *mountainous, in a mountain, high:* Josh. 9. 1; 10. 40; 1 Kgs. 10. 27. Arist. H. A. 9. 29 *The habits of beasts that haunt mountainous places differ from those in the places* IN THE PLAINS. 10. 32 *Eagles build their nests on high, not in places* IN PLAINS. Diod. 2. 38 *To escape the pestilence the Commander led his forces from the places* IN THE PLAIN *up into the hill-country.*
[z] Mt. 11. 21 ref.
[a] Mt. 15. 22 ref.
[b] Mk. 3. 10 ref.
[c] Mk. 5. 30 ref.
[θ] Mt. 5. 3 ref.
[d] Mt. 5. 3, 4 ref.
[κ] Mt. 3. 2 ref.
[e] Ps. 17. 14, 15 *The men of the world have their portion in this life: but I shall be filled when I awake in thy likeness.* 107. 5—9; Isa. 25. 6; 55. 1, 2; 65. 13; Mt. 5. 6; 6. 31—33; 14. 15—21; 15. 32—38; Jo. 4. 14; 6. 35; 7. 37; Rev. 2. 17; 21. 6; 22. 17.
[f] Mt. 5. 11, 12 ref.
[λ] Gr. *aphorizein;* Eng. *separate;* t. t. of *suspension or partial excommunication;* opp. *cast out, fully excommunicate:* Lev. 13. 4, 5, A. V. *shut up;* Num. 12. 14, 15; Mt. 13. 49; 25. 32; 2 Cor. 6. 17; Gal. 2. 12. Greg. Nys. de Castig. 3. 312 *The Bishops having received through Peter the power of the Keys, the* SEPARATED *person is as a convict; and the Porters of the Kingdom exclude the soul that beareth the marks of* SEPARATION. Pseudo-Bas. 3. 1308 *If any Monk be angry without a cause, let him be* SEPARATED *for the space of one week.*
[μ] Mt. 5. 11 ref.
[ν] Mt. 8. 20 ref.

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24 "But [e]woe unto you rich! for ye [π]fully have your [σ]comfort.

25 "[e]Woe unto you, ye that are filled! for ye shall hunger.

"[e]Woe ‡, ye that laugh now! for ye shall mourn and weep.

26 "Woe ‡, [f]when all men shall speak well of you! for after † the same manner did their Fathers unto the False-Prophets.

ii. Righteousness. First Branch: Private Morals. *Love.* Lk. 6. 27—36. Mt. 5. 38—48.

27 "But I say unto you that hear, [g]Love your enemies; [g]do well unto them that hate you: **28** [g]bless them that curse you; ‡[g]pray for them that [τ]vexatiously accuse you. **29** [h]Unto him that smiteth thee on the one cheek, offer also the other; [k]and from him that taketh away thy coat, [β]withhold not thy shirt also. **30** [l]Give to every one that asketh thee; and from him that taketh away thy things, [δ]demand *them* not. **31** [m]And as ye would that men should do unto you, do * ye also unto them likewise. **32** And if ye love them that love you, what thank have ye? For even the [θ]sinners love them that love them. **33** And if ye do good unto them that do good unto you, what thank have ye? ‡ Even the [θ]sinners do the same. **34** And if ye lend *to them* of whom ye hope to receive again, what thank have ye? ‡Even [θ]sinners lend to sinners, that they may receive as much again. **35** But [n]love your enemies, and do good *unto them;* and lend, hoping for nothing again: and [p]your reward shall be great; and [q]ye shall be the sons of [r]the Most High: for [s]he himself is [κ]good to the unthankful and evil.

[e] 16. 19—25; Job 20. 5—21. 33; Ps. 17. 14; 37. 1—20; 49. 1—20; 73. 1—28; Jas. 5. 1—5. Cf. Mk. 10. 23 ref.

[π] Mt. 6. 2 ref.

[σ] 2. 25 ref.

[f] Jo. 15. 18—20; 1 Jo. 4. 5.

[g] Ex. 23. 4; Job 31. 29, 30; Prov. 24. 17, 18; 25. 21, 22; Lk. 23. 34; Acts 7. 60; Rom. 5. 6—10; 12. 14—21; 1 Cor. 4. 12. For *Love*, Mt. 22. 37—40 ref.

[τ] Gr. *epereazein:* of all *vexatious treatment* in word or deed; esp. leg. t. t. of vexatious informations, accusations, and prosecutions: 1 Pet. 3. 16. Arist. Rhet. 2. 2 VEXATIOUS TREATMENT *is the thwarting of another's wishes, not for one's own advantage, but for his hindrance.* Artem. 101 *The ancients used such terms as sycophancy to denote all* VEXATIOUS ACCUSATION. Hdn. 2. 4 *He ordered the whole crew of informers to be punished, that no man might be* VEXATIOUSLY PROSECUTED *or fall under vain accusations.*

[h] Mt. 5. 39 ref.

[k] Mt. 5. 40 ref.

[β] Gr. *coluein:* Gen. 23. 6.

[l] Mt. 5. 42 ref.

[δ] Gr. *apætein:* Deut. 15. 2, 3, A.V. *exact.* Sirac. 20. 10 *To-day he lendeth; to-morrow he will* DEMAND *it.* Wisd. 15. 8 *He returneth to his earth, and his soul which was lent him shall be* DEMANDED. Phil. J. 2. 341 *Deliver up the deposit, when it is* DEMANDED.

[m] Mt. 7. 12 ref.

[θ] Mt. 9. 10—13; 11. 19; 26. 45; Lk. 7. 37; 15. 7; 18. 13; 19. 7; Jo. 9. 24, 25; Gal. 2. 15—17; 1 Tim. 1. 15; 1 Pet. 4. 18.

[n] Verse 27 ref.

[p] 14. 14 ref.

[q] Deut. 14. 1; Hos. 1. 10; Jo. 1. 12; Gal. 3. 26; 1 Jo. 3. 1, 2. Cf. Mt. 4. 3 ref.

[r] Gen. 14. 18—22; Deut. 32. 8; Ps. 78. 35; 91. 1; Dan. 5. 21; Lk. 1. 32; 6. 35; Acts 16. 17. [s][κ] Gr. *chrestos:* Ps. 34. 8; 119. 68; 145. 9; Rom. 2. 4; 1 Pet. 2. 3.

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Second Branch of Righteousness: Judgments. *Mercy.*
Lk. 6. 37—42.
Mt. 7. 1—5.
[Mt. 15. 14; 10. 24, 25.]
[Mk. 4. 24.]

36 "[t]BE ‡[λ]pitiful, [t]as your Father ‡ is pitiful. **37** ‡[u]Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned; acquit, and ye shall be acquitted. **38** [v]Give, and it shall be given unto you; good measure, pressed down, ‡shaken together, ‡running over, shall they give into your bosom. [x]For with the same measure that ye measure, it shall be measured unto you again."

39 And he spake ‡also a [λ]parable unto them: "[z]Can a blind *man* lead a blind *man?* Shall they not both fall into a pit?

40 "[a]The disciple is not above his Teacher; but every one that is perfected shall be as his Teacher.

41 "[b]And why lookest thou at the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye? **42** ‡How canst thou say to thy brother, 'Brother, let me pull out the mote that is in thine eye;' when thou thyself lookest not at the beam that is in thine own eye? Thou [μ]hypocrite, First pull out the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

Concluding Admonitions. (1) The Heart and The Life. *Parable of Tree and Fruit.*
Lk. 6. 43—45.
Mt. 7. 15—20.
[Mt. 12. 34, 35.]

43 "For [c]there is no good tree that bringeth forth bad fruit; nor ‡again a bad tree that bringeth forth good fruit. **44** For each tree is known by its own fruit: for of thorns they do not gather figs, nor of a [ν]bramble-bush gather they grapes. **45** [d]The good man out of the good treasure of his heart bringeth forth that which is good; and the evil out of the evil ‡bringeth forth that which is evil. For out of the abundance of the heart the mouth speaketh.

(2) Fatal Folly of Lip-Service

46 "[e]And why call ye me, 'Lord, Lord,'

[t] λ Gr. *actirmon;* cogn.: Ex. 33. 19; 34. 6, 7, A.V. *gracious;* 2 Kgs. 13. 23; 2 Chr. 30. 9; Neh. 9. 17; Ps. 77. 9; 85. 15; 103. 1—22, esp. 8—14 *As a Father* PITIETH *his children, so the Lord* PITIETH *them that fear him.* Isa. 30. 18; Lam. 4. 10 PITIFUL *women.* Joel 2. 13; Jon. 4. 2; Rom. 12. 1; 2 Cor. 1. 3, 4; Jas. 5. 11.

[u] Mt. 7. 1 ref.; Jas. 2. 13 *He shall have judgment without mercy, that hath shewed no mercy.* 4. 11, 12.

[v] Prov. 10. 22; 19. 7.

[x] Mk. 4. 24 ref.; Jas. 2. 13.

[λ] Mt. 15. 3 ref.

[z] Mt. 15. 14.

[a] Mt. 10. 24, 25 ref.

[b] Mt. 7. 3—5.

[μ] Mt. 6. 2 ref.

[c] Mt. 7. 16—20 ref. See Gal. 5. 16—6. 10 *Walk in the Spirit, and ye shall not fulfil the lusts of the flesh, &c.*

[ν] Mk. 12. 26 ref.

[d] Mt. 12. 34, 35.

[e] Mt. 7. 21 ref.

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Parable of Wise and Foolish Builders.
Lk. 6. 46—49.
Mt. 7. 21—27.

and do not the things that I say? 47 Every one that cometh unto me, and heareth my sayings, and doeth them, I will shew you unto whom he is like: 48 He is like unto a man building a house, who digged, and deepened, and laid a foundation on the rock: and when the waters rose, the flood dashed upon that house, and could not shake it, †because that it was well built. 49 But he that hath heard, and not done, is like unto a man that built a house upon the earth, without a foundation: [f]upon which the flood dashed, and immediately it †fell in; and the [π]breach of that house was great."

His Authority over Human Disease continued.
(5) Fifth Example: Point of Death.
Faith of The Gentile.
Lk. 7. 1—10.
Mt. 8. 5—13.

VII. 1 †Now when he had finished all his sayings in the ears of the People, he entered into Capernaum. 2 And a certain *Gentile* [σ]Captain's servant, who was precious unto him, was ill, and at the point of death. 3 And when he heard of Jesus, he sent unto him Elders of the Jews, and prayed him that he would come and [τ]perfectly save his servant. 4 And when they were come to Jesus, they besought him earnestly, saying, "He is worthy † that thou shouldest grant this thing unto him: 5 for he loveth our nation, and himself built us the Synagogue." 6 And Jesus went with them. But when he was already not a great way off from the house, the [β]Captain sent friends unto him, and said unto him, "Lord, [δ]Worry not thyself: for I am not worthy that thou shouldest come in under my roof: 7 wherefore neither counted I myself worthy to come unto thee: but speak [θ]with *thy* word, and †let my man-servant be healed. 8 For even *I am a man appointed under authority, having soldiers under myself;

f Job 22. 16; Ps. 90. 5; Ezek. 13. 10—16; Mic. 1. 4—6; 1 Cor. 3. 9—15.

π Gr. *rhegma*; Eng. *breakage, fracture, breach*; opp. *strain, sprain*: Am. 6. 11, A. V. *cleft: The Lord will smite the great house with breaches, and the little house with* CLEFTS. Dem. 294 *Strains and* FRACTURES *are felt when the body is ailing.*

σ Mt. 8. 5 ref. Cf. Mk. 6. 21 ref.

τ Gr. *diasozein*; Eng. *throughly or perfectly save*: Mt. 14. 36 ref. Cf. Ps. 51. 2 *Wash me throughly from mine iniquity.*

β Mt. 8. 5 ref.

δ Mt. 9. 36 ref.

θ Mt. 8. 16.

and I say to this one, 'Go,' and he goeth; and to another, 'Come,' and he cometh; and to my servant, 'Do this,' and he doeth *it*." 9 And when Jesus heard these things, he marvelled at him, and turned, and said unto the multitude that followed him, "I say unto you, I have not found so great [f]faith, no, not in Israel." 10 And they that were sent, returning to the house, found the servant whole that had been sick.

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His Authority over Human Disease continued. (6) Sixth Example: Death. *The Widow of Nain.* Lk. 7. 11—17.

11 AND it came to pass on the next *day*, he went to a City called Nain: and ‡his disciples went with him, and a great multitude. 12 Now when he was come nigh to the gate of the City, behold, there was a dead *man* carried out, the [κ]only son of his Mother, and *she ‡a widow: and a large multitude of the City ‡was with her. 13 And when the Lord saw her, he was moved with compassion toward her, and said unto her, "[g]Weep not." 14 And he came and touched the [λ]coffin: and the bearers stood still: and he said, "Young man, I say unto thee, [h]Arise." 15 [h]And the dead *man* sat up, and began to speak: [h]and he gave him unto his Mother. 16 [k]And fear took them all; [l]and they glorified God, saying, "[m]A great Prophet is risen among us;" and, "[n]God hath visited his People." 17 And this report went forth in all Judæa concerning him, and in all the region round about.

Sufficiency of The Evidence of Jesus' Mighty Works. *Stumblingblock of John Baptist.* Lk. 7. 18—23. Mt. 11. 2—6.

18 AND the disciples of [p]John told him of all these things. 19 And [p]John called unto *him* certain two of his disciples, and sent *them* unto †the Lord, saying, "Art *thou [q]He that should come, or shall we [μ]expect another?" 20 And when the men were come unto him, they said,

[f] Mk. 5. 34 ref. Cf. Mt. 15. 24 ref.

[κ] Gr. *monogenes;* Heb. *yachid;* Lat. *unigenitus, unicus;* Eng. *only-begotten, only, only child;* opp. *adopted child, bastard, &c.:* Judg. 11. 34, of Jephthah's daughter; Ps. 22. 20, A.V. *darling;* 35. 17; Lk. 8. 42; 9. 38; Jo. 1. 14, 18; 3. 16—18; Heb. 11. 17; 1 Jo. 4. 9. Wisd. 7. 22, of the Spirit of Wisdom. Jos. A. 1. 13 *Abraham loved Isaac exceedingly, seeing he was his* ONLY-BEGOTTEN. 20. 2. 1 *He had many other children, but favoured him as an* ONLY-BEGOTTEN. Plut. 1. 59 *He left an* ONLY *son, who dying childless, the family became extinct.* Arr. Ind. 8. 6 *Many sons were born unto him in India, and an* ONLY *daughter.* N.B. For parall. *dearly-beloved,* see Mt. 3. 17 ref. For *Son of God,* Mt. 4. 3 ref.

[g] 8. 52; 23. 28; Rev. 5. 5. Contr. Gen. 23. 2; 2 Sam. 1. 24; 12. 21—23; 19. 1; Ps. 30. 1—12; Mt. 2. 18; Lk. 8. 52; Jo. 11. 31—35; Acts 9. 39; Rom. 12. 15.

[λ] Gr. *soros:* Gen. 50. 26 *They put Joseph in a* COFFIN. Job 21. 32, A.V. *tomb.* Strab. 17. 2. 3 *The Ægyptians do sometimes throw their dead into the river, and sometimes bury them round about their temples in earthen* COFFINS. Paus. 8. 29 *When the stream dried up there was found in the bed of the river an earthen* COFFIN *of more than eleven cubits.*

[h] 1 Kgs. 17. 17—23; Lk. 7. 22; 8. 54, 55; 15. 18—24; Jo. 11. 43, 44; Acts 9. 40; Rom. 4. 17. Cf. Mk. 5. 42 ref.; Jo. 11. 24 ref.

[k] Mk. 1. 22 ref.

[l] 17. 15 ref.

[m] Deut. 18. 15—22; Lk. 24. 19; Jo. 4. 19; 6. 14; 9. 17; Acts 3. 22, 23; 7. 37.

[n] 1. 68 ref.

[p] Mk. 1. 4 ref.

[q] Mt. 11. 3 ref.

[μ] Mt. 11. 3 ref.

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"[r]John the Baptist hath sent us unto thee, saying, 'Art *thou [q]He that should come, or shall we [p]expect another?'" 21 And in that very hour he cured many of diseases, and [o]scourges, and [s]evil spirits, and unto many blind gave he sight. 22 And ‡he answered and said unto them, "Go and tell [r]John those things which ye have seen and heard: The blind receive their sight, the lame walk, the [n]lepers are cleansed, the deaf hear, [t]the dead are raised, the poor have [σ]good tidings preached unto them [Isa. 35. 3—6; 61. 1]. 23 And [τ]blessed is he, [u]whosoever shall not [β]fall backward into a [β]deadly snare in me."

Parenthesis of The Greatness of John Baptist. Fulfilment of Prophecy.
Lk. 7. 24—30.
Mt. 11. 7—15.

24 But when the messengers of [r]John were gone away, he began to say unto the multitudes concerning [r]John, "What went ye out into the Wilderness to view [3. 1—18]? [x]A reed shaking with the wind? 25 Nay, but what went ye out to see? A man clothed in soft raiment? Behold, they that be in glorious apparel and luxury are in Royal Palaces. 26 Nay, but what went ye out to see? A Prophet? Yea, I say unto you, and much more than a Prophet. 27 This is he concerning whom it is written,

'[z]Behold!
'*I send my messenger before thy face,
'[z]Who shall prepare thy way before thee.'
[Mal. 3. 1.]

28 For I say unto you, Among them that are [δ]born of women there is no greater Prophet than [a]John the Baptist: and yet he that is least in the [θ]Kingdom of God is greater than he." 29 [b]And all the people, when they heard *it*, and the [κ]tax-gatherers, [λ]justified God, having been [μ]baptized with [c]the Baptism of John: 30 but the [ν]Pharisees and the [π]Lawyers

[r] Mk. 1. 4 ref.
[p] Mk. 3. 10 ref.
[s] Mt. 15. 22 ref.
[o] Mt. 8. 2 ref.
[t] Vers. 11—18; Mt. 9. 18—26; Jo. 11. 24 ref.
[σ] Mt. 4. 23 ref.
[τ] Mt. 5. 3 ref.
[u] Mt. 11. 6 ref.
[β] Mt. 5. 29 ref.
[x] Mt. 11. 7 ref.
[z] Mk. 1. 2 ref.
[δ] Job 14. 1; 15. 14.
[a] Mk. 1. 4 ref.
[θ] Mt. 3. 2 ref.
[b] Verse 35; 17. 15 ref.; 18. 43 *And all the people, when they saw it, gave praise unto God.*
[κ] Mt. 5. 46 ref.
[λ] Gr. *dicæoun;* Heb. *tsadak;* Lat. *justificare;* A.S. *geriht wisian;* Eng. *make, declare, or count righteous, justify;* whether absolutely, judicially, by acquittal, pardon, or payment of penalty; or comparatively, by commendation, example of life, &c.; esp. opp. *condemn* (Mk. 16. 16 ref.); correl. *right, just, righteous, righteousness, justification:* Gen. 38. 26; 44. 16, A.V. *clear ourselves;* Ex. 23. 7; Deut. 25. 1 *In judgment of men, the Judges shall* JUSTIFY *the righteous, and condemn the wicked.* 1 Kgs. 8. 32 *Judge thy servants, condemning the wicked, to bring his way upon his head, and* JUSTIFYING *the righteous, to give him according to his righteousness.* Ps. 143. 2; Isa. 5. 23; 43. 25, 26; 50. 8; 53. 11; Jer. 3. 11; Ezek. 16. 51, 52; Mt. 11. 19; 12. 37; Lk. 10. 29; 18. 14; Acts 13. 39; Rom. 2. 1—5. 10; 6. 7; 8. 30—34; Gal. 2. 16—3. 24; Jas. 2. 9—26. Sirac. 18. 21, 22 *Humble thyself before thou be sick, and defer not until death to be* JUSTIFIED. 26. 29 *A merchant shall hardly keep himself from wrong, and a huckster shall not be* JUSTIFIED *of sin.*
[μ] Mt. 28. 19 ref.
[c] Mt. 21. 25 ref.
[ν] Mt. 3. 7 ref.

π Mt. 22. 35 ref.
σ Gr. *athetein*: Mk. 6. 26 ref. Cf. Prov. 1. 24, 25, 30 *I called, and ye refused; ye have set at naught all my counsel, and would none of my reproof*: where Gr. *made void my counsels*. Plat. Soph. 230 *No one who thinks himself wise is willing to learn*. See Acts 20. 27 *The whole counsel of God*.

d Mk. 1. 4 ref.

τ Mt. 15. 22 ref.
β Mt. 8. 20 ref.
δ Mt. 5. 46 ref.
ε Verse 29; Mt. 11. 19 ref.
θ Verse 29 ref.
κ Mt. 3. 7 ref.
λ 4. 38; 5. 3; Jo. 4. 31.
μ Mk. 6. 39 ref.
ſ Mt. 26. 6—13; Jo. 11. 2; 12. 1—9. For *Mary Magdalen*, see Mt. 27. 56 ref.
ν 6. 32 ref.
π Mk. 14. 3 ref.
σ Mk. 14. 3 ref.
ε Isa. 49. 23. Esth. Apocr. 13. 13 *For the salvation of Israel I would have kissed the soles of his feet*. Dion. Hal. 1631 *The mother of the Roman General flung herself on the ground, and embracing his feet kissed them exceedingly*. Senec. de Ben. 2. 12 *When he was returning thanks for his life, the Emperor gave him his foot to kiss; an insolence which changed the freedom of the commonwealth into the slavery of Persia*.
τ Mt. 26. 49 ref. Cf. ref. g preceding.
h Athen. 553 *At Athens it was a custom of the luxurious to anoint their feet with perfumes*. Plin. N. H. 13. 4 *Luxury has reached so great a height, that we have even seen the soles of the feet bathed with perfumes*.
β Mt. 3. 7 ref.
δ 6. 32 ref.

σdisregarded the counsel of God in respect of themselves, not having been μbaptized of him.

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Waywardness of The Generation. Lk. 7. 31—35. Mt. 11. 16—19.

31 ‡"Whereunto therefore shall I liken the men of this generation? And whereunto are they like? 32 They are like unto the children sitting in the market-place, and calling one unto another, ‡saying, 'We have piped unto you, and ye have not danced: we have wailed unto you, and ye have not wept.' 33 For dJohn the Baptist is come neither eating bread, nor drinking wine [Mt. 3. 4], and ye say, 'He hath a τdevil:' 34 the βSon of Man is come eating and drinking [Lk. 5. 27—32], and ye say, 'Behold! a glutton and a wine-bibber, a friend of δtax-gatherers and sinners!' 35 εAnd yet Wisdom is θjustified of all her children."

His Authority of Forgiveness of Human Sin continued. *The Magdalen and The Pharisee. Parable of the Two Debtors.* Lk. 7. 36—50. [Jo. 12. 1—9.] [Mt. 26. 6—13.] [Mk. 14. 3—9.]

36 AND one of the κPharisees λprayed him that he would eat with him: and he entered into the κPharisee's house, and †μsat down to meat. 37 ſAnd, behold, *there was* a woman †which was a νsinner in the City: ‡and when she fully knew that he μsat at meat in the κPharisee's house, ſshe brought an πalabaster vase of σperfume, 38 and stood at his feet behind weeping, ſand began to wet his feet with her tears, and did wipe *them* with the hairs of her head; εand she τkissed his feet exceedingly, hand anointed *them* with the σperfume. 39 But when the βPharisee which invited him saw *it*, he spake within himself, saying, "This *man*, if he had been a Prophet, would have known who and what manner of woman this is which toucheth him: for she is a δsinner." 40 And Jesus answered and said unto him, "Simon, I have somewhat to say unto

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thee." And he saith, "[θ]Teacher, Say on." **41** "[k]A certain creditor had two debtors: the one owed five hundred [κ]shillings; and the other, fifty. **42** ‡[k]Forasmuch as they had nothing to pay, he forgave them both. ‡Which of them therefore will love him most?" **43** Simon answered and said, "[l]I suppose that he, to whom he forgave the most." And he said unto him, "Thou hast rightly judged." **44** And he turned unto the woman, and said unto Simon, "Seest thou this woman? I entered into thine house: thou gavest no water for my feet; [m]but *she hath wet my feet with her tears, and wiped *them* with her hairs‡. **45** Thou gavest me no kiss; [p]but *she, since I entered in, hath not ceased [λ]exceedingly to kiss my feet. **46** [q]My head with oil thou didst not anoint; [r]but *she hath anointed my feet with [μ]perfume. **47** Wherefore I say unto thee, [s]Her many sins are forgiven; for she hath loved much: but he to whom little is forgiven, loveth little." **48** And he said unto her, "[s]Thy sins are forgiven." **49** And they that [ν]sat at meat with *him* began to say within themselves, "[s]Who is this that forgiveth sins also?" **50** And he said unto the woman, "[t]Thy faith hath [π]saved thee: [t]go in peace."

Circuit of All the Cities and Villages. *Preaching of The Gospel.* Lk. 8. 1—3.

VIII. 1 And it came to pass thereafter, [u]he himself also journeyed through *the land* [u]over every City and village, [ν]preaching, and [σ]publishing the good tidings of the [τ]Kingdom of God; and [x]the Twelve with him; **2** and [z]certain women, which had been cured of [a]evil spirits and infirmities, [b]Mary called Magdalen, [b]from whom had gone out seven devils, **3** and [c]Johanna, the wife of Chuzas, Herod's [β]steward,

θ Mt. 8. 19 ref.; 23. 7 ref.

k Mt. 6. 12; 18. 24—27 ref.; Lk. 7. 41—50; Rom. 8. 1—12; Gal. 5. 3. Cf. Mk. 1. 4 ref.

κ Mt. 20. 2 ref.

l Plat. Phædr. 233 *The most needy will be most relieved by favours, and therefore will be the most grateful.*

m Jo. 11. 2; 12. 1—9.

p Verse 38 ref.

λ Mt. 26. 49 ref.

q 2 Sam. 14. 2; Ps. 23. 5; 92. 10.

r Verse 38 ref.

μ Mk. 14. 3 ref.

s Mk. 1. 4 ref.; 1 Tim. 1. 12—17.

ν Mk. 6. 39 ref.

t Mk. 5. 34 ref.

π Mt. 9. 22 ref.

u Mt. 4. 23; 9. 35; 11. 1; Mk. 6. 56 ref.; Lk. 9. 6; 13. 22. Cf. Gen. 12. 6; Acts 18. 23. See Lk. 1. 26 ref.

ν Mt. 4. 23; 8. 16; 9. 35.

σ Gr. *evangelizesthai*= *publish good tidings or Gospel:* Mt. 4. 23 ref.

τ Mt. 3. 2 ref.

x 6. 13—16.

z Mt. 27. 55, 56; Mk. 15. 41.

a Mt. 15. 22 ref.

b Mt. 27. 56 ref.

c 24. 10.

β Mt. 20. 8 ref.

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and Susanna, and many other *women*, [d]which ministered unto †them of their goods.

[d] Mt. 27. 55, 56; Mk. 15. 41.

Divers Results of Gospel Preaching. *Parable of The Sower and The Soils.* Lk. 8. 4—8. Mt. 13. 1—9. Mk. 4. 1—9.

4 AND as a great multitude was coming together, and they of every City resorting unto him, he spake by a [δ]parable:

[δ] Mt. 13. 3 ref.

5 "The Sower went forth to sow his seed. And as he sowed, some fell by the way-side, and it was trodden under foot, and the birds of the air devoured it. **6** And other †fell upon the rock, and it sprang up, and withered away, because it had no moisture. **7** And other fell in the midst of the thorns, and the thorns sprang up with *it*, and choked it. **8** And other fell †into the good ground, and sprang up, [e]and brought forth fruit a hundredfold." As he said these things, he cried, "[f]He that hath ears to hear, let him hear."

[e] Mk. 4. 20 ref.

[f] Mt. 11. 15 ref.

Reason of Parables. Lk. 8. 9, 10. Mt. 13. 10—17. Mk. 4. 10—12.

9 And his disciples asked him‡, "What may this [θ]parable be?" **10** And he said, "[g]Unto you it is given to know the [κ]Mysteries of the [λ]Kingdom of God, [g]but unto the rest in [θ]parables, that

[θ] Mt. 13. 3 ref.

[g] Mt. 13. 11—17 ref.; Isa. 43. 8; Ezek. 12. 2; 2 Cor. 3. 12—18.

[κ] Mt. 13. 11 ref.

[λ] Mt. 3. 2 ref.

'[g]**Seeing they may not see,**
'[g]**And hearing they may not understand.**' [Isa. 6. 9, 10.]

Interpretation of The Parable of The Sower and The Soils. Lk. 8. 11—18. Mt. 13. 12, 18—23. Mk. 4. 13—25.

11 Now the [θ]parable is this: The seed is the Word of God. **12** And they by the way-side are they that †have heard, and then cometh [h]the Devil, and taketh away the Word from their hearts, that they may not [k]believe and be saved. **13** And they on the rock, they which, when they have heard, receive the Word with joy; and these have no root, which only for a while believe, and [m]in time of temptation [μ]fall away. **14** And that which fell among the thorns, these are they which have heard, and as they go on their

[h] Mt. 12. 26 ref. Parall. *The Evil One*, Mt. 13. 19 ref.

[k] Mk. 5. 34 ref.

[m] 1 Pet. 4. 12 ref. Parall. Mt. 13. 21 *When tribulation or persecution ariseth because of the Word.*

[μ] Gr. cogn. *apostasy*: 2 Th. 2. 3 ref.

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ways are μchoked up of cares, ⁿand riches, and pleasures of this life, and bring no fruit to perfection. 15 But that on the good ground, these are they which in an honest and good heart, having heard the Word, ᵛhold *it* fast, ᵖand bear fruit in ᵠpatience.

16 "ʳBut no one, when he hath lighted a candle, covereth it with a vessel, ʳor putteth *it* under a bed, but he †putteth *it* on a candlestick, that they which enter in may see the light. 17 ˢFor there is nothing secret, that shall not become manifest; neither ᵗhid, that shall †not be known, and come abroad. 18 Take heed therefore how ye hear: ᵘfor whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he thinketh he hath."

Who be Christ's Mother and Christ's Brethren. Lk. 8. 19—21. Mt. 12. 46—50. Mk. 3. 31—35.

19 AND there came unto him ˣhis Mother, and his brethren: and they could not come at him because of the multitude. 20 And it was told him ‡, "ˣThy Mother and thy brethren stand without, desiring to see thee." 21 And he answered and said unto them, "ʸThese are my Mother and my brethren, they which hear the Word of God, ᶻand do *it*."

The Saviour's Office continued. iv. His Authority over The Elements. *The Boat and The Storm.* Lk. 8. 22—25. Mt. 8. 23—27. Mk. 4. 35—41.

22 AND it came to pass on one of the days, that he himself went into a Boat, and his disciples also: and he said unto them, "Let us go over to the ᵃother side of the Lake." And they launched forth. 23 But as they sailed he fell fast asleep. And there came down a storm of wind upon the Lake, and they were wholly filling *with water*, and were in peril. 24 And they came unto him, and woke him up, saying, "Master, Master, We perish." And †he

μ Mt. 13. 22 ref.
ⁿ Mk. 10. 23 ref.
ᵛ Gr. *catechein*: 1 Cor. 11. 2; 15. 2; 1 Th. 5. 21 HOLD FAST *that which is good.* Heb. 3. 6, 14; 10. 23 *Let us* HOLD FAST *the confession of our faith.*
ᵖ Mk. 4. 20 ref.
ᵠ Mt. 10. 22 ref. Cf. verse 13 above, with Lk. 21. 19; Rom. 5. 3, 4; Jas. 1. 3, 4.
ʳ Mk. 4. 21 ref.
ˢ Mk. 4. 22 ref.
ᵗ Col. 2. 3 ref.
ᵘ Mk. 4. 25 ref.
ˣ Mt. 12. 46 ref.
ʸ Mt. 12. 49 ref.; Lk. 11. 27, 28. Cf. Jo. 15. 14; 2 Cor. 5. 16.
ᶻ Mt. 7. 21 ref.
ᵃ Mt. 8. 18 ref.

woke up, [v]and rebuked the wind, and the raging of the water, and they ceased, and there was a calm. **25** And he said unto them, "Where ‡*is* your faith?" [x]But they were afraid and marvelled, saying one unto another, "[x]Who then is this, [v]that he commandeth even the winds and the water, and they obey him!"

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v. His Authority over Brute Beasts. *The Swine and The Precipice.* Lk. 8. 26—39. Mt. 8. 28—9. 1. Mk. 5. 1—20.

26 AND they put in at the country of the †[z]Gerasenes, which is over against [a]Galilee. **27** And when he was gone forth to land, there met him a certain man of the City, who had had [β]devils a great while, and put on no apparel, and abode not in a house, [b]but in the tombs. **28** And when he saw Jesus, he shouted out, and fell down before him, and said with a loud voice, "[c]What have *I to do with thee, Jesus, thou [d]Son of [d]the Most High God? I beseech thee, [e]torment me not." **29** For he charged [f]the unclean spirit to come out from the man: for [δ]long time had he [θ]seized him, and he was bound with chains and fetters in strait keeping, and bursting asunder the bonds was driven of the [β]devil into the wildernesses. **30** And Jesus asked him, saying, "What is thy name?" And he said, "[κ]Legion." For many [β]devils were entered into him. **31** And they besought him that he would not command them to go away into the [λ]Bottomless Pit. **32** [ε]Now there was a herd of many swine there feeding in the mountain, and they besought him that he would [μ]give them leave to enter into them. And he [μ]gave them leave. **33** And the [ν]devils came out from the man, and entered into the swine: and the herd rushed headlong over the [π]precipice into the Lake, and were choked. **34** And when

[v] Ps. 65. 7 *He stilleth the noise of the sea, the tumult of the people.* 107. 25—30.
[x] Mk. 1. 22 ref.; Lk. 7. 16.
[z] Mk. 5. 1 ref.
[a] Lk. 1. 26 ref.
[β] Mt. 15. 22 ref.
[b] Num. 11. 34 *Graves of Lust, where they buried the people that lusted.* Mt. 8. 28 ref.
[c] Josh. 22. 24; 2 Sam. 16. 10; 19. 22; Mt. 8. 29; Mk. 1. 24; Jo. 2. 4.
[d] Mt. 4. 3 ref.; Mk. 5. 7 ref.
[e] Mt. 8. 29 ref.
[f] Mt. 15. 22 ref.
[δ] Gr. *pollois chronois:* Dion. H. 1514 *No* LONG TIME *before the present, but only three or four years.* Plut. 1. 762 *Faithful throughout the* LONG TIME *that he lived.*
[θ] Gr. *synarpazein:* Phil. J. 1. 335 *Feasting on the fruits of Paradise, the whole mind* SEIZED *by a divine possession.* 2. 100 *Under the Plague of Darkness, the Egyptians sat mute, with their every sense idle, their whole selves* SEIZED *by the calamity.*
[κ] Mt. 26. 53 ref.
[λ] Gr. *abyssos;* Eng. *abyss of waters, unfathomable deep, great deep sea, the depth of the sea;* esp. t. t. *Bottomless Pit,* as a sea without a bottom; opp. *earth, Heaven:* Gen. 1. 2 *Darkness over the* DEEP. 7. 11; Deut. 8. 7; Job 28. 14; 38. 16—20; Ps. 33. 7; 71. 20; 107. 26; 135. 6; 148. 7; Ezek. 26. 19; Rom. 10. 7; Rev. 9. 1, 2; 11. 7; 17. 8; 20. 1—3 *The Angel bound Satan, and cast him into the* BOTTOMLESS PIT *for a* 1000 *years.* Eur. Phœn. 1605 *The* BOTTOMLESS *gulfs of Tartarus.* Euseb. Præp. 556 *Tartarus, called in Holy Scripture the* BOTTOMLESS PIT. Cf. 2 Pet. 2. 4.
[ε] Mk. 5. 11 ref.
[μ] Mt. 19. 8 ref.
[ν] Mt. 15. 22 ref.
[π] Mt. 8. 32 ref.

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they that fed *them* saw what was done, they fled, and ‡ told *it* in the City, and in the villages: **35** and they came out to see what was done. And they came to Jesus, and found the man from whom the [π]devils were gone out, sitting at the feet of Jesus, [h]apparelled, and in his right mind: and they were afraid. **36** And they that had seen *it* told them how he that had been [π]possessed of the devils was [σ]saved. **37** And the whole multitude of the region of the [k]Gerasenes [m]prayed him to go away from them: for they were [τ]holden with great fear. And he himself went into the Boat, and returned.

38 And the man from whom the [β]devils were gone out, [δ]besought him that he might be with him: but Jesus sent him away, saying, **39** "Return unto thine house, and tell *them* how great things God hath done unto thee." And he went away, proclaiming throughout the whole City how great things Jesus had done unto him.

His Authority over Human Disease continued.
(7) Seventh Example: Death.
Jairus' Daughter. Parenthesis of Issue of Blood.
Lk. 8. 40—56.
Mt. 9. 18—26.
Mk. 5. 21—43.

40 AND it came to pass, when Jesus was returned, [η]the multitude received him: for they were all waiting for him. **41** And, behold, there came a man named Jairus, and he himself was a [θ]Ruler of the Synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house; **42** for he had an [κ]only daughter, about twelve years of age, [ο]and *she was dying.

Now while he was a going, the multitudes [λ]choked him up. **43** And a woman [ρ]which had an issue of blood twelve years, who had expended all her living upon [q]Physicians, and could not be cured of any, **44** came behind, [ρ]and touched the [μ]fringe

π Mt. 15. 22 ref.

h Verse 27 *Long time had he put on no apparel.*

σ Mt. 9. 22 ref.

k Mk. 5. 1 ref.
m 5. 8 ref.
τ 4. 38 ref.

β Mt. 15. 22 ref.

δ 1 Tim. 2. 1 ref.

η Cf. 9. 11 *Jesus* RECEIVED *the multitudes.*

θ Mk. 5. 22 ref.

κ 7. 12 ref.
ο For parall. Mt. 9. 18 *just now dead*, see Harm. and Note.
λ 13. 22 ref.
ρ Lev. 15. 19—30.
q Mt. 9. 12 ref.
ρ Mk. 3. 10 ref. Cf. Lev. 15. 19, 25 *If a woman have an issue of blood, she shall be put apart, and whosoever toucheth her shall be unclean.*
μ Mt. 9. 20 ref.

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of his outer garment: and immediately her issue of blood stanched. **45** And Jesus said, "Who *is* he that touched me?" And when all denied, [s]Peter and they that were with him said, "Master, The multitudes throng thee and crush *thee;* and sayest thou, 'Who *is* he that touched me?'" **46** And Jesus said, "Some one [t]touched me: for *I know that [u]healing virtue is gone out from me." **47** And when the woman saw that she was not hid, [v]she came trembling, and falling down before him, told ‡ in the presence of all the people for what cause she touched him, and how she was healed immediately. **48** And he said unto her, "Daughter, ‡ [x]Thy faith hath [μ]saved thee: [z]go in peace."

49 While he yet spake, there cometh one from the [ν]Ruler of the Synagogue's *house*, saying ‡, "Thy daughter is dead: [π]worry † not the [σ]Teacher any more." **50** But Jesus, hearing *it*, answered him ‡, "Fear not: [a]only believe, and she shall be [τ]saved." **51** And when he was †come to the house, † he suffered no one to go in ‡ with him, [b]save Peter, and † John, and James, and the Father and the Mother of the child. **52** [c]And all wept and [β]mourned for her. But he said, "[d]Weep not: [e]she is not dead, [e]but sleepeth." **53** And they laughed him to scorn, knowing that she was dead. **54** But he ‡ laid hold of her hand, and called, saying, "Child, Arise." **55** [f]And her spirit returned, and she [g]rose again immediately. And he commanded that there should be given her to eat. **56** And her Parents were [δ]amazed: [h]but he charged them that they should tell no one that which was done.

s Mt. 10. 2 ref.

t Mk. 3. 10 ref.
u 6. 19.

v Verse 44 ref.

x Mk. 5. 34 ref.

μ Mt. 9. 22 ref.
z Mk. 5. 34 ref.

ν Mk. 5. 22 ref.

π Mt. 9. 36; Lk. 7. 6.
σ Mt. 8. 19 ref.

a Mk. 5. 34 ref.

τ Mt. 9. 22 ref.

b Mt. 17. 1 ref. Cf. Mt. 10. 2 ref.

c Mt. 9. 23 ref.

β Mt. 11. 17 ref. Gen. 23. 2 *Abraham came to* MOURN *for Sarah.*
d 7. 13 ref.
e Mt. 9. 24 ref.

f 7. 15 ref.

g Mk. 5. 42 ref.

δ Mt. 12. 23 ref.
h Mk. 5. 43 ref.

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The Saviour His First Mission of Apostles.

Lk. 9. 1—6.
Mt. 9. 36—10. 16.
Mk. 6. 7—13.
[Lk. 10. 1—12.]

IX. 1 AND when he had called together [a]the Twelve ‡, he gave them power and authority over all the [β]devils, and to cure diseases; 2 and sent them [b]to preach the [δ]Kingdom of God, and to heal the sick. 3 And he said unto them, "[c]Carry nothing for the journey, neither † [θ]staff, nor [κ]wallet, nor bread, nor money: [d]nor have two shirts ‡. 4 And into whatsoever house ye enter, there abide, and from thence go forth. 5 And as many as shall not receive you, as ye go forth from that City, [e]shake off the ‡ dust from your feet, for a [λ]witness against them."

6 And they went forth, [f]and went through *the land* over the villages, [μ]preaching the Gospel, [g]and curing everywhere.

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Jesus' Fame at the Royal Court. *Perplexity of Herod Antipas.*

Lk. 9. 7—9.
Mt. 14. 1, 2.
Mk. 6. 14—16.

7 AND [g]Herod the [ν]Prince heard of all the things that were doing ‡: and he was [π]sore perplexed, because that it was said of some, "[h]John is [k]risen from the dead;" 8 and of some, "[h]Elijah hath appeared [Mal. 4. 5];" and of others, "†[k]One of the old Prophets [l]is risen again [2 Esdr. 2. 18]." 9 †But [g]Herod said, "[m]John have [*]I beheaded: but who is this, of whom I hear such things?" [n]And he sought to see him.

The Saviour his Plenteous Bread for Hungry Souls. i. The Five Loaves of The Five Thousand.

Lk. 9. 10—17.
Jo. 6. 1—14.
Mt. 14. 13—21.
Mk. 6. 30—44.

10 AND when the Apostles were returned, they told him whatsoever they had done. [p]And he took them, and withdrew himself privately into a desert place of ‡[q]Bethsaida. 11 And the multitudes, when they knew *it*, followed him. And he received them, and spake unto them of the [σ]Kingdom of God, [r]and healed those that had need of cure.

12 And the day began to [τ]wear away,

[a] 6. 13—16.
[β] Mt. 15. 22 ref.
[b] Mk. 3. 14 ref.
[δ] Mt. 3. 2 ref.
[c] 22. 35 *When I sent you without purse and wallet and shoes, lacked ye anything?*
[θ] Mk. 6. 8 ref.
[κ] Gr. *pera:* Judith 10. 5 *She took with her a bottle of wine, and a cruse of oil, and filled a* WALLET *with parched corn and figs and fine bread.* Shaksp. Tr. and Cr. 3. 3 *He hath a* WALLET *at his back, Wherein he puts alms.*
[d] Mt. 10. 10 ref.
[e] Mk. 6. 11 ref.
[λ] Mt. 8. 4 ref.
[f] 6. 56 ref.; 8. 1 ref. See also verse 11 ref.
[μ] Gr. *evangelizesthai:* Mt. 4. 23 ref. See Mk. 3. 14 ref.
[g] Mt. 14. 1 ref.
[ν] Mt. 14. 1 ref.
[π] Gr. *diaporein;* strong compound form of *perplexed,* sc. *sore perplexed:* 9. 7; 24. 4; Acts 2. 12; 5. 24; 10. 17.
[h] Mk. 1. 4 ref.
[k] Mt. 16. 14 ref.
[l] Jo. 11. 24 ref.
[m] Mt. 14. 3—12; Mk. 6. 17—29; Lk. 3. 19, 20.
[n] 13. 31; 23. 8—12.
[p] Mk. 6. 31 ref.
[q] Mk. 8. 22 ref.
[σ] Mt. 3. 2 ref.
[r] Mt. 4. 23, 24; 8. 2—17; 9. 12; 10. 1, 8; 14. 14; 15. 21—30; 19. 2; 20. 30—34; 21. 14; Mk. 6. 13; 7. 31—37; 16. 18; Lk. 9. 1, 2, 6; 10. 9; 17. 11—19; Jo. 4. 46—5. 16; 9. 1—7; Acts 3. 1—11; 4. 5—12; 5. 12—16; 8. 7; 9. 17, 18, 32—35; 14. 8—13; 28. 8, 9; Jas. 5. 14, 15. Cf. Mt. 8. 17 ref.
[τ] Gr. *clinein;* Lat. *declinare, inclinare;* Eng. lit. *bow down, decline;* t. t. of the stages of day or night toward their close, *wear away, be far spent:* Judg. 19. 8—14; Ps. 102. 11; Jer. 6. 4, A.V. *goeth away;* Lk. 24. 29. Polyb. 3. 93 *The third part of the night was now* WEARING AWAY. Cf. Shksp. J. Cæs. 4. 3 *We at the height are ready to* DECLINE. Tenny. In Mem. 120 *Whatever way my days* DECLINE.

and [r]the Twelve came and said unto him, "Send the multitude away, that †they may go to [s]the towns and villages round about, and lodge, and find [β]victuals: for we are here in a desert place." **13** But he said unto them, "Give *ye them to eat." And they said, "We have no more than five loaves of bread, and two fishes: except *we should go and buy [δ]meat for all this people." **14** For they were about five thousand men, *beside women and children.* And he said unto his disciples, "Make them [θ]sit down for meat in [κ]supper-companies, by fifties." **15** And they did so, and made them all [θ]sit down for meat. **16** [t]And he took the five loaves of bread, and the two fishes, [t]and looking up to Heaven he blessed them, and [t]brake *them* in fragments, and [t]gave *them* to his disciples to set before the multitude. **17** [t]And they did all eat, and were filled: [t]and there was taken up the [λ]overplus that they had of fragments, twelve [μ]baskets.

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Jesus' Messiahship.
i. Its Avowal by Simon Peter.
Lk. 9. 18—20.
Mt. 16. 13—16.
Mk. 8. 27—29.

18 AND it came to pass while he was [ν]alone praying, his disciples were with him, and he asked them, saying, "Whom do the multitudes say that I am?" **19** And they answered and said, "[u]John the Baptist; and others, [u]Elijah [Mal. 4. 5]; and others, [v]that one of the old Prophets [w]is risen again [2 Esdr. 2. 18]." **20** And he said unto them, "But whom say *ye that I am?" And [x]Peter answered [z]and said,

"THE [π]CHRIST OF GOD."

ii. Its Present of Silent Suffering.
Lk. 9. 21, 22.
Mt. 16. 20, 21.
Mk. 8. 30, 31.

21 [a]AND he warned them, and charged *them* to tell no one this thing, **22** saying,

"THE [σ]SON OF MAN [b]MUST SUFFER MANY THINGS, [b]AND BE REJECTED OF THE

r 6. 13—16.
s Mk. 6. 56 ref.
β Gr. *episitismos;* esp. as t. t. of *victualling* or *provisioning* of an army or others for a march or journey; opp. *pay, arms:* Gen. 42. 25, A.V. *provision;* Ex. 12. 39, A.V. *victual;* Josh. 1. 11; 9. 11—14. Dion. H. 1687 *To receive pay and* VICTUALS *from the public Treasury.* Diod. 13. 95 *The soldiers were ordered to take* VICTUALS *for* 40 *days, and meet him under arms.* Polyæn. 4. 10 *His soldiers were all practised in sham campaigns, carrying arms,* VICTUALS, *and all camp equipments.*
δ Mt. 14. 15 ref.
θ Mk. 6. 39 ref.
κ Gr. *clisia = reclining place* for sleeping or eating: esp. *dining-room* and *dining-couch,* and the *party* or *company* occupying it: Diod. 19. 22 *At this banquet, the* COUCHES *in the inner circle were occupied by the Generals, and were composed of leaves covered with handsome rugs.* Dion. Cass. 67. 9 *Domitian feasted them in a black room, on bare black* COUCHES *level with the floor.* Athen. 193 *Homer called the larger rooms* DINING-ROOMS.
t Mt. 14. 19 ref.; Lk. 24. 50 ref.
λ Mt. 14. 20 ref.
μ Mt 14. 20 ref.
ν Gr. *cata monas;* opp. *with others, in a multitude, in public;* but not of necessity solitary, nor excluding private companions: Gen. 32. 16, A.V. *by themselves;* Mk. 4 10 *When he was* ALONE, *they that were about him with the Twelve asked him.* Xen. Mem. 3. 7 *He who excels when* ALONE, *excels also before the multitude.*
u Mk. 1. 4 ref.
v Mt. 16. 14 ref.
w Jo. 11. 24 ref.
x Mt. 10. 2 ref.
z Mt. 16. 16 ref.
π Mt. 1. 16 ref.
a Mk. 5. 43 ref.
σ Mt. 8. 20 ref.
b Mt. 16. 21 ref.; 21. 42; 1 Pet. 2. 4—7.

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ELDERS AND [β]HIGH-PRIESTS AND [δ]DOCTORS OF THE LAW, [b]AND BE KILLED, [c]AND RISE THE THIRD DAY."

Profit of Suffering for Christ's Sake.
Lk. 9. 23—27.
Mt. 16. 24—28.
Mk. 8. 34—9. 1.

23 And he said unto them all, "[d]If any one would come after me, let him deny himself, [d]and take up his cross daily, and follow me: **24** [d]for whosoever would save his life, shall lose it; [d]but whosoever shall lose his life for my sake, that *man* shall save it. **25** [e]For what is a man profited, when he hath gained the whole world, and hath lost or [θ]forfeited himself? **26** [d]For whosoever shall be ashamed of me, and of my sayings, [d]of him shall the [k]Son of Man be ashamed, [f]when he shall come in his own glory, and of his Father, and of the holy Angels. **27** But I say unto you [κ]in truth, [ε]There be some of those standing here, which shall not [λ]taste of death, [ε]till they have seen the [μ]Kingdom of God."

iii. Its Future of Radiant Glory.
Transformation in The Holy Mount.
Lk. 9. 28—36.
Mt. 17. 1—9.
Mk. 9. 2—10.

28 AND it came to pass [h]about eight days after these sayings, [k]he took Peter, and John, and James, and went up into the mountain to pray. **29** And while he prayed, the [ν]appearance of his face became altered, and his apparel [π]glistering white. **30** And, behold, two men [σ]communed with him, which were [m]Moses and [n]Elijah; **31** who appeared in glory, and spake of his [τ]departure, [ρ]which he was about to [β]fulfil in Jerusalem. **32** Now Peter and they that were with him [q]were heavy with sleep; but being

[β] Mk. 11. 27 ref.
[δ] Mt. 2. 4 ref.
[c] Mt. 28. 6 ref.
[d] 14. 25—33; Mk. 8. 34 ref. Cf. Lk. 14. 14 ref.
[e] Job 2. 4; Ps. 49. 6—20; Mt. 16. 26 ref.
[θ] Mt. 16. 26 ref.
[k] Mt. 8. 20 ref.
[f] Mt. 24. 3 ref.; 26. 64.
[κ] Gr. *alethos* = *in truth, indeed:* Mt. 14. 23 ref.
[ε] Cf. Lk. 2. 26; Jo. 21. 22, 23.
[λ] Jo. 8. 51, 52; Heb. 2. 9.
[μ] Mt. 3. 2 ref.
[h] Parall. Mt. 17. 1 *After* SIX *days.* N.B. That the *exclusive* phrases, '*after six days,*' '*after seven days,*' are equivalent to the *inclusive* phrase, '*about eight days after,*' according to mode of reckoning, by including or excluding one or both limits, see 2. 21; Mt. 16. 21, with Mk. 8. 31; Jo. 20. 26. Jos. A. 1. 10, 12 *Circumcise him* AFTER *the eighth day: so they circumcise* ON *the eighth day.* 7. 14 *Each Course of Priests ministers* FOR *eight days,* FROM SABBATH TO SABBATH.
[k] Mk. 9. 2 ref.
[ν] 3. 22 ref.
[π] Gr. *exastraptein;* sc. of *lightning-like flashing* and *glistering* of bright things: Nah. 3. 3, A.V. *glittering;* marg. *lightning.* Cf. Spens. F. Q. 1. 10 *That most glorious house, that* GLISTERETH *bright with burning stars.* North's Plut. p. 395 *The* GLISTERING *of the warriors' harness, and bright* GLISTERING *steel, made as if all were on a fire.*
[σ] Mt. 17. 3 ref.
[m] Mt. 17. 3 ref.
[n] Mk. 1. 4 ref.
[τ] Gr. *exodos;* Eng. *going out, departure;* opp. *coming in, entrance;* metaph. *death:* 2 Sam. 3. 25; Ex. 19. 1, of the Exodus or Departure from Egypt; Num. 33. 38; Ps. 105. 38 *Egypt was glad when they* DEPARTED; 114. 1; 121. 8; Heb. 11. 22; 2 Pet. 1. 15. Wisd. 3. 2 *They seemed to die, and their* DEPARTURE *was taken for misery, and their going from us to be destruction.* 7. 6 *All men have one entrance into life, and the like* GOING OUT. Stob. Fl. 585 *Old age bordereth not on* DEPARTURE *from this sorry life, but on the beginning of a blessed life.*
[ρ] Lk. 21. 1—24. 53. See Lk. 24. 26, 27 ref.
[β] Gr. *pleroun:* 24. 44 *All things must be* FULFILLED *which are written in* MOSES *and the* PROPHETS *concerning me.* See Mt. 2. 15 ref.
[q] Mk. 14. 40 ref.

τ throughly awakened, [r] they saw his glory, and the two men that stood with him. 33 And it came to pass, while they parted from him, [s] Peter said unto Jesus, "Master, It is good for us to be here; and let us make three tents, one for thee, and one for [t] Moses, and one for [u] Elijah:" not knowing what he said. 34 But as he thus spake, there was a cloud, and it [β] overshadowed them; and they feared when † they entered into the cloud: 35 [v] and there was a voice out of the cloud, saying,

"[v] THIS IS MY †[δ] CHOSEN SON:
"[w] HEAR YE *HIM."
[Ps. 2. 7, 12; Isa. 42. 1.]

36 And when the voice was past, Jesus was found alone. [x] And they themselves held their peace, and told no one in those days any of those things which they had seen.

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Unbelief of The Generation. *The Epileptic.* Lk. 9. 37—43. Mt. 17. 14—18. Mk. 9. 14—27.

37 AND it came to pass on the next day, when they were come down from the mountain, a great multitude met him. 38 And, behold, a man from the multitude cried out, saying, "[θ] Teacher, I beseech thee, [κ] look upon my son: for he is mine [λ] only child; 39 and, behold, [a] a spirit taketh him, and suddenly he crieth out, [a] and he [μ] convulseth him that he foameth, and hardly departeth from him, [a] bruising him. 40 And I besought thy disciples to cast him out, and they could not." 41 And Jesus answered and said, "[b] O faithless and [ν] perverse generation, How long shall I be with you, and [π] forbear you? Bring thy son hither." 42 And as he was yet a coming, [a] the devil tare him, and [σ] sore convulsed *him.* And Jesus rebuked [c] the unclean spirit, and healed the child, and

τ Gr. *diagregorein;* Eng. *be throughly or wide awake,* whether by remaining so without sleeping, or by awakening out of sleep: Hdn. 3. 4 *The armies pitched over against one another, and* KEPT WIDE AWAKE *the whole night long in much fear and trembling.*
r Jo. 1. 14; 2 Pet. 1. 16—18. Cf. Ex. 34. 29, 30.
s Mt. 10. 2 ref.
t Mt. 17. 3 ref.
u Mk. 1. 4 ref.
β Mt. 17. 5 ref.
v Mt. 3. 17 ref.; 2 Pet. 1. 17, 18.
δ Parall. Isa 42. 1 *Mine elect, in whom my soul delighteth.* Parall. Mt. 17. 5 *My dearly-beloved son.* Cf. Mt. 3. 17 ref.; Lk. 23. 35 ref.
w Mk. 9. 7 ref.
x Mk. 5. 43 ref. Cf. Lk. 18. 39 ref.
θ Mt. 8. 19 ref.; 23. 7 ref.
κ 1. 48; Jas. 2. 3.
λ 7. 12 ref.
a Mk. 9. 17, 18 ref.
μ Mk. 1. 26 ref.
b Deut. 32. 5; Phil. 2. 15.
ν Mt. 17. 17 ref.
π Mt. 17. 17 ref.
σ Gr. *sysparassein;* strong compound form of *sparassein:* Mk. 1. 26 ref.
c Mt. 15. 22 ref.

53 [t]And they received him not, because his face was going to Jerusalem. 54 And when ‡ the disciples [u]James and [u]John saw *it*, they said, "[v]Lord, [v]Wilt thou that we speak that fire come down from Heaven, and consume them, as [w]Elijah also did [2 Kgs. 1. 10—12]?" 55 [x]But he turned and rebuked them, and said, "[y]Ye know not what manner of spirit ‡ ye are of. 56 ‡[z]The [π]Son of Man is not come to destroy ‡ lives, but to save *them*." And they went to another village.

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57 AND [a]as they were [σ]walking in the way, one said unto him, "‡ [b]I will follow thee whithersoever thou goest away." 58 And Jesus said unto him, "The foxes have holes, and the birds of the air *have* [τ]dwellings: but the [π]Son of Man hath no where to lay his head." 59 [b]And he said unto another, "Follow me." And he said, "[v]Lord, [β]Give me leave first to go away and bury my Father." 60 [b]But ‡ he said unto him, "Let the [δ]dead bury their dead: but *thou, go away, and [θ]publish abroad the [κ]Kingdom of God." 61 [b]And another also said, "I will follow thee, [λ]Lord: [b]but first [μ]give me leave to [ν]bid them farewell, which are at my home." 62 [b]But Jesus said unto him, "No one, having put his hand to the plough, [b]and looking back, is fit for the [κ]Kingdom of God."

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Sacrifices in Following Christ. Lk. 9. 57—62. Mt. 8. 18—22.

X. 1 BUT after these things [c]the Lord [π]nominated seventy others also, [d]and sent them two and two before his face to every City and place, whither he himself was

The Saviour His Mission of Seventy Evangelists. Lk. 10. 1—16. [Mt. 9. 36—10. 16. [Mk. 6. 7—13.] [Lk. 9. 1—6.]

[t] Jo. 1. 11. Contr. Jo. 4. 3, 4, 40, 45. Jos. A. 20. 6 *At the Feasts the Galileans going to Jerusalem were wont to journey through the territory of the Samaritans.*

[u] Mt. 10. 2 ref.

[v] Mt. 14. 28 ref.

[w] Verse 49 ref.

[x] Mk. 9. 39 ref.

[y] Rom. 12. 19; Col. 3. 12; 2 Tim. 1. 7; 2. 25; Tit. 3. 2. Cf. Mk. 3. 17, of *Boanerges.*

[z] 19. 10; Mt. 20. 28; Jo. 3. 14—17 ref.; 12. 47; 1 Jo. 4. 14.

[π] Mt. 8. 20 ref.

[a] 10. 38.

[σ] Gr. *poreuesthai*; Eng. *go, wend, walk;* lit. and fig.; opp. *sitting at home,* &c.: 1. 6; 10. 38; Deut. 6. 7; 11. 19 *When thou sittest in thine house, and when thou* WALKEST *in the way.* 1 Kgs. 16. 2 *Thou hast* WALKED *in the way of Jeroboam.* Ps. 143. 8 *Shew me the way wherein I should* WALK.

[b] Gen. 19. 17—26; Ruth 1. 16, 17, of Ruth; 2 Sam. 15. 19—21; 1 Kgs. 19. 19—21, of Elisha; 2 Kgs. 2. 2—6. Cf. Phil. 3. 12—14; Heb. 6. 4—12; 10. 26—39. See Mk. 8. 34 ref.; Lk. 14. 25—35 ref.

[τ] Mt. 8. 20 ref.

[β] Mt. 19. 8 ref.

[δ] Mt. 8. 22 ref.

[θ] Gr. *diangellein;* Eng. *to announce abroad as messenger, publish to all about or abroad:* Ex. 9. 16 *That my name may be* PUBLISHED *throughout all the earth.* Ps. 2. 7; Acts 21. 26; Rom. 9. 17. 2 Mac. 3. 34 *Seeing thou hast been scourged from Heaven,* PUBLISH ABROAD *the mighty power of God.*

[κ] Mt. 3. 2 ref.

[λ] Mt. 14. 28 ref.

[μ] Mt. 19. 8 ref.

[ν] Mk. 6. 46 ref.

[c] Mt. 9. 36—10. 16, of the Twelve; Mk. 6. 7—13; Lk. 9. 1—6. Cf. Ex. 15. 27 *Where were* TWELVE *wells of water, and* SEVENTY *palm-trees.* 24. 1—11; Num. 11. 16—25, of the Seventy Elders of Israel. Phil. J. 2. 111 *The Twelve Tribes of Israel, pious worshippers of God, are as twelve springs, sending forth unfailing supplies of piety and virtue; while the Seventy Elders are like seventy noble palms, in beauty and fruit the finest of trees, whose vital force also, not buried in earthly roots, ever mounteth upward toward Heaven.* [π] 1. 80 ref. [d] Mk. 6. 7.

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delivered him again to his Father. **43** [d]And they were all astonished at the [r]Majesty of God.

Second Private Foretelling of Christ's Death. Lk. 9. 43—45. Mt. 17. 22, 23. Mk. 9. 30—32.

AND as [d]all marvelled at all the things which ‡ he did, he said unto his disciples, **44** "Lay *ye these sayings in your ears: for

THE [β]SON OF MAN IS ABOUT [e]TO BE DELIVERED UP INTO THE HANDS OF MEN."

45 But [f]they were ignorant of this saying, [f]and it was [δ]veiled from them, that they might not perceive it: and they were afraid to ask him of this saying.

Christian Greatness. *The Child and Humility.* Lk. 9. 46—48. Mt. 18. 1—5. Mk. 9. 33—37.

46 AND there entered in among them a reasoning, [g]which of them should be the greatest. **47** But Jesus, [h]seeing the reasoning of their heart, took hold of a child, and set him by him, **48** and said unto them, "[i]Whosoever shall receive this child in my name, receiveth me: [i]and whosoever shall receive me, receiveth him that sent me. [g]For he that is least among you all, that *man* † is great."

Humility in Sufferance of Nonconformists. Lk. 9. 49, 50. Mk. 9. 38—40.

49 And [k]John answered and said, "Master, We saw one [m]casting out ‡ [θ]devils in thy name, [n]and we forbade him, because he followeth not with us." **50** And Jesus said unto him, "[p]Forbid him not: [q]for he that is not against † you, is for you."

Humility in Patience of Rejection. Lk. 9. 51—56.

51 And it came to pass when the days of his [κ]Ascension were [λ]drawing to completion, he himself also [μ]steadfastly set his face for to go to Jerusalem. **52** [r]And he sent messengers before his face; and they went, and entered into a village of the [s]Samaritans, so as to make ready for him.

[d] Mk. 1. 22 ref.

[r] Gr. *megaleiotes*; Eng. *grandeur, magnificence, majesty*: Acts 19. 27; 2 Pet. 1. 16. 1 Esdr. 1. 5 *According to the* MAGNIFICENCE *of King Solomon.* Jos. A. Præf. 4 *The* MAJESTY *and loving-kindness of God.* c. Ap. 2. 16 *Such lofty sentiments are suitable to the nature and* MAJESTY *of God.*

[β] Mt. 8. 20 ref.

[e] Mt. 16. 21 ref.

[f] 2. 50; 18. 34 ref.

[δ] Gr. *paracalyptein*, and cogns.; of *covering* and *concealing* by hangings, veils, curtains, bandages, esp. of blindfolding: Ezek. 22. 26 *They have* BLINDFOLDED *their eyes from my Sabbaths*: A.V. *hid.* Wisd. 17. 3 *A dark* VEIL *of forgetfulness.* Plat. Rep. 439 *Longing to see them, yet in his soul abhorring them, for a long while he turned away and* VEILED *his eyes.* Cf. 2 Cor. 3. 14—16. Holinsh. ap. Rich. *The* VEIL *of dark and obscure speeches.* Cf. also Mt. 13. 11 ref.

[g] Mk. 9. 34 ref.

[h] Jo. 2. 24 ref.

[i] Mk. 9. 37 ref.

[k] Mt. 10. 2 ref.

[m] Mt. 15. 22 ref. Cf. Acts 19. 13—16.

[θ] Mt. 15. 22 ref.

[n] Vers. 52—55; Num. 11. 24—30.

[p] Mark 9. 39 ref.

[q] Phil. 1. 15—18. Contr. Mt. 12. 30.

[κ] Mk. 16. 19 ref.

[λ] Gr. *symplerousthai*, and cogns.: Eng. *be completely a filling up, draw to or be in course of filling up or completion*: 2 Chr. 36. 21 *She kept Sabbath, to* COMPLETE *70 years.* Dan. 9. 2 *He would* COMPLETE *70 years in the desolations of Jerusalem.* N. T. only Lk. 8. 23; 9. 51; Acts 2. 1, as here. Dion. Cass. 42. 26 *The one whole day, which is gradually* COMPLETED, or FILLED UP, *by the four quarters.*

[μ] Gr. *sterizein*; of any *fixedness* or *steadfastness* of men or things or purposes: Jer. 21. 10 *I have* STEADFASTLY SET *my face against this City.* Ezek. 6. 2; 21. 2; Lk. 16. 26. Cf. Lk. 22. 32 ref.

[r] Mk. 1. 2 ref.

[s] Mt. 10. 5 ref.

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about to come. 2 †And he said unto them, "[c]The harvest truly *is* plenteous, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

3 "[f]Go: behold, *I send you as lambs into the midst of wolves. 4 [g]Carry no purse, no [σ]wallet, [g]no shoes: [h]and salute no one by the way. 5 And into whatsoever house ye enter, first say, '[k]Peace *be* to this house:' 6 and if the [τ]son of peace be there, [m]your peace shall rest upon it; but if not, [n]it shall return unto you. 7 [p]And in that very house abide, eating and drinking [β]the things that are theirs: [p]for the labourer *is* worthy of his wages. Remove not from house to house. 8 And into whatsoever City ye enter, and they receive you, [q]eat the things that are set before you: 9 [r]and cure the sick that are therein; and say unto them,

'[s]THE [δ]KINGDOM OF GOD
'[s]IS AT HAND UPON YOU.'

10 But into whatsoever City ye enter, and they receive you not, go forth into the main streets thereof, and say, 11 '[t]Even the dust which hath cleaved unto us ‡ on our feet from your City, we do wipe off upon you. Nevertheless know ye this, that

'[s]THE [δ]KINGDOM OF GOD
'IS AT HAND ‡.'

12 ‡ I say unto you, It shall be more tolerable for [u]Sodom [v]in that day, than for that City.

Woes on The Impenitent. Lk. 10. 13—15. Mt. 11. 20—24.

13 "Woe unto thee, Chorazin! Woe unto thee, [w]Bethsaida! [x]For if the [θ]mighty works which have been done in you had been done in [z]Tyre and [z]Sidon, they would have [ϰ]repented long ago, [a]sitting in sack-

[c] Mt. 9. 37; Jo. 4. 34—38; 1 Cor. 3. 9. Cf. *Sower, Reapers, Wages, Wheat,* Ps. 126. 5, 6; Prov. 11. 18; Mic. 4. 12; Lk. 10. 7.

[f] Mt. 10. 5, 6 ref.

[g] 22. 35; Mt. 10. 9 ref.

[σ] 9. 3 ref.
[h] 2 Kgs. 4. 29.

[k] Gen. 43. 23; Judg. 6. 23; 19. 20; 1 Sam. 25. 6; 1 Chr. 12. 18; Dan. 4. 1; 6. 25; 10. 19; Lk. 10. 5; 24. 36; Jo. 20. 19—26; Gal. 6. 16; Eph. 6. 23; 1 Pet. 1. 2; 5. 14; 3 Jo. 14. Cf. Acts 10. 36 ref.
[τ] Mt. 8. 12 ref.
[m] Cf. Mt. 3. 16; 10. 13.
[n] Ps. 35. 13.
[p] Lev. 19. 13; Deut. 24. 14; 25. 4; Mt. 10. 10; 20. 8; 1 Cor. 9. 3—14 *Have we not power to eat and to drink? If we have sown unto you spiritual things, is it a great matter if we shall reap your carnal things?* Phil. 4. 10—20; 1 Tim. 5. 17, 18.
[β] Gr. lit. *the things from them;* sc. *at their expense:* Mk. 5. 26; Phil. 4. 18.
[q] 1 Cor. 10. 24—33. Plut. 2. 42 *Whoso cometh to a dinner must eat the things that are set before him, and not ask for different, nor find fault.*
[r] 9. 11 ref.
[s] Mt. 3. 2; 4. 17; 10. 7.
[δ] Mt. 3. 2 ref.
[t] Acts 13. 50, 51. Cf. Neh. 5. 13; Acts 18. 6.

[u] Mt. 10. 15 ref.
[v] Cf. Mt. 10. 15; 12. 36 ref.

[w] Mk. 6. 45 ref.
[x] Isa. 65. 1—3; Ezek. 3. 4—11.
[θ] Mt. 7. 22 ref.
[z] Mt. 11. 21 ref.
[ϰ] Mk. 1. 4 ref.
[a] Esth. 4. 1—3; Isa. 58. 5; Jer. 6. 26; Jon. 3. 5—8.

cloth and ashes. 14 Nevertheless, It shall be more tolerable for [z]Tyre and [z]Sidon [b]in the Judgment, than for you. 15 And *thou, [c]Capernaum, † [d]Shalt thou be exalted unto Heaven? [d]Nay, thou shalt be brought down unto [λ]Hell.

16 "[e]He that heareth you, heareth me; [e]and he that [μ]disregardeth you, disregardeth me; [e]and he that [μ]disregardeth me, disregardeth [f]him that sent me."

17 AND the [g]Seventy returned with joy, saying, "[ν]Lord, [h]Even the [π]devils are subject unto us [h]by thy name." 18 And he said unto them, "[k]I beheld [m]Satan as lightning fallen from Heaven. 19 Behold, † [n]I have given you the authority to tread upon serpents and scorpions, and over all the power of [o]the Enemy; [n]and nothing shall in any wise [σ]hurt you. 20 Nevertheless herein rejoice not, [n]that the spirits are subject unto you; [p]but ‡ rejoice that your names were written in Heaven."

21 IN that very hour ‡ he rejoiced exceedingly in the ‡ Holy Spirit, and said, "[q]I [r]thank thee, Father, Lord of Heaven and earth, [r]that thou hast hid these things from the wise and [β]understanding, [r]and hast revealed them unto babes: [δ]yea, Father, that so *to do* was thy [δ]good pleasure [Isa. 29. 14].

22 "[s]All things have been delivered up unto me of my Father: [t]and no one knoweth who the Son is, but the Father; and who the Father is, but the Son, [t]and he to whomsoever the Son is willing to reveal *him*."

23 And he turned unto his disciples, and said privately, "[θ]Blessed *are* the eyes that see the things which ye see: 24 for I

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Return of The Seventy Evangelists. *Satan's Fall.* Lk. 10. 17—20. [Mk. 16. 17, 18.]

Joyful Acknowledgment of The Ruling Hand of The Father. Lk. 10. 21, 22. Mt. 11. 25—27.

Blessedness of Gospel Knowledge. Lk. 10. 23, 24. Mt. 13. 16, 17.

b Mt. 12. 36 ref.
c Mt. 4. 13 ref.
d Isa. 14. 12—15; Jer. 51. 53; Ezek. 26. 15—21; 31. 2—18, esp. 16—18; 32. 18. Cf. Gen. 11. 4; Deut. 1. 28.
λ Mt. 11. 23 ref.
e Mk. 9. 37 ref.; Jo. 12. 48; 1 Th. 4. 8.
μ Mk. 6. 26 ref.
f Jo. 8. 42 ref.
g Vers. 1—3.
ν Mt. 14. 28 ref.
h Mk. 6. 14; 9. 38; 16. 17, 18; Lk. 10. 17; 24. 47; Acts 3. 6, 16; 4. 7—12 *By what* NAME *have ye done this? By the* NAME *of* JESUS, *and there is no other* NAME *whereby we must be saved.* 19. 11—17; Phil. 2. 9—11 *The* NAME *that is above every name, that at the* NAME *of* JESUS *every knee should bow, &c.* 2 Th. 1. 12; Jas. 5. 14. Cf. Mt. 12. 22—28; Acts 10. 43; 1 Cor. 6. 11; Eph. 5. 20; 1 Pet. 4. 14—16.
π Mt. 15. 22 ref.
k Isa. 14. 12; Jo. 12. 31; 16. 11; Rev. 9. 1; 12. 7—10. Cf. Mt. 9. 34 ref.
m Mt. 12. 26 ref. Cf. Mt. 9. 34 ref.
n Vers. 17—20; Ezek. 2. 6; Mt. 10. 1; Mk. 16. 18 ref.; Rev. 9. 1—11. Artem. 164 *Scorpions and scolopendras are symbols of wicked men.*—For *Authority given*, see Lk. 20. 2 ref.
o Mt. 13. 25, 28, 39.
σ Gr. *adicein:* Rev. 2. 11; 9. 10, 19; 11. 5.
p Ex. 32. 32, 33; Ps. 69. 28; Isa. 4. 3; Ezek. 13. 9; Dan. 12. 1; Mal. 3. 16; Rom. 9. 3; Eph. 2. 19; Phil. 3. 20; 4. 3, 4; Heb. 12. 22, 23; Rev. 3. 5; 13. 8; 17. 8 *Names written from the foundation of the world.* 20. 12—15; 21. 27.
q Jo. 11. 41, 42.
r Mt. 11. 25 ref.
r Mt. 16. 17; 1 Cor. 1. 18—31.
β Mt. 11. 25 ref.
δ Mt. 11. 26 ref.
s Mt. 28. 18; Jo. 3. 35; 17. 2, 3; Heb. 1. 2. See Gen. 24. 36; Lk. 15. 31; and for *The Heir*, Lk. 20. 14 ref.
t Jo. 1. 18; 6. 44—46; 14. 8, 9; 15. 14, 15; 17. 1—8.
θ Mt. 5. 3 ref.

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say unto you, [s]Many Prophets and [t]Kings have wished to see the things which *ye see, and have not seen *them;* and to hear the things which ye hear, and have not heard *them*."

Life Eternal and Law of Love. *Who is Neighbour? Parable of the Good Samaritan.* Lk. 10. 25—37.

25 [u]AND, behold, a certain [x]Lawyer rose up, [λ]trying him, and saying, "[μ]Teacher, [ν]What shall I do, that I may inherit [ξ]eternal life?" **26** And he said unto him, "[w]What is written in the Law? How readest thou?" **27** And he answered and said,

"'[x]**Thou shalt love THE LORD thy God,**
"'[x]**With all thine heart, and with all thy soul, and with all thy might, and with all thy mind:**
"'[z]**And thy neighbour, as thyself.**'"

[Deut. 6. 5; Lev. 19. 18.]

28 And he said unto him, "Thou hast answered right: [ν]this do, and thou shalt live." **29** But he, wishing to [π]justify himself, said unto Jesus, "And who is my neighbour?" **30** And Jesus replied and said, "A certain man went down from Jerusalem to [a]Jericho, and fell among robbers, who both stripped him, and laid blows on *him*, and went away leaving *him* half dead. **31** And [σ]as it fell out, a certain [b]Priest went down by that way: and when he saw him, he passed by on the other side. **32** And likewise also a [b]Levite, when he was over against the place, came and saw him, and passed by on the other side. **33** But a certain [c]Samaritan, as he journeyed, came over against him, and when he saw him, he was moved with compassion, **34** and went up to *him*, and bound up his wounds, [d]pouring on oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. **35** And on the morrow ‡, he took

[s] Rom. 16. 25, 26; Eph. 3. 5; Heb. 11. 13, 39; 1 Pet. 1. 10—12. Cf. Lk. 17. 22; Jo. 8. 56.

[t] Parall. Mt. 13. 17 *Righteous men.* Cf. Rev. 1. 6; 5. 10. Phil. J. 1. 601, 691 *Even according to Moses, only the truly* WISE *is a* KING, *and virtue is a true* KINGDOM: *other Kingdoms are established by men, by wars and ills innumerable; but the wise and virtuous man has his Kingdom from God, and is the author of ill to none.*

[u] Mt. 19. 16; 22. 35.

[x] Mt. 22. 35 ref.

[λ] Gr. *ec-peirazein;* strong compound form of the more common *peirazein,* or *tempt:* Deut. 6. 16, A.V. *tempt;* 8. 16, A.V. *prove;* Ps. 78. 18; Mt. 4. 7; Lk. 4. 12; 1 Cor. 10. 9. Not elsewhere in O. and N.T. For simple form, see 1 Kgs. 10. 1, of Queen of Sheba and Solomon; Isa. 7. 12, of Ahaz.

[μ] Mt. 8. 19 ref.; 23. 7 ref.

[ν] Mt. 19. 16, 17 ref.; 25. 34 ref.

[ξ] Mt. 19. 16 ref.

[w] Mt. 5. 17, 18 ref. Cf. Mk. 12. 19 ref.

[x] Mt. 22. 37 ref.

[z] Mt. 22. 39 ref.

[π] 7. 29 ref.

[a] Mk. 10. 46.

[σ] Gr. *cata syncyrian;* lit. *by conjuncture, happening together, coincidence, combination of events.* Very rare phrase, but not implying *chance* as opp. *design.*

[b] Num. 3. 1—4. 49; 8. 5—26; 18. 25—32; 35. 1—8; Deut. 12. 19; 14. 27; 16. 14; 24. 8; 33. 8—11; Josh. 18. 7; 1 Chr. 23. 1—32; 2 Chr. 35. 3 *The Levites that taught all Israel; which were holy unto the Lord.* Neh. 8. 7—9; Jer. 33. 19—21; Mal. 2. 1—3. 6; Jo. 1. 19; Acts 4. 36.

[c] Mt. 10. 5 ref.; Jo. 8. 48, of Jesus: *Say we not well, Thou art a* SAMARITAN?

[d] Mk. 6. 13 ref.

out two [τ]shillings, and gave *them* to the host, and said ‡, '[β]Take care of him: and whatsoever thou spendest more, [ε]when I [δ]return, [ε*]I will repay thee.' **36** Which ‡ of these three, thinkest thou, was neighbour of him that fell among the robbers?" **37** And he said, "He that shewed the mercy unto him." †And Jesus said unto him, "Go, and do *thou likewise."

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One Thing Needful. *Martha and Mary, or The Good Portion.* Lk. 10. 38—42.

38 [ζ]AND it came to pass while they were [θ]walking, he himself also entered into a certain village; and a certain woman, named [ε]Martha, [κ]received him into her house. **39** And she had a sister, called [h]Mary, who also [k]seated herself at †the Lord's feet, and heard his Word. **40** But [ε]Martha [m]was [λ]distracted about much service: and she came unto *him*, and said, "[μ]Lord, [n]Carest thou not that my sister hath left me to serve alone? Speak unto her therefore that she help me." **41** And †the Lord answered and said unto her, "[ε]Martha, Martha, [n]Thou art [ν]careful and [π]troubled about many things: **42** [n]but one thing is needful; and [h]Mary [n]hath chosen the good [σ]portion, [n]which shall not be taken away from her."

τ Mt. 20. 2 ref.

β Gr. *epimeleisthai;* cogn. *epimeleia:* Acts 27. 3: 1 Tim. 3. 5 *If a man rule not his own house, how shall he* TAKE CARE *of the Church of God?*

ε 14. 14 ref.; Lk. 19. 15.

δ Gr. *epanercheshai:* Gen. 50. 5, A.V. *come again;* Lk. 19. 15 *When he was* RETURNED.

ζ 9. 57.

θ 9. 57 ref.

ε Vers. 40, 41; Jo. 11. 1—5, 18—28, 39, 40; 12. 1, 2.

κ Gr. *hypodechesthai;* of *hospitable reception:* 19. 6, of Zacchæus; Acts 17. 7, of Jason; Jas. 2. 25, of Rahab. Luc. 1. 274 *He* RECEIVED *and entertained me also at his house.*

h Vers. 41, 42; Mt. 26. 6—13, with Jo. 11. 1—5, 20, 28—32; 12. 1—9.

k 8. 35; Jo. 11. 20; Acts 22. 3; 1 Cor. 7. 32—35.

m 1 Cor. 7. 32—35.

λ Gr. *perispasthai;* Lat. *distrahi;* and cogns.; lit. *drawn about or asunder;* fig. of *distraction* by any harassing or vexing business or travail, as *wholly drawing off* the mind from its object: Eccles. 1. 13 *God giveth men sore* DISTRACTION *to be* DISTRACTED *therewith:* A.V. *travail, exercised.* 4. 8; 8. 16, A.V. *business.* 1 Cor. 7. 35 *Attend upon the Lord without* DISTRACTION. Sirac. 41. 1, 2 *Death is bitter unto him that hath nothing to* DISTRACT *him, but acceptable unto him that is* DISTRACTED.

μ Mt. 14. 28 ref.

n Ps. 16. 1—11; 27. 4; 37. 3—5; 55. 22; 73. 26; 119. 57; 142. 5; Jer. 10. 16; Lam. 3. 22—26; Mt. 6. 25—34; Jo. 10. 28, 29; 1 Cor. 1. 7, 8; 7. 33—35; 2 Cor. 4. 18; Phil. 4. 6, 7; 1 Pet. 5. 7 *Casting* CARE *upon him: he* CARETH *for you.* Luc. 3. 543 *The guest that neglects the great variety of dishes, and chooses one thing only that is nearest and needful, is the best and wisest. Understandest thou my meaning? Men worry their lives by intemperate search after many things, rather than live untroubled on few.*

ν Gr. *merimnan:* Mt. 6. 27 ref.

π Gr. *thorybazesthai;* Lat. *turbare;* esp. of *stirred* and *muddled* water; only here in H.S.: Ar. Vesp. 256 *We will quench the light, and then, going in the dark, you will* TROUBLE *the mire like a waterfowl.* Cf. Prov. 25. 26; Isa. 57. 20; Ezek. 32. 2; Jo. 5. 4.

σ Gr. *meris;* Eng. *portion;* esp. of land, goods, and food; often with *inheritance* (Mt. 25. 34 ref.): Gen. 14. 24; 31. 14; Josh. 18. 5—9, A.V. *part;* Neh. 8. 10 *Send* PORTIONS *unto them for whom nothing is prepared.* Ps. 16. 5 *The Lord is the* PORTION *of mine inheritance and of my cup.* 73. 26 *God is the strength of my heart, and my* PORTION *for ever.* 142. 5; Acts 8 21; 2 Cor. 6. 15; Col. 1. 12. Jos. A. 6. 4 *The waiters at the banquet were bidden to set before Saul a royal* PORTION. Dion. H. 1. 1571 *When you might have chosen the better* PORTION, *you chose the worse, and suffer accordingly.* Epict. 724 *At dinner it is unseemly to choose the largest* PORTION.

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Form and Order of Christian Prayer. *The Lord's Prayer. Parables of the Impudent Friend, and The Father and His Children.* Lk. 11. 1—13. Mt. 6. 9—13; 7. 7—11.

XI. 1 AND it came to pass, while he was in a certain place praying, when he ceased, one of his disciples said unto him, "[β]Lord, [p]Teach us to pray, as [q]John also taught his disciples." 2 And he said unto them, "[p]When ye pray, say,

[r]FATHER ‡,

[s]HALLOWED BE THY NAME:

[t]THY KINGDOM COME ‡:

3 [u]GIVE US DAY BY DAY OUR [δ]NEEDFUL BREAD:

4 [v]AND FORGIVE US OUR SINS;

[v]FOR WE OURSELVES ALSO FORGIVE EVERY ONE THAT IS INDEBTED TO US:

[w]AND BRING US NOT INTO TEMPTATION ‡.'"

5 And he said unto them, "Which of you shall have a friend, and shall go unto him at midnight, and say unto him, 6 'Friend, Lend me three loaves; because a friend of mine from his journey is come unto me, and I have nothing to set before him:' 7 and he from within shall answer and say, 'Trouble me not: the door is already shut, and my children are with me in bed; I cannot rise again and give thee'? 8 I say unto you, [x]Though he will not rise again and give him because he is his friend, yet at least because of his [θ]shamelessness he will arise and give him as many as he needeth. 9 And *I say unto *you, [x]Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 10 [x]for every one that asketh, receiveth; and that seeketh, findeth; and to *every one* that knocketh, it shall be opened. 11 [x]And what Father of you shall his son ask for bread, will he give him a stone? Or also for a fish, will he instead of a fish give him a serpent? 12 Or shall he also ask for an egg, will he give

β Mt. 14. 28 ref.

p Mt. 6. 5—15 ref.

q Mk. 1. 4 ref.

r Deut. 32. 6; 1 Chr. 29. 10; Isa. 63. 16 *Thou, O Lord, art our* FATHER, *though Abraham be ignorant of us.* 64. 8; Mal. 1. 6; 2. 10; Mt. 23. 9; Mk. 14. 36; Lk. 11. 11—13; 12. 30—32; Jo. 8. 41, 42; 20. 17; Rom. 4. 16; 8. 15; Gal. 4. 1—7 *Crying, Abba,* FATHER. Eph. 3. 14, 15; 4. 6. Sirac. 23. 1—4 *O Lord,* FATHER *and Governor of my whole life.* Diod. 5. 72 *The Greeks called God* FATHER *as being the Author of the human race, and for his universal goodwill and providential care.* Cf. 2 Cor. 1. 3 ref., FATHER *of our Lord Jesus Christ.*

s Ex. 20. 7; Lev. 19. 12; 20. 3; Num. 20. 12; Ps. 111. 9 HOLY *and reverend is his* NAME. Isa. 29. 23; 52. 5; 57. 15; Ezek. 20. 39; 36. 20—23 *For my* HOLY NAME'S *sake, which ye have profaned.* Cf. Mt. 28. 19 ref., *Baptismal Name.*

t Mt. 6. 10 ref.

u Mt. 6. 11 ref.

δ Mt. 6. 11 ref.

v Mt. 6. 12 ref.; Lk. 7. 41 ref.

w Mt. 6. 13 ref.

x Mt. 7. 7—11 ref.

θ Gr. *anædeia;* Lat. *impudentia, improbitas;* Eng. *shamelessness, impudence;* and cogn.: Prov. 7. 13 *She kissed him, and with an* IMPUDENT *face said unto him.* Isa. 56. 11, A.V. *greedy.* Sirac. 25. 22 *A woman, if she maintain her husband, is full of anger, and of* IMPUDENCE. 40. 30 *Begging is sweet in the mouth of the* SHAMELESS. Plat. Leg. 647 IMPUDENCE *is a very great evil, being that confidence which is the very opposite of reverence* Artem. 37 *To be brazen-faced or iron-faced is symbolical of* IMPUDENCE.

him a scorpion? 13 [x]If [*]ye therefore, being evil, know how to give good gifts unto your children, how much more shall the Father which is of Heaven give [z]the Holy Spirit unto them that ask him?"

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Absurd Evasion of The Evidence of Christ's Works. *Blasphemy against The Holy Spirit.* Lk. 11. 14—23. Mt. 12. 22—30.

14 [a]AND he was casting out a [κ]devil, and itself was dumb: and it came to pass, when the [κ]devil was gone out, the dumb *man* spake. [b]And the multitudes marvelled. 15 But [c]certain of them said, "[a]He casteth out the [κ]devils by [λ]Baal-zebul, the [μ]Prince of the devils." 16 [d]And others, tempting *him*, sought of him a [ν]sign from Heaven. 17 But he himself, [e]knowing their thoughts, said unto them, "Every Kingdom divided against itself suffereth desolation; and house against house, falleth. 18 And if [π]Satan also be divided against himself, how shall his Kingdom stand? Because ye say [f]that I cast out the [σ]devils by [τ]Baal-zebul. 19 But if [*]I by [τ]Baal-zebul cast out the [σ]devils, [g]by whom do your sons cast *them* out? Therefore they themselves shall be your judges. 20 But if [h]by the Finger of God ‡ [*]I cast out the [σ]devils, [k]then is the [β]Kingdom of God [δ]already come upon you. 21 When the mighty *man* fully armed keepeth his [θ]Palace, his goods are in peace: 22 [m]but when a mightier than he attacketh *him* and vanquisheth him, he taketh from him his [κ]whole armour wherein he trusted, and distributeth his spoils [Isa. 53. 12]. 23 [n]He that is not with me, is against me: and he that gathereth not with me, scattereth.

Latter End of Apostates. Lk. 11. 24—26. Mt. 12. 43—45.

24 "When the [ρ]unclean spirit is gone out from the man, he goeth through [λ]dry places, seeking [μ]rest: and finding none, he saith, 'I will return to my house from whence I came out.' 25 And

[z] Parall. Mt. 7. 11 *Good things.*
[a] Mt. 9. 32—34.
[κ] Mt. 15. 22 ref.
[b] Mk. 1. 22 ref.
[c] Parall. Mt. 12. 24 *The Pharisees.*
[λ] Mt. 10. 25 ref.
[μ] Mt. 9. 34 ref.
[d] Mt. 16. 1—4; 1 Cor. 1. 22 *The Jews require a sign.* See Lk. 11. 29 ref.
[ν] Mt. 12. 38 ref.; Mk. 16. 17 ref.
[e] Jo. 2. 24 ref.
[π] Mt. 12. 26 ref.
[f] Verse 15 ref.
[σ] Mt. 15. 22 ref.
[τ] Mt. 10. 25 ref.
[g] Acts 19. 13.
[h] Parall. Mt. 12. 28 *By the* SPIRIT *of God.* Ex. 8. 19 *This is the* FINGER *of God.* 31. 18 *Two Tables of Commandments written with the* FINGER *of God.* Ps. 8. 3, with 33. 6 *The Heavens, the work of thy* FINGERS... *The host of the Heavens were made by the* BREATH, or SPIRIT, *of his mouth.* Phil. J. 2. 98 *The Egyptians were forced to exclaim of the Plague of Lice, 'This is the* FINGER *of God;' for the* HAND *of God not even the whole Universe could bear.*— For *Spiritual Divisions of Gifts to divers members,* see 1 Cor. 12. 1—31, esp. 8—11.
[k] 10. 9—11; Mt. 3. 2; 4. 17; 10. 7.
[β] Mt. 3. 2 ref.
[δ] Mt. 12. 28 ref.
[θ] Mk. 14. 54 ref.
[m] Isa. 53. 12 *He shall divide the spoils of the mighty ones.* Mt. 3. 11 *The mightier cometh.* Col. 2. 15 *He stripped Principalities, triumphing over them.*
[κ] Gr. *panoplia:* Eph. 6. 11 ref., *Put on the* WHOLE ARMOUR *of God.*
[n] Mk. 9. 40 ref.
[ρ] Mt. 15. 22 ref.
[λ] Mt. 12. 43 ref.
[μ] Mt. 12. 43 ref.

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when he is come, he findeth *it* swept, and [p]garnished. 26 [q]Then goeth he, and taketh seven other spirits more evil than himself, and they enter in, and dwell there: [q]and the last state of that man becometh worse than the first."

[p] Mt. 12. 44 ref.
[q] Mt. 12. 45 ref.

Blessedness of Obedience. Lk. 11. 27, 28.

27 And it came to pass, while he spake these things, a certain woman out of the multitude lifted up her voice, and said unto him, "[r][π]Blessed *is* the womb that bare thee, and the breasts which thou hast sucked." 28 But he himself said, "[s]Nay rather, [π]Blessed *are* they that hear the Word of God, [s]and keep *it*."

[r] Mt. 12. 48—50; Lk. 1. 41—45.
[π] Mt. 5. 3 ref.
[s] Mt. 12. 48—50 ref. See Mt. 7. 21—23 ref.; Jo. 14. 15 ref.

The Evil Generation its Sign of Jonah and Condemnation. *Sign-seekers.* Lk. 11. 29—32. Mt. 12. 38—42.

29 AND as the multitudes were gathering thick together, he began to say, "[t]This ‡generation is an evil generation; †[t]it seeketh a [σ]sign: and there shall no sign be given unto it, but the [σ]sign of [u]Jonah the Prophet [Jon. 1. 17]. 30 For as [u]Jonah was a sign unto the men of Nineveh, [v]so shall also the [τ]Son of Man be unto this generation.

[t] Mt. 16. 1—4; Lk. 4. 9—11; 11. 16, 29; Jo. 2. 18; 4. 48 *Except ye see* SIGNS *and wonders ye will not believe.* 6. 30; 10. 38; 14. 11; 15. 24; 20. 29; 1 Cor. 1. 22 *The Jews require a* SIGN.
[σ] Mt. 12. 38 ref.; Mk. 16. 17 ref.
[u] Jon. 1. 1—4. 11.
[v] Parall. Mt. 12. 40 *The Son of Man shall be three days and three nights in the heart of the earth.* See Jo. 2. 19—21; and Mt. 28. 6 ref.
[τ] Mt. 8. 20 ref.

31 "The Queen of the South [ψ]shall rise in the Judgment with the men of this generation, and shall [β]condemn them: [x]for she came from the ends of the earth to hear the wisdom of Solomon [1 Kgs. 10. 1—10]; and, behold, [z]more than Solomon *is* here. 32 The men of Nineveh [ψ]shall rise again in the Judgment with this generation, and shall [β]condemn it: for they [δ]repented at the preaching of Jonah [Jon. 3. 1—10]; and, behold, [z]more than Jonah *is* here.

[ψ] Mt. 12. 36 ref.; Jo. 11. 24 ref.
[β] Mk. 16. 16 ref.
[x] Mt. 12. 42 ref.
[z] Mt. 12. 6 ref.

Light of Truth and Eye of Faith. Lk. 11. 33—36. [Mt. 5. 15; 6. 22, 23.] [Mk. 4. 21.] [Lk. 8. 16.]

33 "‡[a]No one, when he hath lighted a candle, putteth *it* in †a [θ]cellar, nor under the bushel, but on the candlestick, that they which enter in may see the light.

[δ] Mk. 1. 4 ref.
[a] 8. 16; Mt. 5. 15; Mk. 4. 21 ref. Cf. Jo. 1. 5 ref.; 8. 12 *I am the Light of the world.* 9. 39—41.
[θ] Gr. *crypte*; Eng. *secret chamber, crypt, vault, cellar:* Jos. B. 5. 7 *They set the tower on fire, and leapt into the* CELLAR *beneath.*

34 "‡[b]Thine eye is the candle of the

[b] Mt. 6. 22, 23, with different application.

body. When ‡ thine eye is [κ]liberal, thy whole body also is bright: but when it is [κ]evil, thy body also *is* dark. 35 [b]Take heed therefore that the light that is in thee be not darkness. 36 If therefore thy whole body *be* bright, having no part dark, the whole shall be bright, as when the candle [λ]enlighteneth thee with its brightness."

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Woe and Woe on The Pharisees and The Teachers. *Hypocrisy in Religion.*

(1) Fair Ceremonial and Foul Morality. Lk. 11. 37—41. Mt. 23. 25, 26.

37 [c]AND when he had spoken, a certain [μ]Pharisee † prayeth him that he would dine with him: and he entered in, and [ν]sat himself down to meat. 38 [d]And when the [μ]Pharisee saw *it*, he marvelled that he had not first [π]dipped himself before the dinner. 39 But the Lord said unto him, "[e]Now do * ye [μ]Pharisees cleanse the outside of the cup and of the platter; but your inside is full of [σ]plunder, and of wickedness. 40 Ye fools, Did not he that made the outside make the inside also? 41 [f]Nevertheless, as for [τ]the things that are within, [f]give alms, [g]and, behold, they are all clean unto you.

(2) Petty Strictness and Gross Laxity. Lk. 11. 42. Mt. 23. 23.

42 "But woe unto you [β]Pharisees! For ye [δ]pay tithes of mint, and rue, and every herb [Deut. 14. 22]; [h]and pass over judgment, and [h]the love of God. ‡[h]But these ought ye to have done, and yet not to leave those *others undone.*

(3) Worldly Pride. Lk. 11. 43. Mt. 23. 6, 7. Mk. 12. 38, 39.

43 "Woe unto you [β]Pharisees! [k]For ye love the chief seats in the Synagogues, [k]and the salutations in the market-places.

(4) Treacherous Defilement. Lk. 11. 44.

44 "Woe unto you ‡! [m] For ye are as the graves that appear not, and the men that walk over *them* know not *of them.*"

(5) Sore Preaching and Sorry Practice. Lk. 11. 45, 46. Mt. 23. 4.

45 And one of the [θ]Lawyers answered and saith unto him, "[κ]Teacher, Thus saying thou upbraidest us also." 46 And he said, "Woe unto you [κ]Lawyers also!

[κ] Mt. 6. 22 ref.
[b] Mt. 6. 23 ref., with different application. Cf. Jo. 1. 5 ref.; 8. 12; 9. 39—41 *Ye say, We see.*
[λ] Gr. *photizein*, and cogns.; Lat. *illuminare*; Eng. *light, give light to* or *on, bring to light, lighten, enlighten*; lit., or fig. of *understanding, knowledge*: Ex. 14. 20; Num. 8. 3; Ezr. 9. 8; 2 Kgs. 17. 27, 28, A.V. *teach*; Ps. 13. 3; 18. 28 *God will* LIGHT *my candle, and* ENLIGHTEN *my darkness.* 19. 8; 119. 30 *The entrance of thy words* ENLIGHTENETH; *it giveth understanding.* Isa. 60. 1 *Be* ENLIGHTENED, *O Jerusalem, for thy light is come.* Jo. 1. 9; 2 Cor. 4. 2—6; Eph. 1. 18; 3. 9; 2 Tim. 1. 10; Heb. 6. 4; 10. 32; Rev. 21. 23; 22. 5. Cf. Jo. 1. 5 ref.
[c] 7. 36—50; 14. 1 ref.
[μ] Mt. 3. 7 ref.
[ν] Mk. 6. 39 ref.
[d] Mk. 7. 1—23, esp. 3, 4 ref.
[π] Mk. 7. 4 ref.
[e] Isa. 3. 14, 15; Mt. 7. 15; Mk. 7. 1—23 ref.
[σ] Mt. 23. 25 ref.
[f] 12. 33; Mt. 6. 2 ref. See Lk. 12. 15 ref.
[τ] Gr. *ta enonta*: Lys. 121 *As soon as I had opened the chest, and he saw* THE THINGS THAT WERE WITHIN, *he bade the servants take them.* Æsop. 156 *A traveller, finding a wallet in the road, shook out* THE THINGS THAT WERE WITHIN. Stob. Fl. 225 *A rich but stingy man is like a bad vessel with good contents, that spoils* THE THINGS THAT ARE WITHIN *before they are seen.*
[g] Rom. 14. 20; Tit. 1. 15.
[β] Mt. 3. 7 ref.
[δ] Mt. 23. 23 ref.
[h] Mt. 9. 13 ref.; 22. 37 ref.; 23. 23 ref.
[k] 14. 7—11. Cf. Mt. 26. 48 ref.
[m] Num. 19. 16, 20. Cf. Jude 12.
[θ] Mt. 22. 35 ref.
[κ] Mt. 8. 19 ref.; 23. 7 ref.

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[m]For ye burden men with burdens grievous to be borne, [n]and ye yourselves touch not the burdens with one of your fingers.

(6) Tomb-Building and Prophet-Murder. *Blood-shedders.* Lk. 11. 47—51. Mt. 23. 29—36.

47 "Woe unto you! [p]For ye build the tombs of the Prophets, and your Fathers killed them. **48** So then ye bear witness, and [μ]do consent unto the works of your Fathers: for they themselves indeed killed them, but *ye build their tombs. **49** Therefore also said [q]the Wisdom of God,

[r]I will send unto them Prophets and [v]Apostles,
[r]And some of them shall they kill and persecute:
50 [s]That the blood of all the Prophets shed from the foundation of the world may be required of this generation;
51 From the blood of [t]Abel [Gen. 4. 8—10] **unto the blood of [u]Zechariah, that perished between the Altar and [v]the House** [2 Chr. 24. 20—22].' [2 Chr. 36. 14—21?]

Verily I say unto you, [s]It shall be required of this generation.

(7) Suppression of Knowledge. *The Locked Door.* Lk. 11. 52. Mt. 23. 14.

52 "Woe unto you [π]Lawyers! [w]For ye have taken away the key of knowledge: ye yourselves have not entered, [x]and them that would enter ye have forbidden."

Spitefulness of The Teachers and The Pharisees. Luke 11. 53, 54.

53 And as he was saying these things unto them, the [σ]Doctors of the Law and the [τ]Pharisees began to [β]have grievous [β]spite, and to [δ]urge him to answer off-hand about very many things, **54** [z]lying in wait for him, ‡seeking [z]to catch something out of his mouth, that they might accuse him.

Christian Duties: (1) Duty of Fearlessness in Confessing Christ.

XII. **1** [a]MEANWHILES the [θ]tens of thousands of the multitude having gathered together, insomuch that they trode one

[m] Isa. 10. 1, 2.
[n] Contr. Isa. 53. 4 *He hath* BORNE *our griefs.* Rom. 8. 3, 4.
[p] Mt. 23. 29 ref.
[μ] Gr. *syneudocein*; of *consenting* parties: Acts 8. 1; 22. 20 *When the blood of thy martyr Stephen was shed, I was* CONSENTING *unto his death.* Rom. 1. 32; 1 Cor. 7. 12, 13.
[q] Mt. 11. 19 ref.
[r] 2 Chr. 24. 18—24; 36. 14—21; Mt. 10. 16—23; Jo. 16. 2; Acts 5. 40; 7. 51—8. 3; 17. 5—14; 22. 19—24; 2 Cor. 11. 24—26.
[v] 6. 13 ref.
[s] Mt. 23. 35 ref.
[t] Gen. 4. 1—10, 25; Mt. 23. 35; Heb. 11. 4; 12. 24.
[u] Mt. 23. 35 ref.
[v] Parall. Mt. 23. 35 *The Temple.* Mt. 23. 16 ref.
[π] Mt. 22. 35 ref.
[w] Prov. 19. 2; Isa. 33. 6; Hos. 4. 6; Mal. 2. 7; Rom. 2. 20.
[x] 3 Jo. 10.
[σ] Mt. 2. 4 ref.
[τ] Mt. 3. 7 ref.
[β] Mk. 6. 19, of Herodias toward John Baptist.
[δ] Gr. *apostomatizein* = either *say or dictate off by mouth, off by heart, off-hand, from memory, without notes or premeditation*; or *ask at the mouth, bid or dictate to another to speak off-hand, without premeditation, &c.*; esp. as a Teacher questioning or dictating to disciples: Plat. Euth. 276 *When the Master* DICTATED *letters to you, were they the wise boys who learned the* DICTATION? Plut. 1. 11 *This Oracle did the Sibyl* RECITE BY WORD OF MOUTH. Athen. 359 *Being asked for the story, he said he could not at the present* REPEAT IT OFF-HAND.
[z] 20. 19—26; 22. 71.
[a] Mk. 1. 33. Jos. B. 6. 9 *At the Passover more than 2½ millions of Jews assembled in Jerusalem.*
[θ] Gr. *myriades*; Eng. *myriads, tens of thousands*; def. or indef.: Acts 21. 20; Heb. 12. 22; Rev. 5. 11; 9. 16.

another under foot, he began to say unto his disciples first of all, "[b]Beware of the [κ]leaven of the [λ]Pharisees, which is [μ]hypocrisy. **2** [c]And there is nothing covered up, that shall not be revealed; [c]and *nothing* secret, that shall not be known. **3** Wherefore whatsoever things ye have told in the darkness, shall be heard in the light: and that which ye have spoken in the ear in the closets, shall be proclaimed upon the housetops. **4** And I say unto you [d]my friends, [e]Be not afraid of them that kill the body, and after that have nothing greater that they can do. **5** But I will shew you whom ye shall fear: [e]Fear him that, after he hath killed, hath authority to cast into the [ν]Burning Valley: yea, I say unto you, [e]Fear this one. **6** Are not five sparrows sold for two pence? And even one of them is not forgotten in the presence of God. **7** [f]Yea, and even the hairs of your head are all numbered. Be not afraid therefore: ye are of [π]more value than many sparrows. **8** And I say unto you, [g]Every one who shall confess me before men, him shall the [σ]Son of Man also confess before the Angels of God: **9** [g]but he that shall deny me in the presence of men, shall be denied in the presence of the Angels of God. **10** [h]And every one that shall speak a word against the [σ]Son of Man, it shall be forgiven him: [h]but unto him that shall blaspheme against the Holy Spirit, it shall not be forgiven. **11** [k]And when they † bring you in before the Synagogues and the Magistrates and the Authorities, be not [τ]careful how or what ye shall [β]make your defence, or what ye shall say: **12** [m]for the Holy Spirit shall teach

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Hypocrisy, or Leaven of The Pharisees.

Lk. 12. 1—12.
Mt. 10. 19, 20, 26—33.
[Mt. 12. 32.]
[Mk. 3. 28; 4. 22; 13. 11.]
[Lk. 8. 17; 21. 14, 15.]

[b] Mt. 16. 5—12; Mk. 8. 14—21.
[κ] Mt. 13. 33 ref.
[λ] Mt. 3. 7 ref.
[μ] Mt. 6. 2 ref.
[c] Mk. 4. 22; Lk. 8. 17. Cf. Mt. 12. 36 ref.; 13. 11 ref.
[d] Jo 15. 14, 15 *Ye are my* FRIENDS: *henceforth I call you not servants, but* FRIENDS.
[e] Gen. 15. 1; Deut 28. 58—68; 32. 34—43; 2 Kgs. 6. 13—18; Ps. 3. 6; 27. 13; 76. 1—12 *Thou, even thou, art to be feared &c.; bring presents unto him that ought to be feared.* 118. 6; 119. 20; Eccles. 12. 13, 14; Isa. 8. 11—13 *Neither fear ye their fear, nor be afraid; but let the* LORD *be your fear.* 37. 6; 51. 7—15; Jer. 1. 7—19; Ezek. 2. 3—3. 9; Heb. 10. 26—31; 13. 6; Jas. 4. 12 *There is one Lawgiver, who is able to save and destroy.* 1 Pet. 3. 13—16; 4. 1—7, 12—19; Rev. 15. 4. Jos. Mac. 13 *Let us not fear him that seemeth to kill the* BODY; *for unto transgressors there is great peril of the* SOUL *in eternal torments.* Ar. Rhet. 2. 5 *Those are to be feared, who have great power to hurt or to destroy.* Cf. Mk. 8. 38 ref.
[ν] Mt. 10. 28 ref.
[f] 21. 18; 1 Sam. 14. 45; 2 Sam. 14. 11; 1 Kgs. 1. 52; Acts 27. 34.
[π] Mt. 6. 26; 12. 12.
[g] Mk. 8. 34—38 ref.
[σ] Mt. 8. 20 ref.
[h] Mt. 12. 31, 32; 1 Jo. 5. 16. Contr. Lev. 24. 16. For *Forgiveness*, Mt. 9. 2, 3 ref.
[k] Mt. 10. 19, 20; Mk. 13. 11; Lk. 21. 14, 15. See Mk. 13 11 ref.
[τ] Mt. 6. 27 ref.
[β] Gr. *apologeisthai*; cogn. *apologia*; law t. t.; Eng. *defend oneself, make one's defence*; opp. *accuse:* Acts 19. 33 *Alexander would have* MADE HIS DEFENCE *unto the people.* 22. 1 *Brethren, Hear ye my* DEFENCE. 25. 16; 26. 1, 2, 24; Rom. 2. 15; 1 Cor. 9. 3; Phil. 1. 7, 16; 2 Tim. 4. 16; 1 Pet. 3. 15, 16.
[m] Mk. 13. 11 ref.

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you in that very hour what things ye ought to say."

(2) Duty of Contentment. *Covetousness, and Parable of The Rich Fool.* Lk. 12. 13—21.

13 AND one out of the multitude said unto him, "[δ]Teacher, [θ]Speak unto my brother, [n]that he divide the inheritance with me." 14 And he said unto him, "[p]Man, Who hath set me a Judge or a Divider over you?" 15 And he said unto them, "[q]See and beware of ‡all covetousness: for one's life dependeth not upon the abundance of the things which he possesseth."

16 And he spake a [κ]parable unto them, saying, "A certain rich man's land brought forth plentifully: 17 and he reasoned within himself, saying, 'What shall I do? For I have nowhere to gather in my fruits.' 18 And he said, 'This will I do: I will pull down my barns, and will build greater; and there will I gather in all my crops and my good things; 19 and I will say unto my soul, [r]Soul, Thou hast many good things laid up for many years: [r]rest, eat, drink, be merry.' 20 But God said unto him, '[s]Thou fool, This night do they [s]demand thy soul of thee: and whose shall these things be, which thou hast made ready?' [Sirac. 11. 17—19.] 21 [t]So *is* he that treasureth up for himself, and is not rich toward God."

(3) Duty of Filial Trust in God's Providence. *The Ravens and The Lilies.* Lk. 12. 22—32. Mt. 6. 25—34.

22 AND he said unto his disciples, "Therefore I say unto you, [u]Be not [λ]careful for ‡the life, what ye shall eat: neither for the body, what ye shall put on. 23 The life is more than the food, and the body than the garment. 24 [v]Consider the ravens, that they sow not,

δ Mt. 8. 19 ref.; 23. 7 ref.

θ Mt. 4. 3 ref.

n Deut. 21. 15—17; 1 Cor. 6. 1—11.

p Ex. 2. 14; Jo. 18. 36 *My Kingdom is not of this world.* Acts 7. 27, 35. Contr. Mk. 16. 19 ref.

q Mt. 6. 19—24 ref.; Ex. 20. 17; Num. 22. 1—35, of Balaam; Josh. 7. 1—26, of Achan; 2 Sam. 11. 1—12. 14, of David; 1 Kgs. 21. 1—24, of Ahab; 2 Kgs. 5. 20—27, of Gehazi; Job 20. 15—29; 27. 8—23; Ps. 39. 4—7; 52. 1—7; Prov. 23 1—5; Isa. 5. 7—10; Mic. 2. 1—3; Hab. 2. 9—11; Mt. 26. 14—16, with 27. 3—5, of Judas Iscariot; Lk. 3. 14; Acts 5. 1—11, of Ananias and Sapphira; 1 Cor. 5. 9—13; 6. 7—10; 2 Cor. 9. 1—9; Eph. 5. 3—7; Phil. 4. 10—14 *In whatsoever state I am, to be content.* Col. 3. 1—5 *And covetousness, which is idolatry.* 1 Th. 4. 3—8; 1 Tim. 6. 6—19; 2 Tim. 3. 1—9; Heb. 13. 4, 5; 2 Pet. 2. 14—16; 1 Jo. 2. 15—17. Cf. Mk. 10. 23 ref., of Riches; and Mt. 6. 2 ref., of Almsgiving.

κ Mt. 13. 3 ref.

r 16. 25 *In thy lifetime thou receivedst thy* GOOD THINGS. Eccles. 8. 15; 11. 9; 1 Cor. 15. 32.

s Job 20. 22—25; 27. 8; Ps. 39. 6; 49. 6—20; 52. 7; Eccles. 8. 6—15; Jer. 17. 11; Jas. 4. 13—5. 6. Sirac. 11. 18, 19 *He saith, I have found rest, and now will eat continually of my goods; and yet he knoweth not what time he shall die and leave all to others.* Wisd. 15. 8 *He returneth to the earth, out of the which he was taken, when his life which was* LENT *him shall be* DEMANDED. Jos. B. 3. 8. 5 *Dying, we pay that* DEBT *which was received from God, when he please to* REQUIRE *it.* Cic. Tusc. 1. 39 *Nature having but granted a* LOAN *of life, as it were money, how can we complain, if she* DEMAND *it at her pleasure?*

t Mt. 6. 2 ref., and 19—24 ref. Prov. 19. 17. See Mk. 10. 23 ref. Cf. Lk. 12. 48.

u Mt. 6. 25 ref.; Lk. 12. 15 ref.

λ Mt. 6. 27 ref.

v Mt. 6. 26 ref.

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nor reap; which have no storehouse, nor barn: [v]yet God feedeth them. [w]Of how much [μ]more value are *ye than the birds? 25 And which of you by being [ν]careful can add one single [ν]cubit unto his stature? 26 If therefore ye cannot even so much as the least, why are ye [ν]careful for the rest? 27 Consider the lilies, how they †neither spin, nor weave: and yet I say unto you, Even [x]Solomon in all his glory was not arrayed like one of these [1 Kgs. 10. 1—29]. 28 But if, †in the field, God so clotheth †the grass, which to-day is, and to-morrow is cast into the oven, [w]how much more *will he clothe* you, O ye of little faith? 29 [u]And *ye, seek ye not what ye shall eat, or what ye shall drink: [u]and be not in [π]anxious suspense. 30 For after all these things do the Heathen of the world seek: and *your Father knoweth that ye need these things. 31 Nevertheless, [w]seek ye the [σ]Kingdom of God, and ‡even these things shall be added unto you. 32 Fear not, [z]little flock: because it is your Father's [τ]good pleasure to give you the [σ]Kingdom.

(4) Duty of Almsgiving. Lk. 12. 33, 34. Mt. 6. 19—21.

33 "[a]Sell your goods, and give alms: make for yourselves purses that wax not old, [a]a treasure in the Heavens that faileth not, where no thief approacheth, nor moth corrupteth: 34 [a]for where your treasure is, there will your heart be also.

(5) Duty of Watchfulness. *Parable of the Waiting Servants.* Lk. 12. 35—38.

35 "[b]LET your loins be girded about, and your lamps burning; 36 and *ye like unto men waiting for their Lord, when he shall [β]retire from the wedding, that, when he cometh and knocketh,

[w] 1 Kgs. 3. 10—13; Ps. 34. 10; 37. 7, 26; Rom. 8. 31—39; 14. 17; 1 Tim. 4. 8. See Mt. 6. 26 ref.

[μ] Mt. 10. 31; 12. 12.

[ν] Mt. 6. 27 ref.

[x] 1 Kgs. 10. 23 *Solomon exceeded all the Kings of the earth for riches and for wisdom.*

[π] Gr. *meteorizesthai;* only here in N.T.; cogn. *meteoros, meteorismos;* Lat. *in sublime tolli;* Eng. lit. *be raised or suspended high in air;* esp. either as *meteors;* or as *rivers or seas swollen and tossed on high;* or as *ships on the high sea, far from land or harbour;* hence fig. either (1) of *swelling pride of life;* or (2) of all *anxious suspense, unsettlement, and unrest of mind,* as if *high in air,* or *without anchor or mooring,* whether in doubt distrust, hope, or fear. For sense (1): Ps. 131. 1 *I have no* PROUD *looks, but keep my soul low as a weaned child.* 2 Mac. 5. 21 *Antiochus in his pride and* HAUGHTINESS *of mind.* Phil. J. 2. 142 *The risen seas and* SWOLLEN *rivers flooded the towns.* For sense (2): Arist. Mir. Ausc. 130 *In the Straits as the* HIGH TOSSED *waves fall into the depth, the whole sea boils again and* DASHES ON HIGH *with fearful roar.* Thuc. 2. 8 *This collision of the chief Cities threw the whole of Greece into* ANXIOUS SUSPENSE. Plut. 1. 486 *They knew nothing for certain, but were in a state of distrust and* ANXIOUS SUSPENSE. Jos. A. 4. 3. 1, of the Rebellion of Korah: *The Assembly was tumultuous, the multitude being in* ANXIOUS SUSPENSE. B. 4. 2. 5 *Better to leave the guilty in* ANXIOUS SUSPENSE *of fear than to slay the innocent.*

[σ] Mt. 3. 2 ref. [‡] Mt. 26. 31 ref. [τ] Mt. 11. 26 ref.

[a] Mt. 6. 2, 19 ref.; Mk. 10. 23 ref.; Lk. 12. 15 ref.; 18. 22 ref. For *Eternal Life,* Mt. 19. 16 ref. [b] Ex. 12. 11; 1 Kgs. 18. 46; Isa. 11. 5; Lk. 12. 32; Eph. 6. 14; 1 Pet. 1. 13. Phil. J. 1. 174 *Not delaying, but with loins girded about, ready for service.* See Mt. 24. 42 ref. [β] Phil. 1. 23 ref.; 2 Tim. 4. 6. N.B. only thrice in N.T.

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they may open unto him immediately. 37 [δ]Blessed *are* those servants, whom their Lord when he cometh shall find [b]watching. Verily I say unto you, [c]He will gird himself about, and make them [θ]sit down for meat, and will come forward, and serve them. 38 And if he shall come [d]in the second watch, aye, and if [d]in the third watch he shall come, and find *it* so, [δ]blessed are they‡.

(6) Duty of Readiness. *Parable of The Night-Thief.* Lk. 12. 39, 40. Mt. 24. 43, 44.

39 "AND know this, [e]that if the Master of the House had known at what hour the thief would come, he would have watched, and not have suffered his house to be broken into. 40 [e]Be *ye ‡ also ready: for at an hour that ye think not, [e]the [κ]Son of Man cometh."

(7) Duty of Faithfulness. *Parable of The Steward.* Lk. 12. 41—48. Mt. 24. 45—51.

41 AND [f]Peter said unto him, "Lord, Speakest thou this [λ]parable unto *us, or also unto all?" 42 And the Lord said, "[g]Who then is the faithful, †the wise, steward, [h]whom his Lord shall set over his servants, to give their measure of food in due season? 43 [μ]Blessed *is* that servant, [g]whom his Lord when he cometh shall find so doing. 44 [ν]Indeed I say unto you, He will set him over all his goods. 45 [k]But if that servant shall say in his heart, 'My Lord [π]tarrieth in coming;' and shall begin to smite the men-servants and the maid-servants, and to eat and drink, and be drunken; 46 [k]the Lord of that servant will come in a day that he [σ]expecteth not, and at an hour that he knoweth not; [m]and will cut him in twain, and assign his [τ]part with [n]the faithless. 47 [p]And that servant, that knew his Lord's will, and made not ready, neither did according to his will, shall be beaten with many *stripes:* 48 [p]but he

δ Mt. 5. 3 ref.
b Mt. 24. 42 ref.
c Mt. 8. 11 ref.
θ Mk. 6. 39 ref.
d Mt. 14. 25 ref.; Mk. 13. 35 ref.
e Mt. 24. 42 ref.
κ Mt. 8. 20 ref.
f Mt. 10. 2 ref.
λ Mt. 13. 3 ref.
g Vers. 41—48; 16. 1—13 *The unjust* STEWARD *did wisely.* 1 Cor. 4. 1—5 *Let a man account of us Ministers as* STEWARDS, *required to be* FAITHFUL, *but not to be judged* TILL THE LORD COME. 9. 17; Tit. 1. 7; 1 Pet. 4. 10; 5. 1—4. Xen. Mem. 3. 4 *Good* STEWARDS *are like good Generals: their duties are to command, and to render those under them well-affected and obedient, to bestow rewards and punishments, to be faithful keepers of possessions, to be careful and industrious, to secure helpers and allies, and to overcome all enemies.*
h Gen. 47. 12; Ps. 104. 27; Mt. 24. 45 ref.
μ Mt. 5. 3 ref.
ν Gr. *alethos* = *in truth, indeed:* Mt. 14. 33 ref.
k Heb. 10. 37 *He that cometh* WILL COME, *and will not* TARRY. 2 Pet. 3. 1—10. Cf. Mt. 24. 3 ref.; 25. 31 ref., *Christ's Coming.*
π Mt. 24. 48 ref.
σ Mt. 11. 3 ref.
m Mt. 24. 51 ref.
τ Mt. 24. 51 ref.
n Parall. *the hypocrites,* Mt. 24. 51; opp. *faithful,* Lk. 12. 42 above. Cf. Rev. 21. 8 *The* FAITHLESS *have their* PART *in the Lake of Fire.* Shksp. Hy. VIII. 2. 1 *A most unnatural and* FAITHLESS *service.* Milt. P. L. 5. 896 *Faithful found among the* FAITHLESS, *faithful only he.*
p Lev. 4. 2; 5. 17—19; Num. 15. 30, 31; Deut. 25. 1—3; Mk. 12. 40; Lk. 19. 12—27; Jo. 9. 41; 15. 22—24; Acts 17. 30, 31; Rom. 2. 1—29; Jas. 3. 1; 4. 17.

that knew not, and did things worthy of stripes, shall be beaten with few *stripes*. [q]Aye, and every one to whom much hath been given, of him will be much required: and to whom they have committed much, of him will they demand the more.

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(8) Duty of Severance of Earthly Ties. Lk. 12. 49—53. Mt. 10. 34—36.

49 "[r]I AM come to send a fire on the earth: and how I [r]would that it had been already kindled! 50 [s]But I have a baptism to be baptized with: [s]and how am I [β]straitened until it be accomplished! 51 [r]Think ye that I am come to give peace in the earth? [r]I tell you, No; but division: 52 for there shall be from henceforth five in one house divided; three against two, and two against three †shall they be divided;

53 **'Father against son, and son against Father;**
'Mother against daughter, and daughter against ‡the Mother;
'Mother-in-law against her daughter-in-law, and daughter-in-law against her Mother-in-law.'"
[Mic. 7. 6.]

The Signs of The Times. *The High-road to The Judgment.* Lk. 12. 54—59. [Mt. 5. 25, 26.]

54 AND he said also unto the multitudes, "When ye see a cloud rising out of the West, straightway ye say, 'There cometh [δ]rain:' and so it is. 55 And when *ye see* the South-wind blowing, ye say, 'There will be heat:' and it cometh to pass. 56 Ye [θ]hypocrites! Ye know how to [κ]prove the face of the earth, and of the sky: [t]but how is it that ye [κ]prove not this season? 57 [u]Aye, and why even of your own selves judge ye not that which is just? 58 [t]For when thou goest with thine [λ]adversary before the Magistrate, in the way give diligence that thou mayest be delivered from him: lest perad-

[q] See ref. preceding.

[r] Mt. 3. 11 ref., *Baptize with Spirit and fire.* 10. 34 ref.; Mk. 8. 38 ref.; Jo. 7. 43; 9. 16, 39; 10. 19; 16. 1, 2, 20, 33 *In me ye shall have peace, but in the world tribulation.* Contr. Lk. 2. 14 *Peace on earth, good pleasure among men.*

[r] Gr. *thelein ei;* Eng. *wish if, would that, what would I not give if, &c.;* of earnest wishes: Sirac. 23. 14 *Thou shalt* WISH THAT *thou hadst not been born.*

[s] Mk. 10. 38 ref.; Lk. 18. 31 ref., *All things must be* ACCOMPLISHED *that are written concerning the Son of Man.* Jo. 19. 30. See Mt. 26. 36—42; Lk. 22. 41—44; Jo. 12. 27. Cf. 2 Cor. 5. 14; Phil. 1. 23.

[β] 21. 25 ref.

[δ] Gr. *ombros;* of heavy rain; opp. *wind, heat:* Jos. A. 2. 16. 3 *Thunder and lightning and* RAIN, Artem. 141 RAINS *and storms and tempests betoken perils, losses, and commotions.*

[θ] Mt. 6. 2 ref.

[κ] Gr. *docimazein:* 14. 19; Eph. 5. 10; 1 Jo. 4. 1.

[t] 13. 1—9, 23—30; 19. 42—44; Ps. 32. 6; Isa. 55. 6, 7; Mt. 3. 2; 11. 2—6 *Go, and tell John those things which ye do hear, and see, &c.* Jo. 12. 37—40; 2 Cor. 6. 1, 2 *Now is the accepted season.* Cf. 2 Kgs. 20. 1—7; Jon. 3. 1—10; Heb. 2. 14, 15 *Destroy the Devil, and* DELIVER *them who, through fear of death, &c.* 12. 17. See Lk. 11. 29 ref., *Sign-seeking;* Acts 17. 31 ref., with Mt. 12. 36 ref., *The Judgment.*

[u] Jo. 7. 24; Rom. 2. 1—11. See ref. preceding.

[λ] 1 Pet. 5. 8 ref., of the Devil. Cf. Job 1. 6—12; 2. 1—6; Rev. 12. 9, 10.

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venture he drag thee unto the Judge, and the Judge †shall deliver thee up to the [μ]Gaoler, and the Gaoler cast thee into prison. 59 I say unto thee, Thou shalt not come out thence, till thou hast paid the very last [ν]mite."

Impending Destruction and Divine Forbearance. *Parable of the Barren Fig-tree and Year of Grace.* Lk. 13. 1—9.

XIII. 1 AND there [π]arrived certain in that very season, [π]telling him of the [ν]Galilæans, [w]whose blood Pilate had mingled with their sacrifices. 2 And ‡he answered and said unto them, "[x]Think ye that these [ν]Galilæans were sinners above all the Galilæans, because they have suffered †these things? 3 I tell you, No; [x]but, except ye [σ]repent, ye shall all † likewise perish. 4 Or those eighteen, upon whom the tower in [y]Siloah fell, and killed them, [x]think ye that †they themselves were [τ]debtors above all ‡the men that dwell in [z]Jerusalem? 5 I tell you, No; [x]but, except ye [σ]repent, ye shall all †after the same manner perish."

6 And he spake this [β]parable: "A certain *man* had a [a]fig-tree planted in his [b]vineyard; and he came seeking fruit thereon, and found none. 7 And he said unto the [c]vine-dresser, 'Behold, three years I come seeking fruit on this [a]fig-tree, and find none: cut it down: why [δ]cumbereth it the ground also?' 8 And he answered and saith unto him, 'Lord, [d]Let it alone this year also, till

[μ] Gr. *practor;* Lat. *exactor;* sc. he that *exacts* the debt, *bailiff, gaoler:* cf. 3. 13. Parall. *constable,* Mt. 5. 25.

[ν] Gr. *lepton;* Lat. *minutum;* the smallest division of coins, time, &c.: Mk. 12. 42 *Two* MITES, *which make one farthing.* Sext. Emp. 729 *The smallest and indivisible parts called* MITES.

[π] Gr. *pareinai;* Lat. *adesse;* with *apangellein* following: Plut. 2. 509 *He was about to be punished for false news, when at the very instant messengers* ARRIVED *that* TOLD *of the disaster.* Diod. 17. 8 *As he was thus engaged, there* ARRIVED *certain* TELLING *him of revolutions in the towns.* Cf. Mt. 24. 3 ref.

[ν] 1. 26 ref.; 23. 5—12 *A Galilæan, of Herod's jurisdiction, and Herod and Pilate were at enmity.* Jo. 4. 45 *The Galilæans also went to the Feast.*

[w] Mk. 14. 2 ref., of Jewish insurrections at Feasts. Cf. Jos. A. 17. 9. 3, 6 *At the Passover, during the sacrifices, the revolutionists collected in the Temple-Courts, stoned the military, and dispersed not till* 3000 *of them were slain by the Cavalry: whereupon they accused the Commander of slaughtering the Emperor's subjects like victims, and that during a Feast, and of filling the Temple-Courts with dead bodies.* 20. 5. 3 *At another Passover, a revolution being attempted, the soldiers slew* 20,000 *of the People, so that the sacrifices were forgotten, and the Feast turned into mourning.*—For *Pilate's Cruelty,* Mt. 27. 2 ref.

[x] Rom. 2. 1—11 *Thinkest thou this, O man, that judgest, and doest the same, that thou shalt escape God's Judgment: or despisest thou his long-suffering, not knowing that his goodness leadeth thee to repentance?* See ver. 8 ref. Cf. Mt. 23. 35—24. 29 ref. For *The Judgment,* Mt. 12. 36 ref.

[σ] Mk. 1. 4 ref. [y] Jo. 9. 7 ref. [τ] Gr. *opheiletes* = *debtor;* cogn. *opheilein* = *owe, be indebted:* Mt. 6. 12; Rom. 8. 12; Gal. 5. 3. See Mt. 18. 23—33; Lk. 7. 41 ref.

[z] Vers. 34 ref., JERUSALEM, *that killest the Prophets.* [β] Mt. 13. 3 ref. [a] Mk. 11. 13 ref. [b] Mt. 20. 1 ref. [c] Isa. 61. 5; Jer. 52. 16. [δ] Gr. *cat-argein:* Rom. 3. 31 ref. [d] Vers. 1—5 ref., 22—30; 3. 7—9; 18. 8; 19. 44; Ex. 34. 6; Ps. 80. 8—19; Isa. 5. 1—7; 30. 18; 55. 6, 7; Mt. 12. 14—21; Rom. 2. 4, 5 *Long-suffering, &c.* 9. 22—24; 1 Th. 2. 14—16; 2 Pet. 3. 9. Cf. Lk. 3. 7—9 ref.

I shall dig about it, and dung *it:* **9** and if it bring forth fruit, *well;* but if not, then next *year* thou shalt cut it down.'"

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Hypocritical Sabbath-Keeping. *Healing of the Bowed Down Woman.* Lk. 13. 10—17.

10 [c]AND he was teaching in one of the Synagogues on the Sabbath. **11** And, behold, ‡a woman which had [f]a spirit of infirmity eighteen years, and was bowed together, and could not [δ]lift up herself in any wise. **12** And when Jesus saw her, he called unto *her*, and said unto her, "Woman, [g]Thou art released from thine infirmity." **13** And [h]he laid his hands upon her: and immediately she was made straight again, [k]and glorified God. **14** And the [θ]Ruler of the Synagogue, [l]having indignation that Jesus had cured on the Sabbath, answered and said unto the multitude, "[l]There are six days in which we ought to work: in them therefore come and be cured, and not on the Sabbath-day [Ex. 20. 8—11]." **15** †But the Lord answered him, and said, "†Ye [κ]hypocrites, [l]Doth not each of you on the Sabbath loose his ox or his ass from the [λ]manger, and lead *it* away, and give *it* to drink? **16** But this *woman*, [m]being a daughter of Abraham, whom [n]Satan hath bound, lo, eighteen years, ought not to have been loosed from this bond on the Sabbath-day!" **17** [p]And as he said these things, all his adversaries were ashamed: and the whole multitude rejoiced over all the glorious things that were done by him.

Parables of the Mustard-Seed and The Leaven. Lk. 13. 18—21. Mt. 13. 31—33. Mk. 4. 30—32.

18 †He said therefore, "Whereunto is the [μ]Kingdom of God like? And whereunto shall I liken it? **19** [q]It is like unto a grain of mustard, which a man took and cast into his garden: and it grew, [q]and became a great tree, and the birds of the air [ν]dwelt among the branches thereof."

[c] Mt. 4. 23 ref.
[f] Verse 16; Mt. 15. 22 ref.
[δ] Gr. *anacyptein;* Heb. *nasa rosh;* Lat. *sursum respicere;* Eng. *lift up one's self, hold up the head, look up,* as in joy, confidence, dignity; opp. *stoop, be bowed down, hang the head, look on the ground,* as in sorrow, shame, degradation; lit. and fig.: Job 10. 15 *I will not* LIFT UP MY HEAD, *I am full of confusion and affliction.* Lk. 21. 28 LOOK UP, *and lift up your heads.* Jo. 8. 7, 10. Phil. J. 2. 540 *Unable so much as to* LIFT UP THE HEAD, *like those oppressed with a load of grief.* Hdt. 5. 91 *He obtained his freedom and* LOOKED UP *again.* Plat. Rep. 529 *Knowledge of true Being, and of the unseen, alone makes the soul look upward: the study of the natural heavens is not looking upward, but as if one were to* THROW THE HEAD BACK *and contemplate the ceiling.* Xen. Œc. 11. 5 *I was in great despondency, but these words made me* LIFT UP MY HEAD *again.* Eur. Cycl. 211 *Look upward, not downward. Well, I have* LIFTED UP MY HEAD *toward Heaven.*
[g] 9. 11 ref.
[h] Mt. 19. 13 ref.; Mk. 16. 18 ref.
[k] 17. 15 ref.
[θ] Mk. 5. 22 ref.
[l] 6. 2 ref.
[κ] Mt. 6. 2 ref.
[λ] 2. 7 ref.
[m] Mt. 3. 9 ref.; Lk. 1. 54, 55 ref.
[n] Mt. 12. 26 ref.
[p] Mk. 1. 22 ref.; Lk. 5. 26; 7. 16; 8. 25; 9. 43.
[μ] Mt. 3. 2 ref.
[q] Acts 1. 15; 2. 41; 4. 4; 5. 14; 19. 20; Rom. 10. 18; 1 Cor. 1. 26—29; Col. 1. 6, 23; Rev. 7. 9, 10.
[ν] Mt. 8. 20 ref.

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20 And again he said, "Whereunto shall I liken the [r]Kingdom of God? 21 [m]It is like unto [σ]leaven, which a woman took and hid in [n]three measures of flour, until the whole was leavened."

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Too Late for Salvation, or Exclusion of The Impenitent. *Parables of the Narrow Gate and Shut Door.* Lk. 13. 22—30. [Mt. 7. 13, 14, 21—23; 8. 11, 12; 19. 30; 20. 16.]

22 [o]AND he passed through, over all the Cities and villages, teaching, and making his journey to Jerusalem. 23 And one said unto him, "[τ]Lord, [p]*Are* they few [β]that be saved?" And he said unto them, 24 "[q]Strive to enter in by the narrow gate: [q]for many, I say unto you, shall seek to enter in, and shall not be able. 25 [q]When once the Master of the house is risen, and hath shut up the door, and ye have begun to stand [δ]without, and to knock at the door, saying, 'Lord, Lord, Open unto us:' and he shall answer and say unto you, 'I know you not, whence ye are:' 26 [r]then shall ye begin to say, 'We have eaten and drunken in thy presence, and thou hast taught in our streets.' 27 [s]And he shall say, 'I tell you, I know you not, whence ye are: [s]depart from me, all ye workers of unrighteousness.' 28 [t]*There shall be weeping and gnashing of teeth, [t]when ye shall see Abraham and Isaac and Jacob, [u]and all the Prophets, in the [θ]Kingdom of God; [t]but *you thrust out. 29 [t]Aye, and they shall come from the East and the West, and the North and the South, and shall [κ]sit down at meat in the [θ]Kingdom of God. 30 [w]And, behold, there are last who shall be first, and there are first who shall be last."

Craftiness of Herod Antipas. The Fox. Lk. 13. 31—33.

31 IN that very †hour there came unto *him* certain [x]Pharisees, saying unto him, "Get thee out, and [μ]walk hence: for [y]Herod wisheth to kill thee." 32 And he said unto them, "Go and tell this

π Mt. 3. 2 ref.
m Vers. 19 ref.
σ Mt. 13. 33 ref.
n Gen. 18. 6; 1 Cor. 5. 6; Gal. 5. 9.
o Mt. 4. 23; 11. 1; 9. 35; Mk. 6. 6; Lk. 8. 1; 9. 6. Cf. Mk. 6. 56 ref.; Acts 16. 4; Rom. 15. 24 *I hope to see you in* PASSING THROUGH.
τ Mt. 14. 28 ref.
p Verse 19 ref. Cf. Deut. 29. 29 *Secret things belong to the Lord, but revealed things belong unto us, that we may do all the words of the Law.* Jo. 21. 20—22; Acts 1. 6—8. See Lk. 18. 24—26.
β Gr. *hoi sozomenoi*: Acts 2. 47 ref.
q Vers. 1—9 ref.; Mt. 7. 13, 14, 21—23 ref.; 25. 10—12, 31—46; Lk. 3. 7—9 ref.; Jo. 7. 34; 8. 21; 10. 7—10; 13. 33; Rom. 9. 31, 32; 11. 1—36. See Mk. 5. 34 ref.; Lk. 3. 7—9 ref.; 12. 56 ref.; 18. 24—26.
δ Mk. 4. 11 ref.
r 3. 8 *Begin not to say, We have Abraham for our Father.* Rom. 2. 17—20 *Thou art called a Jew, and restest in the Law, and makest thy boast of God, &c.* See Lk. 3. 7—9 ref.
s Vers. 23, 24 ref.; 2 Tim. 2. 19 *The Lord knoweth them that are his, &c.*
t Mt. 8. 12 ref. Cf. Acts 13. 44—52 *When the Jews saw the multitudes, they were filled with envy, &c.* Rom. 11. 1—36; Eph. 3. 6 ref. Cf. verse 23 ref.
u Verse 34 ref. Mt. 23. 31 *The Prophets, whom your Fathers murdered.*
θ Mt. 3. 2 ref.
κ Mk. 6. 39 ref. Cf. Isa. 25. 6; Rev. 19. 9.
w Mt. 19. 30—20. 16.
x Mt. 3. 7 ref.
μ Verse 33 *I must* WALK *to-day, and to-morrow, &c.* 9. 57 ref.
y That is, *Prince Herod Antipas:* 9. 7—9; 23. 5—12; Mt. 14. 1—12 ref., *Herod imprisoned and beheaded John Baptist.*

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[z] fox, 'Behold, [a] I cast out [x] devils, [b] and perform cures [c] to-day and to-morrow, and the third *day* I am [λ] made perfect.' 33 Nevertheless I [μ] must [ν] walk to-day and to-morrow and the next *day:* [d] because it cannot be that a Prophet perish out of Jerusalem.

Jerusalem the Murderess of The Prophets. Lk. 13. 34, 35. [Mt. 23. 37—39.]

34 "[d] O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee, [e] How often would I have gathered thy children together, as a hen *gathereth* her brood under her wings, and ye would not! 35 [f] Behold, your House is left unto you ‡[2 Esdr. 1. 30—33]: but ‡I say unto you, Ye shall not see me, [g] until † the time come when ye shall say,

'Blessed *be* **[g] He that cometh in the name of THE LORD.'"**

[Ps. 118. 26.]

Healing of Pharisaic Pride. *Sabbath Cure of The Dropsy and Dropsied Honours. Parable of The Guests and Their Places.* Lk. 14. 1—11. [Mt. 23. 12.] [Lk. 18. 14.]

XIV. 1 AND it came to pass, when he was come to the house of a certain one of the [h] Rulers of the [k] Pharisees, [m] on the Sabbath, [m] to eat bread, they themselves also were watching him. 2 And, behold, there was a certain man before him [n] which had the dropsy. 3 And Jesus answered and spake

[a] Mt. 15. 22 ref.

[x] Mt. 15. 22 ref.

[b] Lk. 9. 11 ref.

[c] 1 Sam. 20. 12; Hos. 6. 2; Jas. 4. 13, 14. Epict. 656 *Why sorrow for a friend? You always knew that either he or you must die to-morrow or the third day.*

[λ] Gr. *teleioun;* cogn. *teleios, teleiosis, teleiotes;* of all *full maturity,* as *accomplishment, consummation, perfection;* opp. both *beginning, or foundation,* and *growth, development, or advancement* (2. 52 ref.): 2 Chr. 8. 16; Jo. 17. 23; Phil. 3. 12; Heb. 2. 10 MAKE PERFECT *by suffering.* 5. 9 *Being* MADE PERFECT, *he became the Author of Salvation.* 7. 11, 28; 10. 1, 14; 11. 40; 12. 2, 23 *Just men* MADE PERFECT. 1 Jo. 4. 12, 17. Wisd. 4. 7—14 *He pleased God, and was speedily translated out of the world, being* MADE PERFECT *in a short time.* Phil. J. 1. 324, 325 *Of the three classes, the first, the beginner, is without experience; the second, he that is making progress, is imperfect; the last, the* PERFECT, *needs practice; for the souls of them that are* MADE PERFECT *must be strengthened by exercise.* See also Mt. 19. 21 ref.; Lk. 2. 52 ref.

[μ] Mt. 19. 21 ref.

[ν] Verse 31 ref.

[d] Mt. 23. 29—39; Acts 7. 51, 52; 1 Th. 2. 14—16. Jos. A. 14. 9. 3 *Our Jewish Laws forbid to kill any man except he be first condemned to death by the High Council.* See Mt. 5. 22 ref.; Lk. 19. 41—44 ref.

[o] Ps. 17. 8; 57. 1; 61. 4; 91. 4; Jas. 1. 1 ref.

[f] Lev. 26. 27—39; Isa. 1. 5—9; 7. 1—16; 26. 4—9; Dan. 9. 20—27; Mic. 3. 8—12. Cf. Ps 69. 25; Prov. 1. 24—31; Hos. 4. 17.

[g] Mt. 21. 9; Rom. 11. 26. See Mt. 11. 3 ref.

[h] Parall. *Ruler of Synagogue,* Mt. 9. 18, with Mk. 5 22, and Lk. 8. 41; Lk. 18. 18; Acts 14. 5. See Mk. 5. 22 ref. But for *Rulers in Jerusalem,* Jo. 3. 1; 7. 26, 48; 12. 42; Acts 3. 17, with Mk. 14. 53—64; Acts 4. 5, 8; 13. 27, 28.

[k] Mt. 3. 7 ref.

[m] 6. 2 ref. Jos. V. 54 *On Sabbath-days our Jewish Laws require us to go to dinner at the sixth hour,* or 12 *Noon.*

[n] Aret. 124 *The* DROPSY *is an unsightly and very grievous disease, rarely cured by mortals: for either lurking internally in some vital organ, it depraves the whole body; or else the whole body, first affected by some pestilential malady, converts the internal organs into depraved humors; both conspiring for the patient's destruction.* Cf. Shksp. All's Well 2. 3 *From* LOWEST PLACE *when virtuous deeds proceed, The place is dignified by the doer's deed: Where great additions* SWELL, *and virtue none, It is a* DROPSIED *honour.* See Jas. 4. 6 ref., *Pride.*

[r] 9. 58 *Foxes have holes.* Cant. 2. 15. Arist. H. A. 1. 1 *Some animals are bold and noble, as the lion; others crafty and knavish, as the* FOX. Epict. 1. 21 *Men, partakers of a divine nature, degrade themselves to be savage as lions, or revilers and cunning as* FOXES. Artem. 159 *The* FOX *is the symbol of such foes as attack not openly, but covertly.*

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unto the [o]Doctors of the Law and [p]Pharisees, saying, "[q]Is it lawful to cure on the Sabbath, ‡ or not?" 4 But they were [v]quiet. [r]And he took hold of *him*, and healed him, [s]and sent him away. 5 And ‡he said unto them, "[t]Which of you shall have †a son, or an ox, fallen into a well, and will not straightway pull him up on the Sabbath-day?" 6 And they could not answer him again unto these things.

7 [u]And he spake a [π]parable unto them which were invited, when he [σ]marked how they chose the chief places at table, saying unto them, 8 "[u]When thou art invited of any one to a marriage, [τ]sit not down in the chief place; lest peradventure a more honourable man than thou have been invited of him; 9 and he that invited thee and him come and say unto thee, 'Give this *man* place:' [u]and then shalt thou begin with shame to occupy the lowest place. 10 [u]But when thou art invited, go and [τ]sit thee down in the lowest place; that when he that hath invited thee cometh, †he shall say unto thee, '[v]Friend, Come up higher:' then shalt thou have glory in the presence of ‡all them that [τ]sit at meat with thee [Prov. 25. 6, 7]. 11 [u]Because every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."

True Hospitality and Its Recompense. Lk. 14. 12—14.

12 [w]And he said also unto him that had invited him, "[w]When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsfolk, nor rich neighbours; [x]lest peradventure they themselves also invite thee in return, [x]and a recompense be made thee. 13 [w]But when thou makest a feast, invite the poor, the maimed, the lame, the blind;

[o] Mt. 2. 4 ref.
[p] Mt. 3. 7 ref.
[q] 6. 2 ref.; Mt. 12. 10 ref.

[v] Gr. *hesuchazein*; of *rest, stillness, quiet*; opp. *motion, commotion, turmoil, noise*: Judg. 5. 31; 2 Kgs. 11. 20; Neh. 5. 8; Job 37. 17; Ps. 107. 30; Lk. 23. 56; Acts 11. 18; 21. 14; 1 Th. 4. 11.
[r] 9. 11 ref.
[s] 8. 38. Cf. Mk. 5. 43 ref.
[t] Mt. 12. 11 ref. N.B. That they were not *needed for work*, see Ex. 23. 12 *Thine* OX *and thine ass and the* SON *of thine handmaid shall rest on the Sabbath.*
[u] 18. 14; Prov. 25. 6, 7; Mk. 9. 35 ref. Cf. Lk. 14. 2 ref. See Lk. 20. 46, of the Doctors and Pharisees.
[π] Mt. 13. 3 ref.
[σ] Gr. *epechein*; as *heed, mark*: Acts 3. 5; 1 Tim. 4. 16.
[τ] Mk. 6. 39 ref.
[v] Prov. 25. 6, 7 *Better is it that it should be said unto thee, Come up higher; than that thou shouldest be put lower.*
[w] Mt. 6. 2—5 ref., esp. Deut. 26. 12—15; Neh. 8. 10—12. Plat. Phædr. 233 *If we confer favours on those who entreat the most, we must confer them, not on the most virtuous, but on the most needy, who being most relieved will be the most grateful: and to our feasts we must invite not our friends, but beggars and starvelings, who cannot recompense us, but will invoke blessings upon us.* Dion. Chrys. 1. 252 *It is men's custom to deal illiberally with poverty-stricken strangers, and courteously to entertain only the rich and wealthy, from whom they expect an equal return; a seeming hospitality, that differs nothing from loans on interest.* See Heb. 13. 2 ref., *Hospitality.*
[x] Verse 14 ref.

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14 and thou shalt be [β]blessed; [w]because they cannot recompense thee: [x]for thou shalt be recompensed in [z]the Resurrection of the [δ]righteous [Prov. 19. 17, Gr.]."

Gospel Invitations and Careless Excuses. *Retributive Call of Gentiles. Parable of the Great Supper.* Lk. 14. 15—24. [Mt. 22. 1—10.]

15 And when one of them that [θ]sat at meat with *him* heard these things, he said unto him, "[a]β[†]Blessed *is* he, whosoever shall eat bread in the [κ]Kingdom of God." **16** And he said unto him, "[a]A certain man made a great supper, and invited many; **17** [b]and sent his servant at the supper-hour to say unto them that were invited, 'Come: for all things are now ready.' **18** [c]And they all with one *consent* began to make excuse. The first said unto him, '[d]I have bought a field, and I must needs go out, and see it: I pray thee, have me excused.' **19** And another said, '[d]I have bought five yoke of oxen, and I go to prove them: I pray thee, have me excused.' **20** [d]And another said, 'I have married a wife, and therefore I cannot come.' **21** And [‡]the servant came and told his Lord these things. Then was the Master of the house wroth, and said unto his servant, '[e]Go out quickly into the streets and lanes of the City, and bring in hither the poor, and maimed, and [†]blind, and lame.' **22** And the servant said, 'Lord, It is done, [†]that thou hast commanded, and yet there is room.' **23** And the Lord said unto the servant, '[f]Go out into the ways and hedges, and [λ]compel *them* to come in, that my house may be filled.' **24** [f]For I say

β Mt. 5. 3 ref.

[x] Ruth 2. 12; Ps. 18. 20—27; 31. 19; 62. 12; 103. 10; Prov. 11. 31; 19. 17; Isa. 34. 8; 35. 4—10; 40. 10; 63. 1—6; 64. 4; Jer. 32. 19; Mt. 6. 1—4; 16. 27; 20. 8; 25. 31—46, of Works of Mercy; Lk. 10. 35; 14. 12—14; 19. 15; Jo. 5. 29; Rom. 2. 5—11; 1 Cor. 2. 9; 3. 8; 4. 5; 2 Cor. 5. 10; Col. 1. 5; 2 Th. 1. 4—10; 1 Tim. 6. 17—19; 2 Tim. 4. 8; Heb. 6. 10; 10. 35—37; 11. 6, 26; 1 Pet. 1. 4, 17; Rev. 22. 12. Sirac. 35. 10, 11 *The Lord* RECOMPENSETH *and will give seven times as much.* Cf. 2 Sam. 19. 36; Lk. 18. 22 ref., *Treasure in Heaven.* For *The Judgment*, Mt. 12. 36 ref. For *Requital of Evil*, Mt. 21. 41 ref.

[z] Jo. 11. 24 ref.; Acts 24. 15 *There shall be a resurrection of the dead, both of the righteous and of the unrighteous.* For the *righteousness* of Almsgiving, Mt. 6. 1, 2 ref.

δ Mt. 1. 19 ref.

θ Mk. 6. 39 ref.

[a] Mt. 8. 11, 12.

κ Mt. 3. 2 ref.

[b] Mt. 22. 3, 9 ref.; Prov. 9. 1—5. Cf. Isa. 55. 1—5; Gal. 4. 4 *In the fulness of time, God sent his Son.* Heb. 1. 1, 2; 2. 1—4.

[c] Mt. 22. 5 ref.

[d] Deut. 24. 5; 1 Cor. 7. 29—33 *They that have wives, let them be as though they had none; they that buy, as though they possessed not, &c.*

[e] Vers. 12—14. Cf. Mt. 21. 32, of the *Tax-gatherers and Harlots.*

[f] Mt. 21. 43; 22. 8, 9, 13, 14 ref.; Eph. 2. 11—13. For *Fellowship of Gentiles*, Eph. 3. 6 ref.

λ Gr. *anancazein;* Lat. *compellere;* Eng. *necessitate, constrain, compel;* whether by physical or moral force, threat, irresistible argument, urgent request, or powerful example; opp. *restrain, prevent, allure:* Mt. 14. 22; Mk. 6. 45; Lk. 14. 23; Acts 26. 11; 28. 19; 2 Cor. 12. 11; Gal. 2. 3, 14. Phil. J. 2. 454 *He is free, whom it is impossible either to* COMPEL *or to hinder; for if he be* COMPELLED, *he acts against his will.* Plat. Gorg. 472 *You do not* COMPEL *me by your arguments, you produce false witnesses.* Plut. 1. 231 *Overcome by such* COMPULSION *as a Mother's entreaties.* Cf. Mt. 18. 7 ref., *Necessity;* Lk. 24. 29 ref.

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unto you, [e]None of those men, which were invited, shall taste of [e]my supper."

Counting Cost of Discipleship, or Consideration and Perseverance. *Parables of the Tower-Builder, The Warring King, and The Salt.* Lk. 14. 25—35. [Mt. 5. 13.] [Mk. 9. 50.]

25 [f]AND there went great multitudes with him: and he turned and said unto them, **26** "[g]If any one cometh unto me, and hateth not his Father, and his Mother, and his wife, and his children, and his brethren, and his sisters, [g]aye further, and his own life also, he cannot be my disciple: **27** [g]and whosoever [h]beareth not †his own cross, and cometh after me, cannot be my disciple.

28 "For which of you, that [λ]would build a tower, sitteth not down first, and counteth the cost, whether he have †the means of completion? **29** Lest peradventure, when he hath laid the foundation, and is not able to finish, all that behold *it* begin to mock him, **30** saying, '[k]This man began to build, and was not able to finish!' **31** Or what King, marching to [μ]encounter in war another King, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? **32** Else, while the other is yet far off, he sendeth an Embassy, and prayeth the conditions of peace. **33** [m]Even so therefore every one of you, who [ν]renounceth not all that he possesseth, cannot be my disciple.

34 "[n]Salt ‡therefore *is* good: [p]but if the salt lose its savour, wherewith shall it be seasoned? **35** [p]It is neither fit for the land, nor for the dunghill: they cast it away. [q]He that hath ears to hear, let him hear."

Christ's Patient Search for a Lost Sinner.

XV. **1** [r]AND there were drawing near unto him all the [π]tax-gatherers and the sinners, to hear him. **2** [r]And ‡both the [s]Pha-

[e] Vers. 16, 17 ref.; Mt. 8. 11 ref.

[f] 9. 51; 13. 22; 17. 11.

[g] Ex. 32. 26—29; Deut. 13. 6—11; 33. 8, 9; Mt. 4. 18—22; 10. 17—39; Mk. 8. 34 ref.; Rom. 9. 13, with 1 Jo. 4. 8; Rev. 12. 11. Contr. Mk. 7. 10 ref.; 1 Jo. 4. 7—5. 3.

[h] Mt. 10. 38 ref.

[λ] Gr. *thelein*: Mk. 8. 34 *If any one* WOULD *follow after me,... whosoever* WOULD *save his life, &c.*

[k] Vers. 34, 35. Cf. Mt. 12. 45 ref.

[μ] Gr. *synballein*: as mil. t. t. of the actual *clashing together, joining of battle, encounter*: 2 Mac. 8. 23 *Having given the watchword, he* JOINED BATTLE *with Nicanor.* Cf. Shksp. 3 Hy. VI. 1. 1 *Here's his blood, whom I.* ENCOUNTERED *as the battle joined.* Also cf. Acts 17. 18 *Certain philosophers* ENCOUNTERED *him.*

[m] Verse 26 ref.

[ν] Mk. 6. 46 ref.

[n] Mt. 5. 13; Mk. 9. 50; with different applications. See Note.

[p] Heb. 6. 4—12; 10. 26—39; Rev. 2. 5; 3. 2, 3, 15, 16. Cf. Mt. 12. 45 ref.; and contr. Jo. 8. 31 ref.; 10. 27—29.

[q] Mt. 11. 15 ref.

[r] Vers. 1—32, 28, 32 ref.; 13. 28—30; 14. 21—23; Mt. 9. 10—13; Lk. 19. 1—10; 1 Tim. 1. 15. Cf. Acts 11. 1—9; Gal. 2. 11—21. Contr. Lk. 15. 32 *Thou oughtest to have been merry and glad.* Eph. 2. 13 *Jesus preached peace to the far off, and to the* NEAR.

[π] Mt. 5. 46 ref.

[s] Mt. 3. 7 ref.

risees and the [t]Doctors of the Law [v]murmured exceedingly, saying, "[r]This *man* receiveth sinners, and eateth with them!" 3 And he spake this [π]parable unto them, saying, 4 "[u]What man of you, having an hundred sheep, and having lost one of them, doth not leave the ninety nine [v]in the wilderness, and go after that which is lost, until he find *it?* 5 And when he hath found *it*, he layeth *it* on his shoulders [w]rejoicing: 6 and when he is come home, he calleth his friends and his neighbours together, saying unto them, '[w]Rejoice with me: [u]for I have found my sheep that was lost.' 7 I say unto you, [x]Even so shall there be joy in Heaven over one sinner that [σ]repenteth, [y]more than over ninety nine [τ]righteous, [y]which have no need of [σ]repentance. 8 [z]Or what woman, having ten [β]shillings, if she lose one shilling, doth not light a candle, and sweep the house, and seek diligently, until she find *it?* 9 And when she hath found *it*, she calleth her friends and her neighbours together, saying, 'Rejoice with me: for I have found the [β]shilling which I had lost.' 10 [x]Even so, I say unto you, there ariseth joy in the presence of the Angels of God over one sinner that [δ]repenteth."

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Men's Murmurs and Angels' Joy. Parables of the Lost Sheep and Lost Shilling.
Lk. 15. 1—10.
[Mt. 18. 12—14.]

11 And he said, "[a]A certain man had two sons: 12 and [a]the younger of them said unto the Father, 'Father, Give me the portion of [θ]property that [κ]falleth to me.' And he divided unto them the living. 13 And not many days after, the younger son gathered all together, and [λ]went from

God's Loving Welcome of a Penitent Sinner. *Father's Joy and Brother's Wrath. Parable of the Prodigal Son.*
Lk. 15. 11—32.

[t] Mt. 2. 4 ref.
[v] Gr. *diagonguzein;* strong compound form of *gonguzein* = *murmur:* Ex. 16. 1—3; Num. 14. 1. 2; Josh. 9. 18; and N.T. only Lk. 15. 2; 19. 7.
[π] Mt. 13. 3 ref.
[u] Vers. 11—24; Ps. 119. 176; Isa. 53. 6; 1 Pet. 2. 25. See Lk. 19. 10 ref.—For *Sheep*, Mt. 26. 31 ref.
[v] 1 Sam. 17. 28. Cf. Mt. 18. 12 ref.
[w] Vers. 22—24; Isa. 53. 11 *He shall see of the travail of his soul, and be satisfied.* Heb. 12. 2 *For the* JOY *set before him, he endured the cross.* Cf. Acts 11. 18.
[x] Eph. 3. 10; 1 Pet. 1. 12; Rev. 5. 11—14; 7. 11, 12.
[σ] Mk. 1. 4 ref.
[y] Vers. 2, 29 ref.
[τ] Mt. 2. 19 ref.
[z] For *Image and Inscription*, Mt. 22. 20, with Heb. 1. 3, and Gen. 1. 27 *God made* MAN *in his own* IMAGE.
[β] Gr. *drachme;* Lat. *denarius:* Mt. 20. 2 ref.
[δ] Mk. 1. 4 ref.
[a] Vers. 1, 2, 30, with Mt. 21. 28—32.
[θ] Gr. *usia;* Lat. *substantia;* Eng. *substance, property,* real or personal; large term, comprehending lands, persons, goods, money, inheritance (Mt. 25. 34 ref.): Corp. Jur. Att. 1447 PROPERTY *is either personal or real; personal, if in money and chattels; real, if in land.* Dem. 59 *He turned all his real* PROPERTY *into money.* Plat. Leg. 697 *To be safe and happy, a State must rank the goods of the soul first, next the goods of the body, and third the goods of money and* PROPERTY. Cf. the small term, *goods,* Lk. 16. 1; Acts 4. 32 ref.
[κ] Gr. *epiballein;* Lat. *contingere;* of proportionate, competent, and fair shares: Phil. J. 1. 673 *Turning away from bodily pleasure, he sueth again for his Father's alienated heritage, and claimeth to recover the portion of virtue that* FALLETH *to him.* Dion. H. 497 *Of our Country's fortunes, weal or woe, we shall each bear the portion that* FALLETH *to us.*
[λ] Gr. *apodemein* = *go from home, take a journey into a strange country:* Mt. 25. 14 ref.

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home into a far country: and there he squandered his [θ]property, [ν]living [μ]riotously. **14** But when he had spent all, [ω]there arose a mighty famine throughout that country, and he himself began to be in want. **15** [χ]And he went and [ν]clave unto one of the [ξ]citizens of that country; and he sent him into his fields [χ]to feed swine. **16** [χ]And he lusted to fill his belly with the husks that the swine did eat; and no one gave unto him. **17** [α]But when he came to himself, he said, 'How many hired servants of my Father [b]have bread enough and to spare, [b]and *I ‡ here perish with famine! **18** [α]I will [π]rise again and go to my Father, [c]and will say unto him, [c]Father, I have sinned [d]unto Heaven, and in thy sight; **19** ‡I am no more worthy to be called [e]thy son: make me as one of thy hired servants.' **20** And he [π]rose again and came to his Father. [f]But when he was yet a great way off, his Father saw him, [f]and was moved with compassion, and ran, and fell on his neck, and [σ]kissed him exceedingly. **21** [c]And the son said unto him, 'Father, I have sinned [d]unto Heaven, and in thy sight; ‡I am no more worthy to be called [e]thy son[f]...' **22** [f]But the Father said unto his servants, '‡[c]Quickly bring forth the chief robe, and put *it* on him; [c]and put a ring on his hand, and shoes on his feet: **23** and bring the fatted calf and [τ]sacrifice *it*, and let

θ Verse 12 ref.

ν 1 Tim. 5. 6; Rev. 3. 1 *Having a name to* LIVE, *but being* DEAD.

μ 1 Pet. 4. 1—6 ref., *Walking in lusts*, RIOT, *&c.*

ω Verse 17 ref.

χ Isa. 55. 2—9 *That which satisfieth not.* Rom. 6. 19—23 *Servants to* UNCLEANNESS; *and the wages*, DEATH. Gal. 5. 16—24 *The Flesh* LUSTETH *against the Spirit.* Eph. 2. 1—19, throughout: DEAD *in trespasses, walking in the* LUSTS *of the flesh.* 1 Pet. 4. 1—6. Cf. Mt. 8. 30 ref.; 2 Pet. 2. 22.

ν Gr. *collasthai*, and cogn.; Heb. *dabak;* Lat. *agglutinari;* Eng. lit. *be glued, cleave;* of firmly cemented union and close adherence, esp. of marriage: 1 Cor. 6. 16, 17 ref.

ξ Arist. Pol. 3. 1 *The City is a corporate body of* CITIZENS, *and a* CITIZEN *is one who has the privilege of sharing in the government thereof, whether deliberative or judicial.* Cf. 1 Cor. 6. 2, with Eph. 2. 12, 19 *Once aliens, but now fellow-*CITIZENS *with the saints.*

α Verse 24 *He was* DEAD *and is* ALIVE *again.* Mk. 1. 4 ref., of Repentance: Lk. 3. 7—9 ref.

b Ps. 36. 8—10; 65. 4; Isa. 8. 19—22; 55. 1—8; Am. 8. 11, 12 *A* FAMINE, *not a* FAMINE *of bread, but of hearing the words of the Lord.* Mt. 14. 17 ref.

π 7. 14 ref., of spiritual *resurrection.* Cf. the spiritual *death* and *life*, vers. 24, 32, below: and see Eph. 5. 14.

c Ps. 51. 3, 4; Mt. 3. 6 ref., of Confession.

d Ezr. 9. 6 *Our trespass is grown up* UNTO *the heavens.* Jer. 51. 9; Rev. 18. 5. Cf. 2 Chr. 28. 9; Ps. 36. 5; 57. 10.

e Gal. 4. 7 ref. Cf. verse 22, below; Gen. 41. 42; Ezek. 16. 10—13; Zech. 3. 3—5; Mt. 22. 11 ref.

f Vers. 6, 9, 20—24; Ps. 32. 1—6; Isa. 55. 1—9; 65. 24 *While they are yet speaking, I will hear.* Eph. 2. 4—7 *God's great love, wherewith he loved us, even when we were dead in sins.* 1 Jo. 1. 8—10. For *Forgiveness*, Mt. 9. 2. For *Far off*, Acts 2. 39; Eph. 2. 13, 17.

σ Mt. 26. 49 ref.

τ Gr. *thuein;* Heb. *zabach;* Eng. *sacrifice;* lit. and fig.; always more solemn, restricted, or ceremonious, than simple *kill:* Verse 27; Gen. 31. 54; Ex. 3. 18; Lev. 22. 29; Deut. 12. 15, 16, A.V. wrongly, *kill;* 15. 21—23; 1 Sam. 28. 21—25, A.V. *killed;* 1 Kgs. 1. 25; 8. 5; Hos. 8. 13; Mt. 22. 4; Mk. 14. 12; Jo. 10. 10; Acts 10. 13; 1 Cor. 5. 7. Hdt. 1. 118 *Come to my supper; for in gratitude for my son's safety I am about to* SACRIFICE.

us eat and be merry: 24 because this A.D. 29.
[e]my son [g]was dead, and is alive again;
‡ [h]was lost, and is found.' And they began to be merry.

25 "But his elder son was in the field: and when he came and drew nigh to the house, he heard music and dancing. 26 And he called unto *him* one of the menservants, and demanded what these things meant. 27 And he said unto him, 'Thy brother is come: and thy Father hath [r]sacrificed the fatted calf, because he hath received him again [β]safe and sound.' 28 [k]And he was wroth, and would not go in. †And his Father came out, and besought him. 29 But he answered and said unto his Father, '[m]Behold, so many years have I served thee, [m]and never [δ]passed I over a commandment of thine; and thou never gavest *me a kid, that I might be merry with my friends: 30 but when this thy son is come, that hath devoured thy living with harlots, thou hast [θ]sacrificed for him the fatted calf!' 31 And he said unto him, 'Child, *Thou art always with me, and all mine is thine. 32 [n]But thou oughtest to have been merry, and rejoiced: [p]because this thy brother was dead, and is alive again; and ‡*was* lost, and is found.'"

Wise Use of Worldly Riches. *Parable of the Unjust Steward.* Lk. 16. 1—13. [Mt. 6. 24.]

XVI. 1 And he said also unto ‡the disciples, "There was a certain rich man, [q]who had a steward; and the same was [κ]secretly accused unto him as [λ]squander-

[e] Verse 27; Mt. 8. 22 ref.; Jo. 5. 25; Rom. 6. 21—23 *The wages of sin is* DEATH. 8. 12, 13; Gal. 2. 19, 20; Eph. 2. 1—8; 1 Tim. 5. 6; 1 Pet. 2. 24, 25; 4 1—6; Rev. 1. 3. For *Spiritual Resurrection*, Mk. 5. 42 ref. For *Eternal Life*, Mt. 19. 16 ref.

[h] Vers. 1—10; 19. 9, 10. See verse 3 ref.

[r] Verse 23 ref.

[β] Gr. *hygiænein*; Eng. *be in good health, well, safe and sound*, either lit. in body, or fig. in mind or spirit: Gen. 43. 27, 28; 2 Sam. 20. 9. Tobit 5. 21 *His journey shall be prosperous, and he shall return* SAFE AND SOUND.

[k] Vers. 2, 32 ref.; Mt. 21. 31, 32; 23. 13; Acts 13. 44—52; 1 Th. 2. 14—16.

[m] 11. 42; 16. 15; 18. 10—14; Rom. 9. 30—10. 14 *Israel going about to establish their own righteousness.* Contr. Isa. 1. 10—20 *God saith, I have brought up children, and they have rebelled.* 58. 1—59. 21; 65. 1—7; Jer. 3. 25; 8. 4—12; Mt. 5. 20; 9. 10—13; 23. 5, 23; Lk. 7. 39; 10. 29; 15. 29; 16. 14—18; 18. 9—14; Rom. 10. 21; Phil. 3. 1—11; Rev. 3. 17, 18. Cf. Job 32. 1, 2. See Mt. 9. 13 ref.; 23. 23 ref.

[δ] 11. 42 *Ye Pharisees tithe mint &c., but ye* PASS OVER *love of God.*

[θ] Verse 23 ref.

[n] Vers. 2, 28 ref.; Jon. 3. 10—4. 11.

[p] Verse 24 ref.

[q] 1 Cor. 4. 1—5 *Let a man account of us ministers as* STEWARDS, *required to be* FAITHFUL. See Lk. 12. 42 ref. For *Riches*, Mk. 10. 23 ref.

[κ] Gr. *diaballein*; Eng. lit. *shoot across*; fig. *traduce*, esp. *secretly accuse*; cogn. *diabole* = *secret accusation*; *diabolos* = *secret accuser*, esp. of *The Devil*; t. t. for all *aspersions and sinister imputations, all secret accusation* against the absent, esp. as *false*, of *calumny, slander*, but also if *true*; opp. *open, face to face, direct charge and proof*; and opp. *vexatious prosecution* (Lk. 19. 8 ref.): O. T. only Dan. 3. 8, of Shadrach's accusers; 6. 24, of Daniel's accusers; and N.T. only here. Sirac. 51. 2—6 *The snare of the* SLANDEROUS *tongue, and the lips that forge lies.* Luc. 3. 133—161 SECRET ACCUSATION *is accusation of an absent and unwitting party, by its very secrecy preventing answer, and subverting justice, whose maxim is, Hear the other side: it is as a shot from an ambush, or a stab in the dark, &c.* Stob. Fl. 238. 12, 46 *Despise not* SECRET ACCUSATION, *be it never so false: for outrage is less unjust and less perilous, not being covert.* Cf. Lk. 6. 28 ref.; 19. 8 ref. For *The Devil*, Mt. 12. 46 ref. [λ] 15. 13.

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ing his [λ]goods. 2 And he called him, and said unto him, 'What is this that I hear of thee? [q]Render the account of [r]thy stewardship: for thou †canst not be any longer steward.' 3 And the steward said within himself, 'What shall I do? Because my Lord taketh away from me the stewardship. I cannot dig: [s]to beg I am ashamed. 4 I am resolved what to do, that, when I am removed from the stewardship, they may receive me into † their own houses.' 5 And he called unto *him* each one of his Lord's [t]debtors, and said unto the first, '[t]How much owest thou unto my Lord?' 6 And he said, 'An hundred [μ]firkins of oil.' And he said unto him, 'Take thy bill, and sit down quickly, and write fifty.' 7 Then said he unto another, 'And how much owest *thou?' And he said, 'An hundred [ν]quarters of wheat.' ‡ He saith unto him, 'Take thy bill, and write fourscore.' 8 And that Lord praised [u]the unjust steward, because he had done [u]wisely. Because the [π]sons of this world, toward their own generation, are [u]wiser than the [π]sons of light. 9 And *I say unto *you, †[v]Make ye unto *yourselves friends by means of the unjust [σ]Mammon, that, when ye [τ]fail, [w]they may receive you into

λ Gr. *hyparchonta:* Acts 4. 32 ref.

q Mt. 12. 36 ref.

r Vers. 1, 13 ref.

s Vers. 20, 21; 18. 35; Jo. 9. 1, 8; Acts 3. 1—6. Sirac. 40. 28—30 *Lead not a beggar's life; better die than beg.* Diog. 6. 56 *Men give alms to beggars, forasmuch as they themselves some day may be blind and lame.* See Mt. 6. 2 ref., *Almsgiving.*

t 7. 41 ref.

μ Gr. *batos,* after Heb. *bath;* Att. Gr. *metretes* (Jo. 2. 46); Eng. *firkin, nine gallons:* Jos. A. 8. 2 *The Hebrew* BATH *contains 72 pints.*

ν Gr. *coros,* after Heb. *cor;* Eng. strictly about *two quarters, half-load:* Jos. A. 15. 9 *The Hebrew* COR *contains 15 bushels.*

u 12. 42 ref., *Who is the* FAITHFUL, *the* WISE, *steward?* See 1. 17 *The* WISDOM *of the* JUST. Eph. 1. 8 ref.

π 20. 34, 35; 1 Th. 5. 4—8. See Mt. 8. 12 ref.

v 19. 8—10; Mt. 6. 2 ref.; 25. 40 *Done unto my brethren, done unto me.* 1 Tim. 6. 17—19. Wisd. 7. 27 *Wisdom maketh holy souls the* FRIENDS *of God.* Sirac. 3. 30 *Alms* ATONETH *for sins, as water quencheth fire.*

σ Mt. 6. 24 ref.

τ Gr. *ecleipein;* lit. *leave out or off, quit, fail;* fig. of death, as a *leaving off* or *quitting* of life, *decease, expire,* as also Eng. *fail,* with special significance; opp. *stay, abide, endure:* Gen. 25. 8 A.V. after Heb. *gave up the ghost.* 49. 32; Ps. 73. 24—26 *Thou shalt receive me to glory; my heart and flesh* FAILETH, *but God is my portion for eternity.* Lk. 22. 32; Heb. 1. 12. Wisd. 5. 13—15 *We fools, as soon as born,* DREW TO OUR END, OF FAILED; *but the righteous liveth eternally.* Phil. J. 1. 164 *When Abraham* QUITTED *mortal things, he was added to the people of God, reaping the fruit of immortality.* Plut. 1. 690 *Being at the point of death, he spake to his friend, and forthwith* FAILED, OR EXPIRED. Cf. Shksp. Hy. VIII. 1. 2 *Had the King in his last sickness* FAILED, *Their heads should have gone off.* Tenny. in Mem. 78 *The wish that no life may* FAIL *beyond the grave.* 116 *Till slowly worn her earthly robe, Thy spirit should* FAIL *from off the globe.*

w Verse 22; Ps. 73. 24—26; Isa. 33. 20—24 *Jerusalem is a* TABERNACLE THAT SHALL NOT BE TAKEN DOWN, *where none shall say, I am sick.* Jo. 14. 2; 2 Cor. 5. 1—8. 2 Esdr. 2. 11 *I will give unto them the* ETERNAL TABERNACLES, *which I had prepared, saith the Lord.* Tobit 3. 6 *Better is it for me to die: let me be dissolved, and go to the* ETERNAL PLACE. Diod. 1. 51 *The Egyptians name the houses of the living lodgings, as tenanted for a brief space, but the sepulchres of the dead they call* EVERLASTING HOMES, *as tenanted for eternity.*

the β Eternal Tabernacles [2 Esdr. 2. 11]. **10** x He that is faithful in a very little, is faithful also in much: and he that in a very little is unjust, is unjust also in much. **11** If therefore ye have not been faithful in the unjust δ Mammon, y who will commit to your trust that which is θ true? **12** z And if ye have not been faithful in that which is another's, who will give you that which is yours? **13** a No servant can serve two Masters. For either he will hate the one, and love the other: or he will cling to one, and despise the other. a Ye cannot serve God and δ Mammon."

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Abomination of Pharisaism, and Fulfilment of The Law and The Prophets. *Example of Adultery: and Parable of The Rich Man and The Beggar.* Lk. 16. 14—31. [Mt. 5. 18, 32; 11. 12, 13; 19. 9; 24. 35.] [Mk. 10. 11; 13. 31.] [Lk. 21. 33.]

14 AND the b Pharisees ‡, who were c lovers of money, heard all these things; and they κ jeered him. **15** And he said unto them, "d * Ye are they that λ justify yourselves in the sight of men: e but God knoweth your hearts: for that which is high among men, ‡ *is* an abomination in the sight of God. **16** f The Law and the Prophets *were* until g John: f from that time forth the μ Kingdom of God is ν preached by the Gospel, ξ and every one violently presseth into it. **17** f And yet it is easier for Heaven and earth to pass away, than for one tittle of the Law to π fall *to the ground.* **18** h Every one that putteth away his wife, and marrieth another, committeth adultery: h and ‡ *every one* that marrieth one that is put away from a husband committeth adultery.

19 "k But there was a certain rich man, and he was clothed in purple and σ fine linen,

β 2 Cor. 4. 18 ref.
x 19. 17; Mt. 25. 21.—For *Riches*, Mk. 10. 23 ref.
δ Mt. 6. 24 ref.
y Rom. 3. 2; 1 Cor. 9. 17; Gal. 2. 7; 1 Th. 2. 4; 1 Tim. 1. 11—14 *The gospel* COMMITTED TO MY TRUST, *the Lord counting me* FAITHFUL.
θ Jo. 6. 32 ref.
z Mt. 25. 14—30; 1 Cor. 4. 7, 8; 1 Tim. 6. 7: and contr. Rom. 8. 32.
a Mt. 6. 24 ref.
b Mt. 3. 7 ref.
c 12. 15 ref.; Jer. 8. 10—12; 1 Tim. 6. 10 LOVE OF MONEY *the root of all evil.* 2 Tim. 3. 2.
κ 23. 35 ref.
d 15. 29 ref.; Mt. 23. 28.
λ 7. 29 ref.
e 1 Sam. 16. 7; 1 Kgs. 8. 39; 1 Chr. 28. 9; Ps. 7. 9; 44. 20, 21; 139. 1—4; Prov. 17. 3; 24. 12; Jer. 17. 10; Jo. 2. 24, 25; Acts 1. 24; 15. 8; Rom. 8. 27; 1 Jo. 3. 19—21; Rev. 2. 23. Cf. Ps. 143. 2 *In thy sight shall no man living be justified.* Tit. 1. 16.
f Mt. 3. 1—3; 5. 17, 18 ref.; 11. 12, 13. Cf. Mk. 12. 31 ref.
g Mk. 1. 4 ref.
μ Mt. 3. 2 ref.
ν Mt. 4. 23 ref.
π 1 Sam. 3. 19; 2 Sam. 14. 4; 2 Kgs. 10. 10.
h Mt. 5. 32 ref.
k Vers. 19—25; Ps. 73. 1—28; Eccles. 8. 10—13. Cf. Mt. 11. 23 ref.; 12. 36 ref.; 25. 34—46 ref.; Lk. 14. 14 ref.
σ Gr. *byssos* and cogn.; Eng. both *fine flax*, *fine cotton*, whether as material, or colour, and *fine thread*, or *fine linen*, and *fine calico*, made therefrom; esp. that of Egypt, Elis, Syria, and India; opp. *common flax*, *common cotton*, *silk*, *hair*, *wool*: Gen. 41. 42, of Joseph; Ex. 35. 25; 1 Chr. 15. 27, of David; 2 Chr. 5. 12, of Levites; Esth. 8. 15, of Mordecai; Prov. 31. 22, A.V. *silk*; Ezek. 27. 7; Lk. 16. 19; Rev. 18. 12, 16; 19. 8, 14. Paus. 5. 5 *The* FINE FLAX *of Elis in fineness almost equals that of the Hebrews, but its colour is not so yellow.* 6. 26 *Elis produces* FINE FLAX, *which is obtained from seed like the common flax; but silk, on the contrary, is made by the silk worm.* Phil. V. A. 2. 20 *The Indian Nobles are arrayed in* FINE COTTON, *the product of a tree, the use whereof has passed over into many Temples of Egypt.* Cf. Plin. N. H. 19. 1—4.

A.D. 29. [v]making merry sumptuously every day. 20 And ‡a certain [m]beggar, named [n]Lazarus, was laid at his gate, full of sores, 21 and desiring to be filled with [p]the crumbs which fell from the rich *man*'s table: [π]yea, and [q]the dogs also came and licked his sores. 22 [m]But it came to pass, that the beggar died, and was [σ]carried away [r]of the Angels into [s]Abraham's bosom. [m]And the rich *man* also died, and was buried. 23 [m]And in [τ]Hell he lifted up his eyes, being in torments, and seeth [t]Abraham afar off, and [n]Lazarus [s]in his bosom: 24 and he himself called and said, '[t]Father Abraham, Have mercy on me, and send [n]Lazarus, that he may dip the tip of his finger in water, and cool my tongue: [u]for I am [β]pained in this flame.' 25 But [t]Abraham said, '[t]Child, [v]Remember that ‡in thy lifetime thou [δ]fully receivedst thy good things, and Lazarus likewise the evil things: [w]but now ‡ here he is comforted, [u]but *thou art [β]pained. 26 And beside all these things, [x]between us and you is a great gulf fixed, that they which [θ]would pass over from hence to you may not be able, nor they from thence cross over to us.' 27 And he said, 'I pray thee therefore, [y]Father, that thou wouldest send him

[v] Gr. *euphrænesthai*; Lat. *gaudere, exhilarari*; Eng. *be merry, make merry, have good cheer*: Prov. 17. 22; Eccl. 8. 15; 10. 19; Lk. 12. 19 *Soul, Eat, drink,* BE MERRY. 15. 23, 24 *They began to* BE MERRY. Rev. 11. 10.

[m] Verse 1 ref.

[n] Short form of *Eleazar*; interp. *Helped of God*: cf. 10. 20 ref., *Your* NAMES *were written.* Jo. 10. 3.

[p] Mt. 15. 27.

[π] Gr. *alla kai*; Eng. *but also, yea and also*; not of *opposition*, but of *augmentation, aggravation*; often with the words *not only so* preceding: 12. 7; 24. 21; Acts 19. 27; 21. 13.

[q] Ex. 22. 31; 1 Kgs. 14. 11; 21. 19; 22. 38; Ps. 59. 14, 15; Jer. 15. 3.

[σ] Gr. *apopherein*; strong term: Job 21. 32; Mk. 15. 1; Rev. 17. 3; 21. 10.

[r] Ps. 91. 11, 12; Lk. 15. 10; Heb. 1. 14. Targ. ap. Schœt. 1. 301 *None can enter Paradise, save the righteous, whose souls are borne thither by Angels.*

[s] Num. 11. 12 *Carry them in thy* BOSOM *as a nursing Father.* Deut. 28. 54; Ruth 4. 16; 2 Sam. 12. 3; Jo. 1. 18 *The Son in the* BOSOM *of the Father.* Jos. M. 13 *Let us be brave in the defence of the Law of God, and so at our death Abraham and Isaac and Jacob will receive us into their* BOSOMS; *and all the Fathers will commend us.* Cf. Mt. 8. 11; Jo. 13. 23, of sitting at meat. See Mt. 11. 23 ref., of Hell; Lk. 23. 43 ref., of Paradise.

[τ] Gr. *Hades*: Mt. 11. 23 ref. Cf. Mt. 10. 28 ref.

[t] 1. 55 ref.; 3. 8 ref.

[u] Ps. 91. 8; Eccl. 8. 10—13. For *Burning Valley*, Mt. 10. 28 ref. For *The Judgment*, Mt. 12. 36 ref. Cf. Mt. 21. 41 ref.; 25. 46 ref. β Gr. *odynasthai*: 2. 48 ref. N.B. Not same Gr. as for *torment* in verse 23. Cf. Shksp. Peric. 4. 6 *The* PAINED'ST *fiend of Hell.* Milt. P. L. 1. 52 *In the fiery gulf, the thought Both of lost happiness and lasting* PAIN, *Torments him.*

[v] 6. 24 ref., *Woe unto you rich: for ye* FULLY HAVE *your* COMFORT. For *Riches*, Mk. 10. 23 ref.

[δ] 18. 30 ref. Cf. Mt. 6. 2 ref.

[w] Mt. 5. 4 ref.; Heb. 11. 25. See Job 3. 17—19; Eccl. 8. 10—13; Rom. 8. 18; Phil. 1. 23; Rev. 14. 13. For *The Recompense*, Lk. 14. 14 ref.

[x] Plat. Phæd. 111 *A vast* CHASM, or GULF, *called Tartarus by the Poets, and described as* FAR OFF, *in the inmost depths.* Rep. 614—616, in Er's story: *His soul, on leaving the body, came to a place in which were two* GULFS, or CHASMS, *between which sate judges awarding to the souls tortures or rewards, &c.* Plut. 2. 565 *He reached a great* GULF, *of vast depth, round which the souls whirled, as birds, but dared not cross it: some call it the* GULF *of Forgetfulness.* Luc. 1. 421 *He wished to show that he feared not death, but when he bent down and peeped into the* GULF, *and saw the gloom, he gave way to lamentation.*

[θ] 14. 28 ref.

[y] 3. 8 ref. Cf. 1. 55 ref.

to my Father's house; 28 [z]for I have five brethren: that he may solemnly testify unto them, lest they themselves also come to this [a]place of torment.' 29 But Abraham saith‡, '[b]They have Moses and the Prophets: let them hear them.'. 30 And he said, 'Nay, [y]Father Abraham: but if some one go unto them from the dead, they will [δ]repent.' 31 But he said unto him, '[b]If they hear not Moses and the Prophets, [c]neither will they be persuaded, if some one rise again from the dead.'"

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XVII. 1 [d]AND he said unto his disciples, "It is impossible that the [θ]deadly snares should not come: but woe *unto him* by whom they come! 2 It [κ]advantageth him, if a †millstone be put about his neck, and he be cast into the sea, rather than that he should [θ]cause one of these [e]little ones to [θ]fall backward into a deadly snare.

Fearful Peril of Spiritual Pride. *Discipline of Brethren.* Lk. 17. 1—4. Mt. 18. 6, 7, 15, 21, 22. Mk. 9. 42.

3 "[f]Take ye heed to yourselves. ‡[f]If thy brother sin‡, rebuke him: [f]and if he [λ]repent, forgive him. 4 [f]Aye, and if he shall sin against thee seven times a day, and seven times ‡ shall turn again unto thee, saying, 'I [λ]repent;' [f]thou shalt forgive him."

5 AND the [μ]Apostles said unto the Lord, "[g]Increase our faith." 6 And the Lord said, "[g]If ye had had faith as [h]a grain of mustard, ye would have said unto this [ν]sycamine-tree, '[c]Be thou rooted up,

Faith Mighty and Works Unmeritorious. *Parable of the Dutiful Servant.* Lk. 17. 5—10. [Mt. 17. 20; 21. 21.] [Mk. 11. 23.]

[z] Prov. 6. 16 *These* SIX *things doth the Lord hate, &c.* 1 Tim. 6. 10.
[a] Cf. Mt. 10. 28 ref.
[b] Vers. 16, 17; Isa. 8. 20; 34. 16; Mt. 5. 17 ref.; 17. 3 ref.; Lk. 1. 70; 24. 25—27; Jo. 5. 39—47; Acts 17. 11.
[δ] Mk. 1. 4 ref.
[c] Jo. 12. 9—11; Acts 3. 26—4. 2. See Mt. 28. 6 ref.; Jo. 11. 24 ref.
[d] 15. 1, 2; Mt. 18. 7 ref.
[θ] Mt. 5. 29 ref.
[κ] Gr. *lusitelein*, and cogn.; only here in N.T.; lit. of *advantageous* business or investments, yielding *profit* or *surplus over and above expenses*; opp. *just, honourable*, and opp. *loss*: Tobit 3. 6 *It* ADVANTAGETH *me to die rather than to live, because I have heard false reproaches.* Diog. 7. 99 *Not only honourable, but* ADVANTAGEOUS, *as the returns of the trading exceed the outlay.* Shksp. Hy. V. 4. 1 *Dying so, death is to him* ADVANTAGE. For *Profitable*, 1 Tim. 4. 8 ref. For *Expedient*, Mt. 5. 29 ref.
[e] Mt. 10. 42; 18. 19.
[f] Mt. 18. 15 ref. See Mt. 6. 12—15 ref. Contr. Lk. 15. 1, 2, of the Pharisees.
[λ] Mk. 1. 4 ref.
[μ] 6. 13 ref.
[g] Mt. 17. 19, 20 ref.; Mk. 9. 24. Cf. Eccles. 1. 16, of increase of wisdom. For *Faith*, Mk. 5. 34 ref.; Jas. 2. 26 ref.
[h] Mt. 13. 31, 32 *A grain of mustard, which is the least of all seeds.* Cf. Eph. 2. 8.
[ν] Gr. *sycaminos*; Heb. pl. *shikemim*; Lat. *sycaminus*; used as generic term to include both *morus* or *mulberry*, and also *sycamore* or *fig-mulberry*, *Egyptian-mulberry* (19. 4 ref.); O. T. always of the *sycamore*; opp. *cedar, vine, fig, olive*: 1 Kgs. 10. 27, A.V. rightly, *sycamore*; 1 Chr. 27. 28; Ps. 78. 47, of Egypt; Isa. 9. 10; Amos 7. 14; N.T. here only. Arist. Rhet. 3. 11 *A man with a black eye, and covered with bruises, looking like a basket of* MULBERRIES. Theoph. H.P. 4. 2 *The Egyptian* SYCAMINE [i. e. *the sycamore*] *resembles the Greek* MULBERRY *in leaf, size, and appearance, but has the peculiarity of growing its fruit direct from the trunk, instead of from the branches.* So Plin. N. H. 13. 14. Strab. 17. 2. 4 *Among the trees of Egypt is the* SYCAMINE [i.e. *the sycamore*], *which bears the fruit called fig-mulberry or sycamore, from its likeness to the fig.* Diosc. 1. 180 *Some call the fig-mulberry or sycamore by the name of* SYCAMINE. Cels. 3. 18 *The Greeks call the morus or mulberry by the name of* SYCAMINE.

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and be thou planted in the sea;' and it would have obeyed you. 7 But which of you *is there*, having a servant ploughing or keeping sheep, who, when he is come in out of the field, will say ‡unto him, 'Straightway [π]come forward and [σ]sit thee down to meat'? 8 and will not rather say unto him, 'Make ready whereon I may sup, and gird thyself about and [τ]serve me, till I have eaten and drunken; and after that, *thou shalt eat and drink'? 9 [υ]Doth he thank ‡ the servant because he did the things that were commanded ‡? I think not. 10 [υ]So also *ye, when ye shall have done all the things that are commanded you, say, '[υ]We are [β]unprofitable servants: ‡[υ]we have done that which was our duty to do.'"

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Going Up to Jerusalem: Ingratitude and Thanksgiving. *The Samaritan Leper.* Lk. 17. 11—19.

11 AND it came to pass [ο]while he was going to Jerusalem, [ρ]he himself also passed [δ]between [ϙ]Samaria and [ρ]Galilee. 12 And as he entered into a certain village, there met him ten [θ]leprous men, [s]who halted afar off. 13 [s]And they themselves lifted up their voices, saying, "Jesus, Master, Have mercy on us." 14 And when he saw *them*, he said unto them, "[s]Go your ways, and shew yourselves to the Priests [Lev. 14. 1—32]." And it came to pass, while they were going, they were cleansed. 15 And one of them, when he saw that he was healed, returned, [t]glorifying God with a loud voice, 16 and fell down on his face at his feet, giving him thanks: and he himself was a [υ]Samaritan. 17 And Jesus answered and said, "Were not the ten cleansed? But where *are* the nine? 18 There were not

π Gr. *parelthein*: 12. 37 *He will gird himself about, and make them sit down to meat, and will* COME FORWARD *and serve them*. Xen. Conv. 1. 7 *They who had been invited* CAME FORWARD, *and took their places at table*.

σ Mk. 6. 39 ref.

τ Mt. 20. 26 ref.

υ Vers. 7—10; Job 22. 2, 3; 35. 7, 8; Rom. 3. 10—28; 4. 4, 5; 1 Cor. 9. 16, 17. Cf. Mt. 25. 30; Philem. 11. For *Unmeritorious Works*, and *Grace*, Rom. 3. 20 ref. For *Recompense*, Lk. 14. 14 ref.

β Mt. 25. 30 ref.

ο 9. 51; 13. 22.

ρ Contr. 9. 51, 52; Jo. 4. 4.

δ Gr. *dia mesou*; Eng. *through the midst, between*, as of straits, confines, and any intermediate things, passages, or intervals: Plat. Rep. 474 *The third one that is* BETWEEN *the two extremes*. Xen. Anab. 1. 4. 4 *The Gates of Cilicia and Syria were two fortresses, and* BETWEEN *these flows the river Carsus, and the pass is narrow*. Cf. *ana meson*, Josh. 22. 25 *Border* BETWEEN *us and you*. See Note.

ϙ Mt. 10. 5 ref.

ρ 1. 26 ref.

θ Mt. 8. 2 ref.; 2 Kgs. 7. 3 *There were four* LEPROUS *men at the entering in*.

s Lev. 13. 44—46 *The leper's clothes shall be rent, and his head bare, and he shall cry, Unclean, unclean*. See Mt. 8. 2—4 ref.

t Josh. 7. 19; 1 Sam. 6. 5; Mt. 5. 16; 9. 8; 15. 31; Lk. 2. 13, 14, 20; 5. 25, 26; 7. 16; 13. 13; 17. 15, 18; 18. 43; 19. 38; 23. 47; Jo. 9. 24; Acts 4. 21; 11. 18; 21. 20; Rom. 11. 36; 2 Cor. 9. 13; Gal. 1. 5, 24; 1 Tim. 1. 17; 2 Tim. 4. 18; Heb. 13. 21; 1 Pet. 2. 12; 5. 11; 2 Pet. 3. 18; Jude 24, 25; Rev. 1. 6; 5. 13, 14; 7. 9—12; 11. 13; 16. 9; 19. 1—7. See Lk. 1. 68 ref. Cf. Mk. 1. 22 ref.

υ Verse 11; Mt. 10. 5 ref.

found to return [t]and give glory to God, save this [δ]stranger!" 19 And he said unto him, "[θ]Rise again, and go thy way: [ν]thy faith hath [κ]saved thee."

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Spirituality of The Kingdom. *Within you.* Lk. 17. 20, 21.

20 AND when he was asked of the [π]Pharisees, "[ϰ]When cometh the [λ]Kingdom of God?" he answered them, and said, "[ϰ]The [λ]Kingdom of God cometh not with [μ]observation: 21 neither shall they say, 'Behold here;' or 'Behold there:' [ϰ]for, Behold, the [λ]Kingdom of God is [ν]within you."

Brilliant Manifestation of Christ's Coming. Lk. 17. 22—25. Mt. 24. 26, 27.

22 And he said unto the disciples, "[ζ]The days will come, when ye shall desire to see one of the days of [α]the Son of Man, and shall not see *it*. 23 [ζ]And they shall say unto you, 'Behold †there;' or, 'Behold here;' go not away, nor [π]follow after: 24 [ζ]for as the lightning, ‡ lightening out of the one part under Heaven, shineth unto the other part under Heaven, even so shall ‡ [α]the Son of Man be [ζ]in his day. 25 [β]But first [σ]must he suffer many things, and be rejected of this generation.

Suddenness of Christ's Coming. *Examples of The Flood and Rain of Fire.* Lk. 17. 26—37. Mt. 24. 17, 28, 36—42. Mk. 13. 15, 16. [Mt. 10. 39; 16. 25.] [Mk. 8. 35.] [Lk. 9. 24.]

26 "[γ]And as it was in the days of [δ]Noah, even so shall it be also in the days of [α]the Son of Man. 27 They did eat, they drank, they married, † they were given in marriage, until the day that [δ]Noah entered into the Ark, and the Flood came, and destroyed them all [Gen. 7. 1—24]. 28 [γ]Likewise ‡ as it was in the days of [ε]Lot:

[t] Verse 15 ref.

[δ] Gr. *allogenes;* of strange race or birth; in N.T. only here: Ex. 12. 43 *No* STRANGER *shall eat of the Passover.* Num. 1. 51 *The* STRANGER *that cometh nigh shall be put to death.* 16. 40; Isa. 56. 6, 7 *The* STRANGERS *that join themselves to the Lord shall be made joyful in his House of Prayer.* See Mt. 10. 5 ref.

[θ] Cf. 15. 20 ref.

[ν] Mk. 5. 34 ref.; Jas. 2. 26 ref.

[κ] Mt. 9. 22 ref.

[ϰ] Mt. 3. 7 ref.

[π] Vers. 20, 21; Mt. 24. 3 ref.; Lk. 18. 16; 19. 11—27; Acts 1. 3—7; Rom. 14. 17, with Jo. 4. 14, and 14. 17; 1 Cor. 4. 20; 2 Pet. 1. 5—11. See Mt. 3. 2 ref.; and cf. Mt. 16. 1—4 *The Pharisees asked a sign from Heaven.*

[λ] Mt. 3. 2 ref.

[μ] Gr. *parateresis;* cogn. *terein, prateretin;* Eng. *watching, observation,* esp. of the natural heavens, as at *observatories,* or of other phenomena: Eccles. 11. 4 *He that* OBSERVETH *the wind shall not sow.* Mk. 3. 2. Diod. 1. 81 *With the Egyptians the orders and motions of the stars are the subject of diligent* OBSERVATION. Sext. 741 *They cannot always make their* OBSERVATIONS *of the heavenly bodies by night.* Geop. 28 OBSERVATION *furnishes rules for the weather.* Cf. Lk. 12. 54—56, of the *Signs of the Times.*

[ν] Gr. *entos,* of that which is *within, inward, internal;* opp. *without, outward, external:* N.T. only here and Mt. 23. 26; O.T. only Ps. 39. 3 *My heart was hot* WITHIN *me.* 103. 1 *All that is* WITHIN *me, bless God's name.* 109. 22; Cant. 3. 10, A.V. *the midst thereof;* Isa. 16. 11 *My bowels, and mine* INWARD PARTS. Dan. 16. 10, A.V. *sorrows:* Gr. INWARD PARTS. See Note.

[ζ] Mt. 9. 15; 24. 3—5 ref., 23—27 ref.; Lk. 21. 8; Jo. 16. 5—7; 17. 11—13.

[α] Mt. 8. 20 ref.

[π] Gr. *diocein;* Lat. *sectari;* whether in good sense, or bad *sectarian* sense; opp. *flee, avoid, shun, eschew:* Rom. 9. 30; 14. 19; 1 Cor. 14. 1; 1 Th. 5. 15; 1 Tim. 6. 11 FOLLOW AFTER *righteousness, love, &c.* 2 Tim. 2. 22; 1 Pet. 3. 11. Xen. Mem. 2. 8 *We ought to shun the churlish, and to* FOLLOW AFTER *the kindhearted.*

[β] Mt. 16. 21 ref.; Lk. 24. 26 ref.

[σ] Mt. 16. 21 ref.

[γ] Mt. 24. 37—42 ref.; 1 Pet. 3. 20. See verse 22 ref.

[δ] Gen. 5. 28—9. 29; Isa. 54. 9; Ezek. 14. 14; Mt. 24. 37, 38; Heb. 11. 7; 1 Pet. 3. 20; 2 Pet. 2. 5. Wisd. 10. 4.

[ε] Gen. 11. 27—32; 13. 1—13; 14. 1—16; 18. 16—19. 38; Lk. 17. 28—32; 2 Pet. 2. 7.

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they did eat, they drank, they bought, they sold, they planted, they builded: 29 but the day that [f]Lot went out from [g]Sodom [g]it rained fire and brimstone from Heaven, and destroyed them all [Gen. 19. 15—25]. 30 † [h]After the same manner shall it be the day that [h]the Son of Man [h]is revealed.

31 "In that day, let him who shall be upon the housetop, and his goods in the house, not go down to take them; and let him that is in the field likewise not turn back. 32 [k]Remember Lot's wife [Gen. 19. 26]. 33 [m]Whosoever shall seek to † [π]preserve his life, shall lose it; and whosoever shall lose ‡ *it*, shall [σ]save it alive. 34 [n]I say unto you, This night shall two *men* be on one bed; ‡ one shall be taken, and the other left: 35 two *women* shall be [p]grinding together; one shall be taken, and the other left." 36 ‡ 37 And they answered, and say unto him, "Where, [r]Lord?" And he said, "[q]Where the body *is*, there ‡ also will the eagles be gathered together."

Waiting Duty of Unceasing Prayer. *Parable of The Importunate Widow and the Unjust Judge.* Lk. 18. 1—8.

XVIII. 1 AND he spake also a [β]parable unto them to this end, [r]that ‡ they ought [δ]always to pray, and not [θ]be weary: 2 saying, "[s]There was a certain Judge in a certain City, who feared not God, and [κ]reverenced not man. 3 [r]And there was a widow in that City, [r]and she was wont to come unto him, saying, "[t]Avenge

[f] Verse 28 ref.

[g] Gen. 19. 15—25; Deut. 29. 23; Isa. 13. 19—22; Jer. 49. 18: 50. 39, 40; Ezek. 16. 46—56; Am. 4. 11; 2 Pet. 2. 6; Jude 7. Wisd. 10. 6—9.

[h] Verse 22 ref.

[k] Gen. 19. 26 *Lot's wife looked back, and became a pillar of salt.* Wisd. 10. 6—9 *The wicked Cities, &c.; and a standing pillar of salt is a monument of an unbelieving soul.* Phil. J. 1. 564 *Like Lot's wife, whoso despising instruction turneth to the things behind, and forsaketh the things that are before, becomes like a stock or a stone.* Cf. Deut. 24. 9.

[m] Mt. 10. 39; 16. 25; Mk. 8. 35 ref.

[π] Gr. *peripœisthai:* Acts 20. 28 ref.

[σ] Gr. *zoogonein:* Acts 7. 19 ref. N.B. *Life* in this verse is Gr. *psyche*, that is, *soul.*

[n] Mt. 24. 40—44 ref.

[p] Mt. 24. 41 ref.

[r] Mt. 14. 28 ref.

[q] Job 39. 27—30; Ezek. 39. 17—21; Rev. 19. 17, 18. See Mt. 24. 28 ref.

[β] Mt. 13. 3 ref.

[r] Gen. 32. 24—28; 2 Chr. 7. 12—16; Ps. 5. 2; 86. 3; Mt. 6. 5—15; 26. 41; Mk. 10. 47—52; 11. 24—26; Lk. 2. 37; 3. 21; 6. 12; 11. 1—13; 18. 1—14, 39; 21. 36; 22. 39—46; Acts 1. 14; 2. 42; 6. 4; 10. 1—6; 12. 5—12; 16. 25, 26; Rom. 12. 12; 1 Cor. 7. 5; Eph. 6. 18; Phil. 4. 6; Col. 4. 2; 1 Th. 3. 10; 5. 17; 2 Th. 1. 11; 1 Tim. 5. 5; 2 Tim. 1. 3; Jas. 5. 13—18; 1 Pet. 4. 7; Jude 20, 21; Rev. 6. 9, 10; 8. 3—13. Sirac. 35. 13—20 *The Lord will not despise the* WIDOW'S *complaint; and the prayer of the humble will not depart till the Most High judge righteously and* EXECUTE VENGEANCE. Contr. Talm. ap. Schœtg. 1. 305 *Men ought not to pray more than thrice a day.* Cf. Ps. 55. 17; 119. 164; Dan. 6. 10. See Mt. 7. 7 ref.; Mk. 11. 17 ref., *House of Prayer.*

[δ] Gr. *pantote:* Mt. 26. 11; Jo. 6. 34; 11. 42; 18. 20; Rom. 1. 10; 1 Cor. 1. 4; Phil. 1. 4; 1 Th. 4. 17; 2 Th. 1. 11; Heb. 7. 25. [θ] Gal. 6. 9 ref. [s] Mt. 5. 22 ref.; Ps. 82. 1—8; 94. 1—7; Eccl. 3. 17, 18; 5. 8; Isa. 1. 16—24; 5. 23; 59. 1—8; Ezek. 45. 9; Mic. 3. 1—12; Zeph. 3. 1—8. [κ] Mt. 21. 37 ref. [t] Vers. 5—8 ref.; Rom. 12. 19 ref.; Ps. 94. 1—23; 149. 7—9; Ezek. 25. 15—17; Rev. 6. 9, 10. See Rom. 16. 20; Heb. 10. 37; Jas. 5. 7—11 *Be* PATIENT *unto the* COMING *of the Lord.* 2 Pet. 3. 8—15; Rev. 11. 14; 22. 6, 7. Sirac. 35. 11—20, cited under ref. r. Bar. 4. 21—5. 9 CRY *unto God, and suffer the wrath* PATIENTLY: *thou shalt see the enemy's destruction* SHORTLY. See Mt. 24. 3 ref., *Christ's Coming;* 12. 36 ref., *The Judgment.*

me of mine adversary.' 4 [t]And he would not for a while: but after that, he said within himself, 'Though I fear not God, and [x]reverence not man; 5 yet at least because this widow troubleth me, [t]I will avenge her, lest she come and [λ]plague me [μ]unto the end.'" 6 And the Lord said, "Hear what the [u]unjust Judge saith. 7 [u]And will God not execute the vengeance of his [ν]elect, [ν]that cry day and night unto him, †[w]though he be [π]patient with them? 8 I say unto you, [t]He will execute their vengeance shortly [Sirac. 35. 13—19]. Nevertheless, [t]when the Son of Man cometh, [x]shall he find, [σ]trow ye, this faith on the earth?"

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Waiting Duty of Self-Abasement. *Parable of The Pharisee and The Tax-Gatherer.* Lk. 18. 9—14. [Mt. 18. 4; 23. 12.] [Lk. 14. 11.]

9 [y]AND he spake also this [β]parable unto certain that [y]trusted in themselves, because they were [δ]righteous, and [θ]set at naught the rest: 10 "[z]Two men went up to the [x]Temple-Courts [z]to pray; ‡ one a [λ]Pharisee, and the other a [μ]tax-gatherer. 11 The [λ]Pharisee stood and prayed thus with himself, 'O God, [a]I give thanks unto thee that I am not as the rest of men, [b]robbers, [c]unjust, [d]adulterers, or even as this [μ]tax-gatherer: 12 [e]I fast twice in the week; [f]I pay tithes of all that I [ν]acquire.' 13 †[g]But the [μ]tax-gatherer, standing afar

[t] Vers. 3, 4 ref.; Mt. 24. 34 *This generation.* Rom. 16. 20 *God will crush Satan* SHORTLY. 2 Th. 1. 6—2. 2; Rev. 1. 1; 6. 9, 10; 22. 6, 7 *Things which must* SHORTLY *come to pass: I* COME *quickly.* See Mt. 16. 27 ref.; 24. 3 ref., *Christ's Coming;* Rom. 12. 19 ref., *Vengeance.* See ref. π.

[x] Verse 2 ref.

[λ] 1 Cor. 9. 27 ref.

[μ] Gr. *eis telos;* Eng. *unto the end;* whether of duration, as *for ever,* or of degree, as *utterly:* Ps. 9. 18, A.V. *for ever;* 74. 1; Mt. 10. 22 *He that patiently endureth* UNTO THE END. Jo. 13. 1; 1 Th. 2. 16.

[u] Acts 17. 21 ref.; 2 Tim. 4. 8 *God the Just Judge.*

[ν] Mt. 24. 22, 24, 31; Col. 3. 12 ref.

[ν] Vers. 1, 3 ref.; Rev. 6. 9, 10 *How long, how long?*

[w] 13. 8 ref.; 1 Pet. 3. 20; 2 Pet. 3. 9—15. 2 Mac. 6. 14. See ref. π.

[π] Mt. 18. 26; Jas. 5. 7, 8; 2 Pet. 3. 9—15 *The Lord is* PATIENT *toward us, not, &c.* Sirac. 18. 7—10 *What is man? Therefore is God* PATIENT WITH THEM. 35. 18 *The Lord will not be slack, nor be* PATIENT WITH THEM.

[x] Verse 1 ref.; 3 ref.; 2 Pet. 3. 3, 4 *There shall come in the last days scoffers, saying, Where is the promise of his Coming?*—For *The Judgment,* Mt. 12. 36 ref. And see Ps. 9. 7—20; 43. 1—5; 82. 1—8; 96. 13; 98. 9; Isa. 11. 3, 4.

[σ] Gr. *ara;* interrog. particle of inference, expecting either an affirmative, or a negative answer: N. T. only here, and Acts 8. 30; Gal. 2. 17.

[y] Vers. 11—14 ref.; 15. 29 ref.; Deut. 9. 4—6; Ezek. 33. 13; Rom. 2. 19; 9. 30—10. 4; 2 Cor. 1. 9 *That we should not* TRUST IN OURSELVES. Phil. 3. 3—9 *Not* TRUSTING *in the flesh, nor having* MY OWN RIGHTEOUSNESS. Tit. 3. 4—7 *Not for* OUR RIGHTEOUSNESS, *but in* HIS MERCY *he saved us.* See Rom. 3. 20 ref.

[β] Mt. 13. 3 ref.

[δ] Mt. 1. 19 ref.

[θ] Gr. *exuthenein;* very strong term: Acts 4. 11 ref.; Rom. 14. 10 *Why dost thou* SET AT NAUGHT *thy brother?*

[z] Mk. 11. 17 ref.; Acts 2. 46; 3. 2. For *Prayer,* Mt. 6. 5 ref.; Lk. 18. 1 ref.

[x] Mt. 21. 12 ref.

[λ] Mt. 3. 7 ref.

[μ] Mt. 5. 46 ref.

[a] Eph. 5. 20 ref.

[b] Opp. *fraudulent,* or *unjust:* Lev. 19. 13 *Thou shalt not defraud, nor* ROB. Ps. 62. 10; Isa. 3. 14; 61. 8 *I hate* ROBBERY *for burnt offering.* Ezek. 22. 29; 33. 15; Mt. 23. 25 ref., of the Pharisees. See 1 Cor. 5. 10 ref.

[c] Lev. 19. 13; Isa. 3. 15; Nah. 3. 1; Mt. 23. 23, of the Pharisees; Lk. 16. 13—15.

[d] Mt. 19. 3—9, of the Pharisees; Lk. 16. 14—18. See Mt. 5. 27 ref.

[e] Mt. 6. 16 ref.

[f] Mt. 23. 23 ref.

[ν] Gr. *ctasthai;* Eng. *get, acquire;* opp. *possess, &c.:* 21. 19 ref.; Acts 1. 18 ref.

[g] Verse 9 ref. Cf. Ezr. 9. 5, 6; Neh. 8. 6; Ps. 28. 2; 123. 1—4 *Unto thee lift I up mine eyes.* 141. 2; Lk. 24. 50; 1 Tim. 2. 8. For *Humility,* Mk. 9. 35 ref.

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off, would not so much as lift up his eyes unto Heaven, but [g]smote his ‡ breast, saying, 'O God, [r]Be merciful to me a sinner.' **14** I say unto you, [h]This *man* went down to his house [β]justified † rather than the other. [k]Because every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted."

Humility and Christ's Kingdom. *Babes' Meetness for Christ's Kingdom.* Lk. 18. 15—17. Mt. 19. 13—15. Mk. 10. 13—16. [Mt. 18. 3.]

15 AND they brought unto him the [δ]babes also, [m]that he might touch *them: and when his disciples saw *it*, they rebuked them. **16** But Jesus † called them unto *him*, saying, "Suffer the little children to come unto me, and forbid them not: [n]for of such is the [θ]Kingdom of God. **17** Verily I say unto you, [n]Whosoever shall not receive the [θ]Kingdom of God as a little child, he shall not enter therein."

Poverty and Christ's Kingdom. *The Rich Ruler.* Lk. 18. 18—23. Mt. 19. 16—22. Mk. 10. 17—22.

18 AND a certain [κ]Ruler asked him, saying, "Good [λ]Teacher, [q]What shall I do [r]to inherit [μ]eternal life?" **19** And Jesus said unto him, "[s]Why callest thou me [ν]good? [s]*There is* none [ν]good but One, *that is*, God. **20** [q]Thou knowest the Commandments:

'[t]Do not commit adultery:
'[u]Do not commit murder:
'[q]Do not steal:
'[q]Do not bear false-witness:
'[v]Honour thy Father and thy Mother.'"

[Ex. 20. 12—17; Lev. 19. 11—13.]

21 And he said, "All these things have I diligently kept from my youth up." **22** And when Jesus heard ‡ *it*, he said unto him, "Yet lackest thou one thing: [w]sell all that thou hast, and distribute *it* unto the poor, [x]and thou shalt have treasure in

[g] 23. 48. Dion. H. 1. 463 *When she saw her lover's raiment stained with his blood, she rent her garment, and bewailed him,* BEATING HER BREAST *with both her hands.* Luc. 2. 927 *In mourning for the dead it is the custom for the women to moan and wail, and for all to shed tears,* BEAT THE BREAST, *rend the hair, &c.*

[r] Gr. *hilasthenai*; Eng. *be propitiated, be atoned, pardon, be merciful,* by agreeing to *atonement* (Heb. 2. 17 ref.): 2 Kgs. 5. 18, A.V. *pardon*; 24. 4: Ps. 25. 11; P.B.V. *be merciful*; 73. 38, A.V. *forgive*; Dan. 9. 19. See Heb. 2. 17 ref. For *Forgiveness*, Mt. 9. 2 ref.

[h] Mt. 9. 2 ref. Talm. ap. Schœtg. 1. 308 *While the Temple stood, no Israelite was in distress: for when he had offered his sacrifice, his sin was pardoned, and he departed* JUSTIFIED. See Rom. 3. 20 ref.

[β] 7. 29 ref.

[k] 14. 11; Mt. 18. 4; 23. 12. See Mk. 9. 35 ref.

[δ] Gr. *brephos*: 1. 41; 2. 12; Acts 7. 19; 2 Tim. 3. 15; 1 Pet. 2. 2. 2 Mac. 6. 10 *The* BABES *hanging at their mothers' breasts.*

[m] Mk. 10. 13 ref.

[n] Mt. 5. 3; 18. 1—5; 1 Cor. 14. 20; 1 Pet. 2. 1—3. Cf. Jo. 3. 3—6. See Mk. 9. 35 ref., of *Humility.*

[θ] Mt. 3. 2 ref.

[κ] 14. 1 ref.

[λ] Mt. 8. 19 ref.; 23. 7 ref.

[q] Mt. 19. 16 ref.

[r] Mt. 25. 34 ref.

[μ] Mt. 19. 16 ref.

[s] Mt. 19. 17 ref. Cf. Mt. 23. 8—10; Mk. 13. 32.

[ν] Mt. 19. 17 ref.

[t] N.B. Mark the order. See Mt. 5. 27 ref.; Jo. 8. 3—7 ref.

[u] Mt. 5. 21 ref.

[v] Mt. 15. 4 ref.; Mk. 7. 10 ref.

[w] Acts 2. 44, 45 *All that believed had all things common, and sold their possessions and goods, and parted them to all, as each had need.* 4. 32—5. 11. See Mt. 5. 1, 2 ref.

[x] Ps. 31. 19; Isa. 64. 4; Mt. 6. 1, 19—21; Lk. 6. 23; 12. 33, 34; 1 Cor. 2. 9; 3. 21—23; 1 Tim. 6. 17—19; 1 Pet. 1. 4. See Mt. 25. 34 ref.; Lk. 14. 14 ref.

Heaven: and come, follow me." **23** And when he heard these things, he was [κ] cast down with sorrow: for he was very rich.

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24 And when Jesus saw that he was [κ] cast down with sorrow, he said, "[ω] How [λ] hardly † do they that have riches enter into the [μ] Kingdom of God! **25** [ω] For it is easier for a camel to enter through the eye of a needle, than for a rich *man* to enter into the [μ] Kingdom of God." **26** And they that heard *it* said, "[χ] And who can be saved?" **27** And he said, "[ψ] The things that are impossible with men, are possible with God."

Earthly Riches and Christ's Kingdom. *The Needle's Eye and The Camel.* Lk. 18. 24—27. Mt. 19. 23—26. Mk. 10. 23—27.

28 And Peter said, "Behold, *we have forsaken † [ν] our own homes, and followed thee [5. 1—11. 27, 28]." **29** And he said unto them, "Verily I say unto you, [ζ] There is no one that hath forsaken house, † or wife, or Parents, or brethren, or children, for the [μ] Kingdom of God's sake, **30** [ζ] who shall not [π] receive again manifold more in [σ] this time; and in the [σ] world to come, [τ] eternal life."

Earthly Loss and Heavenly Gain. Lk. 18. 28—30. Mt. 19. 27—30. Mk. 10. 28—31.

31 AND he took [a] the Twelve unto *him*, and said unto them,

Third Private Foretelling of Christ's Sufferings and Resurrection. *Disciples' Blindness.* Lk. 18. 31—34. Mt. 20. 17—19. Mk. 10. 32—34.

"BEHOLD, [b] WE GO UP TO JERUSALEM, [b] AND ALL THE THINGS THAT WERE WRITTEN [β] BY THE PROPHETS FOR THE [δ] SON OF MAN [c] SHALL BE [θ] ACCOMPLISHED: **32** [b] FOR HE SHALL BE DELIVERED UP UNTO THE HEATHEN, [b] AND SHALL BE MOCKED, [b] AND SHALL BE OUTRAGED, [b] AND SHALL BE SPITTED UPON, **33** [b] AND THEY SHALL SCOURGE AND KILL HIM, [d] AND THE THIRD DAY HE SHALL RISE AGAIN."

34 [e] And they themselves understood none of these things: [e] and this saying was hid from them, and they knew not the things that were spoken.

[κ] Mt. 26. 38 ref.

[ω] Mk. 10. 23 ref.

[λ] Mt. 19. 23 ref.

[μ] Mt. 3. 2 ref.

[χ] 13. 23, 24 ref.

[ψ] Gen. 18. 14; Jer. 32. 17, 27; Mt. 19. 26; Lk. 1. 37.

[ν] Gr. *ta idia:* Esth. 5. 10; 6. 12, A.V. *house;* Jo. 1. 11; 16. 32; 19. 27; Acts 21. 6.

[ζ] Mt. 25. 34 ref.; Lk. 14. 14 ref. Cf. Job 42. 10—17.

[π] Gr. *apolambanein;* Eng. *receive from* or *back*, esp. as payment, remuneration, retribution, *be paid, fully receive* one's dues, *receive again;* opp. simple *receive, give back, pay:* 6. 34; 16. 25; 23. 41; Rom. 1. 27; Gal. 4. 5; Col. 3. 24; 2 Jo. 8. Plut. 2. 945 *The sun receives nothing, but only* GETS BACK AGAIN *what it gives.* Cf. Mt. 6. 2 ref.

[σ] Mt. 12. 32 ref.

[τ] Mt. 19. 16 ref.

[a] 6. 13—16.

[b] Mt. 16. 21 ref.; Lk. 24. 26 ref. See Lk. 13. 33, 34 ref.

[β] Gr. *dia;* signifying *instrumentality:* Mt. 1. 22 ref.; Jo. 1. 3 ref.

[δ] Mt. 8. 20 ref.

[c] Mt. 2. 15 ref.

[θ] 12. 50 ref.

[d] Mt. 28. 6 ref.

[e] Isa. 6. 10; Mt. 13. 11, 14; 15. 15, 16; 16. 8—12; Mk. 9. 32; Lk. 2. 50; 9. 45; 18. 34; 19. 42; 24. 16—45; Jo. 10. 6; 12. 16; 12. 37—41; 14. 26 *The Holy Ghost, whom the Father will send, will teach you all things.* 20. 14; 21. 4; Acts 13 27; 28. 25—27; 1 Cor. 2. 6—16; 2 Cor. 3. 14—16; 2 Pet. 1. 20. Cf. Lk. 18. 41 ref., of *Opening of Eyes.*

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Eyes Opened and God Glorified. *Bartimæus and The Way-side.* Lk. 18. 35—43. Mt. 20. 29—34. Mk. 10. 46—52.

35 AND it came to pass when he drew nigh unto [f]Jericho, [g]a certain blind *man* sat by the way-side [g]begging. **36** And when he heard a multitude [θ]going through, he [κ]demanded what this might be. **37** And they told him, "Jesus of [h]Nazareth passeth by." **38** And he cried, saying, "Jesus, thou [k]Son of David, Have mercy on me." **39** And they that went before rebuked him, that he should †[λ]be silent: [m]but he himself cried out a great deal the more, "Thou [k]Son of David, Have mercy on me." **40** And Jesus stood still, and ordered him to be brought unto him: and when he was come near, he asked him, **41** ‡ "What wilt thou that I should do unto thee?" And he said, "[μ]Lord, [n]That I may receive my sight." **42** And Jesus said unto him, "[n]Receive thy sight: [p]thy faith hath [ν]saved thee." **43** [n]And immediately he received his sight, and followed him, [q]glorifying God: [q]and all the people, when they saw *it*, gave praise unto God.

Works of Righteousness and Salvation. *Zacchæus and The Sycamore.* Lk. 19. 1—10.

XIX. **1** AND he entered, and began to pass through [f]Jericho. **2** And, behold, a man by name called [s]Zacchæus; [t]and he himself was a [π]Chief of the tax-gatherers, [u]and was rich withal. **3** And he sought to see Jesus, who he was; and could not for the multitude, because he was little of stature. **4** And he ran before, and climbed up on a [σ]sycamore-tree, to see him: because he was to pass through by that *way*. **5** And when he came to the place, Jesus looked up and saw him, and said unto him, "[s]Zacchæus, Make haste, and come down: for to-day I [τ]must abide in thy

[f] Josh. 6. 26 *Cursed &c.* Heb. 11. 30 *By faith &c.* See Mk. 10. 46 ref.
[g] 16. 3 ref.
[θ] Gr. *diaporeuesthai:* N.T. only hefe, and 6. 1; 13. 22; Acts 16. 4; Rom. 15. 24.
[κ] 15. 26; Mt. 2. 4. Cf. Shksp. 2 Hy. IV. 1. 1 *I did* DEMAND *what news.*
[h] Mt. 2. 23 ref.
[k] Mt. 1. 1 ref.
[λ] Gr. *sigan;* cogn. *sige:* 20. 26; Acts 12. 17; 15. 12; 21. 40; 1 Cor. 14. 28—34; Rev. 8. 1.
[m] Verse 1 ref.
[μ] Mt. 14. 28 ref.
[n] Gen. 3. 5—7; Ex. 4. 11; 2 Kgs. 6. 16—20; Ps. 146. 8 *The Lord openeth the eyes of the blind.* Isa. 29. 18, 19; 35. 3—10; 42. 5—10; Mt. 9. 27—31; 12. 22; 15. 30, 31; 20. 30—34; 21. 14; Mk. 8. 22—26; Lk. 4. 18; 7. 21, 22; 24. 16, 31; Jo. 9. 1—41; 10. 21; 11. 37. For *Spiritual Blindness and Sight,* add Num. 24. 4; Isa. 6. 9, 10; 42. 18—20; 43. 8; Jer. 5. 21; Ezek. 12. 2; Mt. 13. 13—17; Lk. 24. 25—45; Jo. 9. 39—41; 12. 37—41; Acts 13. 27; 26. 18; 28. 25—27; Rom. 2. 17—24; 1 Cor. 2. 6—16; 2 Cor. 3. 14—16; 4. 4; Eph. 1. 17—19 *The eyes of your understanding being enlightened.* Cf. Lk. 18. 34 ref.
[p] Mk. 5. 34 ref.
[ν] Mt. 9. 22 ref.
[q] 17. 15 ref.
[s] Interp. *Righteous:* cf. Ezr. 2. 9; Neh. 7. 14.
[t] Mt. 21. 31, 32 *Even the Tax-gatherers, &c.*
[π] Gr. *architelones;* Lat. prob. *publicanus,* sc. *Farmer-General of Roman Revenue,* with Roman rank of Knight, having tax-gatherers (Mt. 5. 46 ref.) as officers under him. See Note.
[u] Mk. 10. 23—25 ref., *Hard for a rich man to enter the Kingdom.*
[σ] Gr. *sycomorea;* Lat. *ficus sycomorus, ficus Ægyptia, sycaminus Ægyptia;* Eng. *fig-mulberry, sycamore;* prop. included under the more general terms, Gr. *sycaminos,* and Heb. pl. *shikemim,* for which Sept. O.T. always Gr. *sycaminos:* N. T. here only. See 17. 6 ref.
[τ] Mt. 16. 21 ref. For *abide,* see Lk. 24. 29; Jo. 1. 38, 39; 14. 23; Rev. 3. 20.

house." 6 And he made haste, and came down, and received him joyfully. 7 [v]And when they saw *it*, they all [σ]murmured exceedingly, saying, "[v]He is gone in to [τ]lodge with a man *that is* a sinner!" 8 But [w]Zacchæus stood, and said unto the Lord, "[x]Behold, the halves of my [β]goods, Lord, I give unto the poor; [x]and if I have [δ]defrauded any one of any thing by [δ]unjust accusation, I restore fourfold." 9 And Jesus said unto him, "[z]To-day is salvation brought to pass for this house, [z]inasmuch as he himself also is a [a]son of Abraham. 10 [b]For the [c]Son of Man [b]is come to seek and to save that which was lost [Ezek. 34. 11—16]."

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Expectation of The Kingdom. *Parable of The Nobleman and his Return to Reign.* Lk. 19. 11—28. [Mt. 25. 14—30.] [Mt. 13. 12.] [Mk. 4. 25.] [Lk. 8. 18.]

11 AND as they heard these things, he added and spake a [θ]parable, because he was nigh unto Jerusalem, [d]and they thought that the [κ]Kingdom of God would immediately [λ]be discovered to view. 12 He said therefore, "[e]A certain nobleman went into a far country, to receive for himself a Kingdom, and to return. 13 [f]And he called ten servants of his, and gave unto them

[v] 15. 1—32 ref.
[σ] 15. 2 ref.
[τ] Mk. 14. 14 ref.
[w] Verse 2 ref.
[x] Ex. 22. 1—9; 1 Sam. 12. 3, 4; 2 Sam. 12. 1—6; Prov. 22. 16. Contr. Lk. 18. 4. N.B. The *Sycamore* bears fruit on its *trunk*, though not on its *branches:* see Lk. 17. 6 ref.; and cf. Acts 10. 2, of Heathen Cornelius, *which gave much alms, &c.* For *Faith and Works*, Rom. 3. 20 ref.; Jas. 2. 26 ref. See Mt. 6. 1, 2 ref., *Almsgiving*. Mk. 10. 23 ref., *Riches*.

[β] Acts 4. 32 ref.

[δ] Gr. *sycophantein;* Heb. *oshak;* leg. t. t. of *fraudulent oppression* in general, esp. *vexatious prosecutions in courts of law, defrauding by open but trumped up charges and unjust accusations* of any kind; opp. *violence, robbery, or extortion by violence* (Lk. 3. 14 ref.), and opp. *secret accusation* (Lk. 16. 1 ref.): Prov. 14. 31 *He that* OPPRESSETH *the poor, reproacheth his Maker.* 22. 16 *He that* OPPRESSETH *the poor to increase his riches, shall come to want.* Eccles. 4. 1—4 *I considered all the* OPPRESSIONS *under the sun, and the tears of such as were* OPPRESSED, *and had no Comforter.* N.T. only Lk. 3. 14; 19. 8. Phil. J. 2. 213 *Discovering no sound pretext, they turn to* UNJUST ACCUSATION. Arist. Prob. 29. 13 *The* UNJUST PROSECUTOR *always wrongs of malice aforethought, yet does he not suppose that the defendant is ignorant of his unjust charges.* Dion. Cass. 46. 8 *You secretly accuse him who is in honour, and* UNJUSTLY PROSECUTE *the man of wealth.* Cf. Lk. 6. 28 ref.

[z] 1 Sam. 11. 9—13; Mt. 21. 31, 32; 1 Cor. 7. 19—24; Gal. 3. 28, 29. See 1 Tim. 1. 1 ref., of *Salvation*. And cf. for *Faith and Works*, Rom. 3. 20 ref.; Jas. 2. 26 ref.

[a] 1. 55 ref.; 3. 8 ref. [b] Ps. 119. 176; Isa. 53. 6; Jer. 50. 6; Ezek. 34. 11—16; Mt. 10. 6; 15. 24; 18. 10—14; Lk. 15. 1—24; 19. 9, 10; 1 Tim. 1. 15; 1 Pet. 2. 25. Cf. Lk. 15. 2—4 ref. For *Saviour*, 1 Tim. 1. 1 ref. For *Sheep and Shepherd*, Mt. 26. 3 ref.

[c] Mt. 8. 20 ref. [θ] Mt. 13. 3 ref. [d] 17. 20 ref. Cf. Rom. 8. 19; Col. 3. 4; 1 Jo. 3. 2. [κ] Mt. 3. 2 ref. [λ] Gr. *ana-phænesthai;* stronger than Gr. *phænesthai, appear;* sc. *be sighted, appear out of obscurity into view, be discovered to view;* esp. of objects rising above the horizon; opp. *hide, occultation:* Acts 21. 3, as naut. t. t. *They* DISCOVERED *Cyprus.* Phil. J. 1. 537 *That the curious may unveil and* DISCOVER TO VIEW *her pure beauty.*

[e] Jo 1. 11; 19. 15; Acts 5. 17—40; 13. 46, 47. Jos. A. 14. 14 *Herod being come from Syria to Rome to* ASK THE KINGDOM *for his wife's brother, received it for himself.* 17. 11, 13 *Prince Archelaus, who magnificently rebuilt the Royal Palace at* JERICHO, *sailed from Syria to Rome to* OBTAIN *from Cæsar* THE KINGDOM *of his deceased father: but an* EMBASSY *of the Jews his citizens, proving that they justly* HATED *him, was sent to oppose him, begging that he might not be suffered to* REIGN *over them.* Cf. Mt. 25. 14—46. For *Christ's Ascension, Coming*, and *Kingdom*, see Mk. 16. 19 ref.; Mt. 24. 3 ref.; 25. 31 ref.; 27. 11 ref.

[f] Mt. 25. 14—46 ref.; esp. 25. 31 ref. For *Gifts*, 1 Cor. 12. 4 ref.

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ten μpounds, and said unto them, 'νTrade ye †fwhile I come.' 14 gBut his citizens hated him, gand sent an embassy after him, saying, 'We will not have this *man* to reign over us.' 15 And it came to pass, when he was πreturned, ghaving received the Kingdom, he spake also that these servants should be called for him, unto whom he had given the money, that he might know what each had σdone in trading. 16 And the first came, saying, 'Lord, Thy μpound hath τearned ten pounds.' 17 And he said unto him, 'Well done, thou good servant! hBecause thou hast been faithful in a very little, have thou authority over ten Cities.' 18 And the second came, saying, '†Thy μpound, Lord, hath made five pounds.' 19 And he said unto this one also, 'Be *thou also over five Cities.' 20 And another came, saying, 'Lord, Behold, thy pound, which I have had laid up in a napkin. 21 For I feared thee, because thou art an βaustere man: kthou takest up that thou layedst not down, and reapest that thou didst not sow.' 22 ‡He saith unto him, 'mOut of thy mouth will I judge thee, thou wicked servant: Knewest thou that *I was an βaustere man, ktaking up that I laid not down, and reaping that I did not sow? 23 nThen why gavest not thou my money into ‡a bank, and *I, °at my coming, pshould have δexacted it pwith interest?' 24 And he said unto them that stood by, 'Take from him the θpound, and give *it* unto him that hath the ten pounds.'" 25 And they said unto him, "Lord, He hath

μ Gr. *mna;* Lat. *mina;* sum of money = 100 drachmæ (Mt. 20. 2 ref.) = Eng. val. about *four pounds:* N. T. only Lk. 19. 13—25. Cf. verse 17 *A very little:* and contr. Mt. 25. 15, with 18. 24 ref.

ν Gr. *pragmateuesthai;* Lat. *negotiari;* and cogn.: Verse 15, in compound form. Plut. 1. 831 *Once in debt, there is no escape, but a succession of usurers and* TRADERS, *till all be dribbled away in usury.*

† Mt. 24. 3 ref.; 25. 31 ref.

g Vers. 12 ref.

π 10. 35 ref.

σ Gr. *dia-pragmateuesthai;* Eng. *trade thoroughly, do or effect in trading:* see verse 13 ref.

τ Gr. *pros-ergazesthai,* and cogn.; esp. of *earnings, interest,* or *profit* of money: N. T. only here. Dem. 824 *The sum of four talents, besides seventy-seven pounds not paid down: to which if the* EARNINGS, or INTEREST, *be added, you will find the total, with the principal, to be more than eight talents.*

h 16. 10—12.

β Gr. *austeros;* lit. of flavours, fig. of character; opp. *bitter, kind:* Plut. 2. 526 *Covetous heirs, on succeeding to an inheritance, become changed into* AUSTERE *and unsociable persons, that never smile.* Diog. 7. 117 *Some say that all wise men are* AUSTERE, *as never associating for pleasure; and others are* AUSTERE, *so called like* AUSTERE *wine, which is used for medicine, not for enjoyment.*

k Lev. 6. 1—4; Deut. 22. 1—3. Jos. Ap. 2. 30 *The Mosaic Law has heavy penalties against all frauds, and against taking up what one has not laid down.* Diog. 1. 57 *It was a law of Solon at Athens, Take not up what thou layedst not down.*

m 2 Sam. 1. 16; Job 15. 6; Mt. 12. 37; Jas. 3. 2—12.

n 12. 47, 48 ref.

° Mt. 24. 3 ref.; 25. 31 ref.

p Mt. 25. 27 ref.

δ 3. 13 ref.

θ Verse 13 ref.

ten pounds." 26 "Yes: for I say unto you, [q]Unto every one that hath shall be given: but from him that hath not, from him shall be taken away even that which he hath. 27 Nevertheless, '[r]Those mine enemies, that would not have me to reign over them, bring hither, [r]and slay *them* utterly before me.'" 28 And when he had thus said, he went before, going up to [r]Jerusalem.

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The Saviour His Grand Conflict with The Priests and The Teachers.

i. Royal Ride to Zion's City.

Lk. 19. 29—40. Jo. 12. 12—19. Mt. 21. 1—9. Mk. 11. 1—10.

29 AND it came to pass, when he drew nigh unto [s]Bethphage and [t]Bethany, at the Mount called †[u]Olivet, he sent two of ‡ the disciples, 30 saying, "Go ye to the village over against *you;* wherein as ye enter ye shall find [v]a colt tied, whereon no man ever yet sat: loose it, and bring *it.* 31 And if any one ask you, 'Why loose ye *it?*' thus shall ye say‡, 'The [x]Lord hath need of it.'"

32 And they that were sent went away, and found as he had said unto them. 33 And as they were loosing the colt, the owners thereof said unto them, "Why loose ye the colt?" 34 And they said, "The [x]Lord hath need of it." 35 And they brought it to Jesus, and cast their outer garments on the colt, and set Jesus *there*on. 36 And as he went, [w]they spread their outer garments under *him* in the way. 37 And as he drew nigh, already at the descent of the [x]Mount of Olives, [y]the whole multitude of the disciples began joyfully to praise God with a loud voice for [z]all the [λ]mighty works which they had seen, 38 saying,

"[a]**Blessed** *be* **the King** [a]**that cometh in the name of THE LORD!**
"[b]**Peace in Heaven!**
"[c]**And Glory in the** [μ]**Highest!**"

[Ps. 118. 25, 26.]

[q] Mt. 13. 12; 25. 29; Mk. 4. 25; Lk. 8. 18. For *Recompense,* Lk. 14. 14 ref.

[r] Vers. 14, 41—44; Mt. 21. 41; 22. 7. Cf. 1 Sam. 11. 12; Jer. 52. 10; Rev. 14. 10. For *The Judgment,* Mt. 12. 36 ref. See also Mt. 24. 3 ref.; Lk. 13. 34 ref., *Jerusalem that killest the Prophets.*

[s] Interp. *House of unripe figs.*
[t] Interp. *House of dates:* Mt. 21. 17 ref.
[u] Mt. 21. 1 ref.

[v] Mk. 11. 2 ref.

[x] Mt. 14. 28 ref.

[w] Mt. 21. 8 ref.
[x] Mt. 21. 1 ref.
[y] 17. 15 ref.
[z] See esp. Mk. 10. 52; Jo. 3. 2; 10. 32, 38 ref.; 11. 47, 48 ref., *This man doeth many miracles: if we let him alone, all men will believe in him.* 12. 17, 18.
[λ] Mt. 7. 22 ref.
[a] Mt. 21. 9 ref. See Mt. 11. 3 ref.; 27. 11 ref.
[b] Ps. 85. 1—11, esp. 9. 10; Isa. 9. 6, 7; 52. 7—10; 53. 5; Mic. 5. 2—5; Hag. 2. 9; Zech. 9. 9, 10; Lk. 2. 14; Acts 10. 36; Rom. 1. 7, &c.; Eph. 2. 14—17; Heb. 7. 2; Rev. 1. 4—7. See Rom. 5. 10 ref., of *Reconciliation.*
[c] Ps. 118. 25, 26; 148. 1, 2; 150. 1, 2; Lk. 2. 14, of the Angels' Hymn. For *Doxology,* Lk. 17. 15 ref.
[μ] Mt. 21. 9 ref.

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39 And certain of the [d]Pharisees from the multitude said unto him, "[v]Teacher, Rebuke thy disciples." **40** And he answered and said ‡, "I say unto you, If these † shall hold their peace, [e]the stones will cry out."

ii. Christ's Wail over Jerusalem and Prophecy of Doom. Lk. 19. 41—44.

41 [f]AND when he was come nigh, he saw the City, [g]and wept aloud over it, **42** saying, "[h]O that thou hadst known, [h]even *thou, at least even in [k]this thy day, [m]the things pertaining to thy peace: [n]but now they are hid from thine eyes! **43** For

[p]The days shall come upon thee,
[p]That thine enemies shall cast a [π]rampart about thee,
[p]And shall [σ]compass thee round,
[p]And shall [τ]besiege thee on every side,
44 [p]And shall [β]dash thee to the ground, and thy children within thee,
[p]And shall not leave in thee one stone upon another:

[d] Mt. 3. 7 ref.
[v] Mt. 8. 19 ref.; 23. 7 ref.
[e] Hab. 2. 11. Cic. Marcell. 3 *Thy glories, O Cæsar, will be celebrated by every tongue, and the very walls of this house are eager to thank thee.*
[f] Jos. B. 5. 2. 3 *Cæsar advanced to the spot called the Watch-Tower, on the north of Jerusalem, from whence the City was already visible, and the greatness of the Temple distinctly seen.*
[g] 2 Sam. 15. 30; 18. 33; 2 Kgs. 8. 11, 12. See Jo. 11. 35, Jesus' *silent* weeping.
[h] 2 Sam. 7. 14; 1 Kgs. 9. 3—8; 2 Kgs. 21. 12, 13; Ps. 48. 2, 3; 122. 1—9; 137. 5—9; Isa. 33. 20; 49. 14; 62. 1—12; Jer. 5. 1—6. 30; 8. 1—9. 11; 15. 1—16. 21; 19. 1—15; 21. 1—14; 34. 1—22; 39. 1—10; Ezek. 22. 1—31; 24. 1—14; Dan. 9. 24—27; 12. 1—13; Zech. 1. 12—17; 12. 1—10; Mt. 23. 37. See Lk. 13. 34 ref.
[k] Verse 44 ref.
[m] Verse 38 ref.; Ps. 122. 1—9 *Pray for the* PEACE *of Jerusalem.* Cf. Heb. 7. 2 *Salem,* PEACE. See Acts 10. 36 ref.
[n] 18. 34 ref.

[p] Deut. 28. 49—57; 1 Kgs. 9. 6—9; Ps. 79. 1—13; 137. 1—9; Isa. 29. 1—4; Jer. 6. 4—6; 52. 1—5; Ezek. 4. 1—17; 21. 22; Hos. 10. 14, 15; Mic. 3. 8—12; Mt. 24. 2; Lk. 21. 6, 20—24 ref. Read lib. v.—VII. of Josephus' Hist. of the Jewish War and Siege of Jerusalem by the Romans, at which he was present: esp. Jos. B. 5. 2. 6 *As the Roman Army arrived before Jerusalem, two Legions encamped with their ramparts on the North, another on the East at the Mount of Olives; and mounds being made, the siege was pressed forward.* 5. 12 *But forasmuch as from its size the City could not be compassed about with troops, the Romans surrounded it with a wall, cutting off every outlet from the City, and therewith all hope of being saved.* 6. 6; 7. 1 *Thus were the Jews in the grip of the war on every side: and finally, after incredible slaughters and miseries, when there were no more people to slay or plunder, Cæsar ordered the whole City and Temple to be razed to the ground, and so complete was the destruction as to pass belief that the City had ever been inhabited: this was the end that befell Jerusalem.* Cf. Mt. 24. 1, 7, 21 ref.; Lk. 21. 6 ref. [π] Gr. *charax;* Lat. *vallum;* prop. *stake;* mil. t. t. of *stockade,* or *palisaded mound or rampart* of Army Fortifications, esp. Roman; opp. *trench:* Isa. 29. 3, A.V. *mount;* Ezek. 4. 2; 26. 8; N.T. only here. Polyb. 5. 20 *They neither cast* RAMPART *nor trench about their Camp.* Arr. Anab. 4. 29 *Each soldier cut down a hundred* STAKES *for the fortification.* 4. 2 *To take Cyropolis, he gave orders to encamp near* THE CITY, *to dig a trench round it, and have a* RAMPART *cast about.* [σ] Gr. *pericyclouv;* Eng. *compass round:* Gen. 19. 4; Num. 21. 4; Josh. 7. 9, A.V. *environ round;* Ps. 22. 12; N. T. here only. Cf. Lk. 21. 20 ref. [τ] Gr. *synechein,* and cogn.; Heb. *tzur;* Eng. *straitly shut up;* mil. t. t. *besiege:* 1 Kgs. 23. 8 *To* BESIEGE *David.* Jer. 52. 5 *The City was* BESIEGED. Mic. 5. 1. Cf. same Heb. Deut. 20. 12, 19 *When thou shalt* BESIEGE *a City a long time, &c.* [β] Gr. *edaphizein;* cogn. *edaphos, ground;* Heb. *ratash;* Eng. *level,* esp. *dash to the ground:* Ps. 137. 7—9 DASHETH *thy little ones against the stones.* Hos. 10. 14 *Fortresses shall be spoiled; the Mother* DASHED IN PIECES *upon her children.* 13. 16; Nah. 3. 10; N. T. here only. Cf. same Heb. in Isa. 13. 16, 18 *They shall be* DASHED TO PIECES *before their eyes.*

'[q]Because thou knewest not the time of thy Visitation.'"

[Isa. 29. 2—4; Hos. 10. 14, 15.]

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iii. Purging of God's House. *The Robbers' Den.* Lk. 19. 45—48. Mt. 21. 12, 13. Mk. 11. 15—18

45 [r]AND he entered into the [δ]Temple-Courts, [r]and began to drive out them that sold ‡, **46** saying unto them, "It is written,

'‡[s]And my House † shall be
'A House of Prayer:'

[Isa. 56. 7.]

[r]but *ye have made it

'A robbers' den.'"

[Jer. 7. 11.]

47 [t]And he was teaching daily in the [θ]Temple-Courts: but the [κ]High-Priests and the [λ]Doctors of the Law [v]sought to destroy him, *as did* also [w]the chief men of the people: **48** and they found not what they might do; [x]for all the people [μ]hung upon him as they heard *him.*

iv. Nature of His Authority. *Dilemma of John's Baptism.* Lk. 20. 1—8. Mt. 21. 23—27. Mk. 11. 27—33.

XX. 1 AND it came to pass on one of ‡ the days, [t]as he was teaching the people in the [θ]Temple-Courts, [t]and preaching the Gospel, [z]the † [κ]Priests and the [λ]Doctors of the Law, with the Elders, came upon *him*, **2** and spake unto him, saying, "Tell us: [z]By what authority doest thou these things? [z]Or who is he that gave thee this authority?" **3** And he answered and said unto them, "*I also will ask you ‡ a question, and tell ye me: **4** [a]The Baptism of [a]John, [b]was it from Heaven, or of men?" **5** And they [v]reasoned *it* out with themselves, saying, "If we shall say, 'From Heaven;' he will say, '[c]Why ‡ did ye not believe him?' **6** But if we shall say, 'Of men;' all the people will stone us to death: [d]for they be persuaded that [a]John was a Prophet." **7** And they answered that they knew not whence *it was.* **8** And Jesus

[q] Ps. 137. 7; Isa. 10. 3; Jer. 8. 12; 10. 15; 11. 21, 23; 50. 27; Hos. 9. 7 *The days of* VISITATION, *the days of recompence.* Mic. 7. 4; Lk. 19. 42, 44; 1 Pet. 2. 12. Sirac. 18. 20 *Before Judgment examine thyself, and in the day of* VISITATION *thou shalt find mercy.* For *The Judgment*, Mt. 12. 36 ref. Contr. Lk. 1. 68 ref.

[r] Mt. 21. 12 ref.; Jo. 2. 13—17. Cf. Mal. 3. 1.

[δ] Mt. 21. 12 ref.

[s] Mk. 11. 17 ref.

[t] 21. 37 ref. See Mt. 4. 23 ref.; 1 Cor. 1. 17 ref.

[θ] Mt. 21. 12 ref.

[κ] Mk. 11. 27 ref.

[λ] Mt. 2. 4 ref.

[v] Mk. 12. 12 ref.

[w] Mk. 6. 21 ref.

[x] Mk. 1. 22 ref.; Jo. 7. 31, 40—53.

[μ] Gr. *eccremasthai*; Eng. lit. *hang upon*; and fig. of clinging love, fixed attention, or admiration: Gen. 44. 30, A.V. *bound up in.* Phil. J. 2. 25 *Abraham* HUNG UPON *his child with indescribable affection.* Æl. V. H. 12. 58 *The crowds* HUNG UPON *the spectacle.* Cf. Shksp. M. N. D. 3. 2 *So* HUNG UPON *with love.* Pope, Mor. Ess. 1. 184 *Wondering Senates* HUNG ON *all he spoke.* Tenny. In Mem. 127 *A willing ear we lent him: Who but* HUNG *to hear The rapt oration flowing free, with power and grace, &c., when we saw The God within him light his face?*

[z] Mk. 11. 28 ref. Cf. Lk. 10. 19 ref.; Jo. 1. 12, 19—25 ref.

[a] Mt. 21. 25 ref.; Mk. 1. 4 ref.

[b] 1 Sam. 26. 19; Acts 5. 38, 39. See Jo. 1. 6—8, 33.

[ν] Gr. *syllogizesthai*; Eng. *reason to a conclusion, conclude by reasoning, reason out:* N.T. here only. Cf. Mt. 21. 25.

[c] Mt. 21. 31, 32. See Jo. 1. 6—8, 29—36; 3. 26—36; 5. 32—35; Acts 19. 4.

[d] Mt. 11. 7—15; 14. 5.

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v. Condemnation of Their Rebellion. * *Parable of the Wicked Husbandmen. Fulfilment of Prophecy of the Rejected Stone.* Lk. 20. 9—19. Mt. 21. 33—46. Mk. 12. 1—12. [Acts 4. 11.] [1 Pet. 2. 7, 8.]

said unto them, "Neither do *I tell you [e]by what authority I do these things."

9 AND he began to speak unto the people this [π]parable: "‡[f]A man planted a vineyard, and let it out to husbandmen, and [σ]took his journey into a strange country for a long time. 10 [g]And in due season he sent to the husbandmen a servant, that they should give him of the fruit of the vineyard. [g]But the husbandmen beat him, and sent *him* away empty. 11 [g]And [τ]he added and sent another servant: [g]and him also they beat, [h]and dishonoured, and sent *him* away empty. 12 [g]And he [τ]added and sent a third: and this one also they [β]wounded, and thrust *him* out. 13 And [k]the Lord of the vineyard said, 'What shall I do? [m]I will send my [δ]dearly-beloved son: [θ]perhaps they will [κ]reverence *him when they see *him*.' 14 But when the husbandmen saw him, they reasoned †one with another, saying, '[n]This is the heir: ‡[p]let us kill him, that [n]the inheritance [q]may be ours.' 15 [r]And they thrust him out of the vineyard, [s]and killed *him*. What therefore will [t]the Lord of the vineyard do unto them?" 16 "[u]He will come and destroy these husbandmen, [v]and will give the vineyard unto others." And when they heard *it*, they said, "[λ]God forbid!" 17 And he looked upon them, and said, "What then is this that is written,

* Verse 2 ref.
π Mt. 13. 3 ref.
f Mt. 20. 1 ref.
σ Mt. 25. 14 ref.
g Mt. 21. 35 ref.
τ Gr. *added to send = send again:* Gen. 4. 2, A. V. *again bare:* Gr. after Heb. *added to bear.* 8. 12, A.V. *returned not again:* Gr. after Heb. *added not to return.*
h Acts 5. 40, 41 *They beat the Apostles, who rejoiced that they were counted worthy to be* DISHONOURED *for the name of Jesus.*
β Gr. *traumatizein;* Eng. *wound* in any degree, mortally or not mortally; opp. *kill:* Isa. 53. 5; Ezek. 28. 23; 35. 8, A.V. *slain;* N. T. only here, and Acts 19. 16. Dion. H. 344 *Some they* WOUNDED, *and some they killed.*
k Mt. 20. 1 ref.
m Jo. 1. 17, 18; 3. 16, 17; 10. 36; Gal. 4. 4; Heb. 1. 1, 2; 1 Jo. 4. 9, 10.
δ Mt. 3. 17 ref.
θ Gr. *isos;* Eng. *equally, probably, perhaps;* of reasonable expectation, or modest assertion; opp. *certainly:* 1 Sam. 25. 21, A.V. *surely;* N. T. here only. Plat. Leg. 965 *Is not that so?* PERHAPS. *Do not say* PERHAPS, *but certainly.* Arist. Rhet. 2. 13 *Disposed to question everything, they modify all their statements with a* PERHAPS.
κ Mt. 21. 37 ref.
n Ps. 2. 7, 8; 8. 6—8; Mt. 21. 38; 28. 18; Lk. 10. 22; Jo. 3. 35; Rom. 4. 13—16; 8. 17; 1 Cor. 15. 27; Gal. 3. 16—29; Eph. 1. 18—23; Heb. 1. 1—4; 2. 5—9. For *The Inheritance,* Mt. 25. 34 ref. For *Abraham's Seed,* Lk. 1. 55 ref.
p Mk. 12. 12 ref.; Jo. 11. 47—57.
q Gen. 15. 3.
r Mt. 27. 31, 32; Heb. 13. 11—13.
s Mt. 16. 21 ref.
t Mt. 20. 1 ref.
u Mt. 21. 41 ref.
v Mt. 22. 7, 8 ref.
λ Gr. lit. *Be it not;* solemn deprecatory appeal to God's overruling Providence; opp. *Amen, Be it, So be it:* Gen. 44. 7, 17; Josh. 22. 29; 24. 16; 1 Kgs. 21. 3; Lk. 20. 16; Rom. 3. 4, 31; 6. 2; 7. 7, 13; 11. 1, 11; Gal. 2. 17; 3. 21. Epict. 627 *Because swords and fevers kill, am I to be their slave and worship them?* GOD FORBID. Luc. 3. 401 *If ever this noble pillar be pulled down—which* GOD FORBID—*then Heaven avert their calamity.* Cf. Heb. *Amen,* Gr. *So be it;* Num. 5. 22; Deut. 27. 15—26; 1 Kgs. 1. 36; Ps. 72. 19; 89. 52; Jer. 11. 5.

A.D. 30.

[w]**The stone which the builders rejected,**
This is become the head of the corner'?
[Ps. 118. 22.]

18 [x]Every one that falleth on that stone shall be [μ]sore broken: [x]but on whomsoever it shall fall, it shall [ν]shatter him to pieces."
[Isa. 8. 14, 15; Dan. 2. 44, 45.]

19 [z]And † the [π]Doctors of the Law and the [σ]High-Priests sought to lay their hands on him in that very hour, yet feared the people: for they knew that he had spoken this [τ]parable against them.

vi. Defeat of Crafty Attacks. (1) Pharisees, or Church and State. *Cæsar and God.* Lk. 20. 20—26. Mt. 22. 15—22. Mk. 12. 13—17.

20 AND they watched, and sent [β]spies, which [θ]feigned themselves to be righteous, that they might take hold of his speech, †[z]so as to deliver him up unto the Imperial Magistracy and the [κ]jurisdiction of the *Roman* Governor. **21** And they asked him, saying, "[λ]Teacher, We know that thou sayest and teachest rightly; [a]and thou respectest not the person, but teachest the [b]Way of God truly. **22** [c]Is it lawful for us to give [μ]tribute unto Cæsar, or not?" **23** [d]But he [ν]understood their craftiness, and said unto them ‡, **24** "Shew me a [π]shilling. Whose image and inscription hath it?" And they ‡ said, "Cæsar's." **25** And he said unto them, "† [e]Then pay unto Cæsar the things that are Cæsar's, [e]and unto God the things that are God's." **26** And they could not take hold of his saying before the people: [f]and they marvelled at his answer, and [σ]were silent.

[w] Mt. 21. 42 ref.
[x] Isa. 8. 14, 15; 28. 16; Zech. 12. 3; Rom. 9. 32, 33; 11. 25; 1 Cor. 1. 23; 1 Pet. 2. 7, 8.
μ Gr. *syn-thlan;* Eng. *crush together, break by crushing;* thence of flesh and limbs, by smiting or falling, *sorely bruise and break:* Ps. 46. 9, A.V. *cut in sunder;* 74. 14, A.V. *break in pieces;* 107. 16, A.V. *cut in sunder;* Mic. 3. 3, A.V. *break;* N.T. only Mt. 21. 44; Lk. 20. 18. Cf. Gr. *thlan:* Arist Probl. 9. 14 *Simple* CRUSHING *is a kind of cutting and dividing.*
ν Gr. *licman;* Heb. *zarah;* Eng. prop. *winnow,* as corn; fig of wide dispersion, *scatter to the winds,* as old Eng. *shatter;* opp. *gather together:* Ruth 3. 2 *He* WINNOWETH *barley.* Isa. 41. 15, 16 *Thou shalt thresh them, and* WINNOW *them, and the wind shall carry them away.* Jer. 31. 10 *He that* SCATTERETH *Israel will gather him.* Ezek. 30. 23; 36. 19; Am. 9. 9, A.V. *sift;* Dan. 2. 44; N.T. only Mt. 21. 44; Lk. 20. 18. Cf. Milt. Lyc. 3 *I come to* SHATTER *your leaves before the mellowing year.* Bac. Nat. Hist. 841 *Some fragile bodies break only where the force is; some* SHATTER *and fly in many pieces.*
[z] Mk. 12. 12 ref.
[π] Mt. 2. 4 ref.
[σ] Mk. 11. 27 ref.
[τ] Mt. 13. 3 ref.
β Gr. *encathetos;* Lat. *insidiator;* of *suborned* persons, *liers in wait or ambush, spies:* Job 31. 9 *If I have* LAID WAIT *at my neighbour's door.* N.T. here only. Cf. same Heb. in Josh. 8. 14 *The King of Ai wist not that there were* LIERS IN AMBUSH. Jos. B. 6. 5 *During the Roman Siege of Jerusalem, there were many Prophets* SUBORNED *of the Tyrants to deceive the people.* Cf. cogn. Sirac. 8. 11 *Lest he* LIE IN WAIT *to entrap thee in thy words.* θ Gr. cogn. *hypocrite:* cf. parall. Mk. 12. 15 *Jesus knowing their* HYPOCRISY. See Mt. 6. 2 ref.; 23. 13—29.
[κ] 23. 7 *When Pilate knew that Jesus belonged to Herod's* JURISDICTION.
λ Mt. 8. 19 ref.; 23. 7 ref.
[a] Lev. 19. 15; 1 Sam. 16. 7; Job 13. 10; Mal. 1. 8; Lk. 20. 21; Acts 10. 34; Rom. 2. 11; Gal. 2. 6; Eph. 6. 9; Col. 3. 25; Jas. 2. 1, 9.
[b] Mt. 22. 16 ref.
[c] Mt. 22. 17 ref.
μ Mt. 17. 25 ref.
[d] Jo. 2. 24 ref.
ν Gr. *catanoein:* Plat. Soph. 233 *I do not* UNDERSTAND *your question.*
π Mt. 20. 2 ref.
[e] Dan. 3. 13—18; 6. 4—10; Acts 4. 18—20; 5. 27—29; Rom. 13. 1—8; 1 Pet. 2. 13—17. N.B. Cf. their GIVE in verse 22 with Christ's word PAY.
[f] Mk. 1. 22 ref.; Jo. 7. 15 ref.
σ 18. 39 ref.

A.D. 30.

(2) Sadducees, or Rationalism. *The Resurrection.*
Lk. 20. 27—40.
Mt. 22. 23—33, 46.
Mk. 12. 18—27, 34.
[Acts 7. 32.]

27 But there came unto *him* certain of the [r]Sadducees, [f]they that [β]gainsay there is a Resurrection: and they asked him, **28** saying, "[δ]Teacher, [ε]Moses [h]wrote for us,

'[k]**If anyone's brother die having a wife, and die childless withal, let his brother take the wife, [k]and raise up seed unto his brother.**' [Deut. 25. 5.]

29 There were then seven brethren: and the first took a wife, and died childless. **30** And the second ‡, **31** and the third took her; and after the same manner also the seven: they left no children, and died. **32** ‡ Lastly the woman died also. **33** [r]In the Resurrection therefore, whose wife doth she become of them? For the seven had her to wife." **34** And Jesus ‡ said unto them, "The [θ]sons of [κ]this world [l]marry, and are given in marriage: **35** but they that shall be [λ]counted worthy to [μ]obtain [κ]that world, and the [m]Resurrection from the dead, neither marry, nor are given in marriage: **36** [m]for neither can they die any more; [m]for they are equal to Angels, and are [n]sons of God, being [θ]sons of the [m]Resurrection. **37** [m]But that the dead rise, even [p]Moses [ν]disclosed at the [π]Evergreen Thornbush, when he calleth THE LORD

'**The God of Abraham,**
'[q]**And ‡ God of Isaac,**
'[q]**And ‡ God of Jacob.**' [Ex. 3. 6.]

38 But he is not the God of dead *men* but of living *men:* [r]for all live unto him." **39** And certain of the [σ]Doctors of the Law answered and said, "[τ]Teacher, Thou hast well said." **40** † For they durst not ask him one more question.

r Mt. 3. 7 ref.
f Acts 23. 6—9. See Jo. 11. 24 ref.
β Gr. *antilegein;* cogn. *antilogia;* Lat. *contradicere;* Eng. *speak against, gainsay;* opp. *speak for, confess:* Lk. 2. 24; 20. 27; Acts 13. 45; 28. 19, 22; Rom. 10. 21 *A disobedient and* GAINSAYING *people.* Tit. 1. 9 *Convince the* GAINSAYERS. 2. 9; Heb. 6. 16; 7. 7; 12. 3; Jude 11.
δ Mt. 8. 19 ref.; 23. 7 ref.
ε Mt. 17. 3 ref.
h Mk. 12. 19 ref.
k Mt. 22. 24 ref.
θ Mt. 8. 12 ref.
κ Mt. 12. 32 ref.
l Mt. 19. 3 ref.; 24. 38; Heb. 13. 4.
λ Gr. *cat-axioun;* Eng. *count worthy:* v. l. 21. 36; Acts 5. 41; 2 Th. 1. 5. Jos. A. 15. 3. 8 *A King's subjects must not demand an account of his rule, but having once granted unto him the honour, and* COUNTED *him* WORTHY *of the authority, they must let him use it.* Polyb. 12. 10 *To magnify the thing, he added that his Father was by the Monarch* COUNTED WORTHY *of the office of Ambassador.* Porph. Abst. 4. 9 *Things which to most men are worthy of nothing, these did the Egyptians* COUNT WORTHY *of religious worship.*
μ Acts 26. 22; Heb. 11. 35.
m Jo. 11. 24 ref.; Rev. 21. 4. Phil. J. 1. 164 *When Abraham left mortality, he was added to the people of God, reaping immortality, being made equal with Angels.*
n Mt. 5. 9 ref.
p Mt. 17. 3 ref.
ν Gr. *menuein;* Eng. *disclose* what is hidden or lost sight of; opp. *conceal:* Jo. 11. 57 ref.
π Mk. 12. 26 ref.
q Mt. 22. 31 ref.

r Rom. 6. 8—11; 2 Cor. 5. 14, 15; Gal. 2. 19; 1 Th. 5. 10; 1 Pet. 4. 1, 2. Jos. Mac. 17 *These youths knew that they who die for God's sake* LIVE UNTO GOD, *as Abraham, Isaac, and Jacob, and all the Patriarchs.*
σ Mt. 2. 4 ref.
τ Mt. 8. 19 ref.; 23. 7 ref.

41 AND he said unto them, "How say they that the [β]Christ is [s]David's son? 42 And David himself saith [t]in the Book of Psalms,

'THE LORD said unto my Lord,
'[u]Sit thou on my right hand,
43 **'[u]Until I put thine enemies for thy footstool.'** [Ps. 110. 1.]

44 David then calleth him Lord: and how is he his son?"

45 AND in the audience of all the people he said to his disciples, 46 "[v]Beware of the [δ]Doctors of the Law, which desire to walk in [θ]robes, [v]and love salutations in the market-places, [v]and chief seats in the Synagogues, [v]and chief places at suppers; 47 [w]who devour the widows' houses, [v]and in [κ]pretence make long prayers: [x]these shall receive a sorer [λ]judgment."

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vii. Discomfiture of All Adversaries. *David's Son and Lord, or The Mystery of The God-Man.* Lk. 20. 41—44. Mt. 22. 41—45. Mk. 12. 34—37. [Acts 2. 34, 35.] [Heb. 1. 13; 10. 13.]

viii. Warning against The Teachers. *Worldly Pride and Sham Piety.* Lk. 20. 45—47. Mt. 23. 1—7. Mk. 12. 38—40. [Lk. 11. 43.]

XXI. 1 AND he looked up, [z]and saw the rich that were casting their gifts into the [μ]Treasury. 2 [z]And he saw also a certain poor widow casting in thither two [ν]mites. 3 And he said, "[π]Indeed I say unto you, [a]This poor widow hath cast in more than they all: 4 for all these have cast into the [τ]Gifts ‡ of their [σ]overplus; but she of her want hath cast in all the living that she had."

Offertory Gifts and the Widow's Mites. Lk. 21. 1—4. Mk. 12. 41—44.

5 AND as certain spake of the [β]Temple-Courts, [b]that they were adorned with goodly stones and [δ]dedicated offerings, he said,

The Saviour His Warnings of His Coming and The End.

[β] Mt. 1. 16 ref.
[s] Mt. 1. 1 ref.
[t] Parall. Mk. 12. 36 *In the Holy Spirit.*
[u] Mt. 22. 44 ref. Cf. Mk. 16. 19 ref.
[v] Mt. 6. 1—18; 26. 48 ref.; Lk. 11. 43; 12. 1; 14. 7—11 ref.
[δ] Mt. 2. 4 ref.
[θ] Mk. 12. 38 ref.
[w] Mk. 12. 40 ref. For *Covetousness*, Lk. 12. 15 ref.
[κ] Mk. 12. 40 ref.
[x] 12. 47, 48 ref.
[λ] Mk. 12. 40 ref.
[z] 2 Kgs. 12. 4—16; 2 Chr. 24. 4—14. See ref. [μ] below, and contr. Ex. 30. 12—16.
[μ] Gr. *gazophylacion:* Neh. 10. 38, A.V. *treasure-house;* 13. 4—9, A.V. *chamber;* Mk. 12. 41—43; Jo. 8. 20 *These words spake Jesus in the* TREASURY. 2 Mac. 3. 6—12 *The* TREASURY *in Jerusalem was said to be full of infinite sums of money, besides that which pertained to sacrifices, &c.* Jos. B. 6. 5 *In the Siege of Jerusalem the Romans burnt down the* TREASURIES *of the Temple, wherein was an unlimited store of money, vestments, and other precious things; in a word, the entire riches of the Jews.* See 1 Kgs. 7. 51; 14. 26; 2 Kgs. 12. 18; 18. 13—16; 24. 13. Cf. Mt. 27. 6 ref., of *Corban.*
[ν] 12. 59 ref.
[π] Gr. *alethos;* Eng. *of a truth, verily, indeed:* Mt. 14. 33 ref.
[a] 1 Sam. 16. 7 *The Lord seeth not as man seeth.* 2 Cor. 8. 1—12; 10. 7. Xen. Mem. 1. 3 *Socrates ever used to deem that his small sacrifices from small means were no whit less than the many great sacrifices from men of large and great means, &c.* Arist. Eth. 4. 1 *Liberality lieth not in giving largely, but in giving in proportion to one's means, &c.* For *Riches,* Mk. 10. 23 ref.
[σ] Mt. 14. 20 ref.
[τ] Mt. 27. 6 ref.
[β] Mt. 21. 12 ref.
[b δ] 2 Sam. 8. 10—12; 1 Kgs. 15. 15; 1 Chr. 28. 12; 2 Chr. 3. 6; Ps. 68. 29; 72. 10; 93. 6; Isa. 60. 6—13; 64. 11. 2 Mac. 5. 16 *The Holy Vessels, and the things that were* DEDICATED *by other Kings to the glory of the Temple at Jerusalem.* Jos. A. 13. 3 *All the Kings of Asia honoured the Temple at Jerusalem with* DEDICATED OFFERINGS. 15. 11 *All round the Temple Courts were hung the spoils taken from barbarous nations, all* DEDICATED *by King Herod.* Rhet. Gr. 2. 10 *The Laws have provided for the worship of the Gods, have erected Altars,* ADORNED *their Temples with* DEDICATED OFFERINGS, *honoured them with sacrifices, assemblies and revenues.* See Mt. 24. 1 ref.

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i.
General Prophecy.
Rasing of Temple.
Lk. 21. 5, 6.
Mt. 24. 1, 2.
Mk. 13. 1, 2.
ii.
Private
Sign Prophecies.
(1) Fore Signs:
Calamities
of
Nations
and
Persecutions.
Lk. 21. 7—19.
Mt. 24. 3—14.
Mk. 13. 3—13.
[Mt. 10. 17—22, 30.]
[Lk. 12. 7, 11, 12.]

6 "[c]As for these things which ye behold, the days will come, in which there shall not be left ‡ here one stone upon another, [c]that shall not be broken down."

7 AND they asked him, saying, "[δ]Teacher, [d]When therefore shall these things be? [d]And what *shall be* the sign when these things are about to come to pass?" 8 [e]And he said, "[f]Beware lest ye be led astray: [g]for many shall come in my name, saying, '*I am he;' and, 'The time is at hand:' go ye not ‡ after them. 9 [h]But when ye shall hear of wars and commotions, be not [θ]terrified: for these things [κ]must come to pass first, but the end *is* not immediately."

10 Then said he unto them, "Nation shall rise against nation, and Kingdom against Kingdom: 11 [k]and there shall be great earthquakes in divers places, and famines, and pestilences; [m]and there shall be [λ]terrors, and great signs from Heaven. 12 [n]But before all these things, they shall lay their hands on you, [n]and shall persecute *you*, [n]delivering *you* up to Synagogues and prisons, [n]being †led away before Kings and Governors for my name's sake. 13 ‡ [p]It shall turn out to you for a [μ]witness. 14 [q]Lay *it* therefore in your hearts, not to [ν]meditate beforehand to [π]make your defence: 15 [r]for *I will give

[o] 19. 44 ref., of the City; Mt. 24. 1 ref., of the Buildings of the Temple. Jos. B. 6. 4. 5, of the Temple: *At the Siege of Jerusalem Cæsar was anxious to spare the Temple, but being unable to restrain the fury of his soldiers, the Holy House, against his will, was burnt to the ground: then was everything plundered, and all the Treasury-Chambers consumed.*

[δ] Mt. 8. 19 ref.; 23. 7 ref.

[d] 17. 20 ref.

[e] Mt. 24. 4 ref.

[f] Mk. 13. 5 ref.

[g] Mt. 24. 24 ref.

[h] Rev. 6. 1—17.

[θ] Gr. *ptoeisthai*: N.T. only here, and 24. 37. Cf. cogn. *ptoesis*, 1 Pet. 3. 6 ref.

[κ] Mt. 16. 21 ref.

[k] Mt. 24. 7 ref. Jos. B. 6. 9. 3 *At the time of the Siege, the Jews being come up from all the Country to the Passover, and suddenly shut up by an army, there was first pestilence, and then more rapid famine.*

[m] Mt. 24. 29, 30 ref. Jos. B. 6. 5 (as also Tac. H. 5. 13), *Evident signs betokened the Siege and desolation of Jerusalem; for a star resembling a sword and a comet hung over the City a whole year; at the dead of night the most massive gate of the Temple opened of its own accord; and, fabulous as it may seem, yet related by credible eye-witnesses, before sunset chariots and troops of warriors in their armour rushed through the clouds, and compassed about the cities; the Priests in the Temple heard a voice, saying, Let us remove hence; and one Jesus, a husbandman, for 7½ years went about daily, crying, Woe to Jerusalem.* For similar portents, cf. Wisd. 17. 1—21; Thuc. 1. 23, of the Peloponnesian War; Dion. Cass. 41. 14; Liv. 3. 10; 37. 3; 43. 13; Tac. A. 12. 43, 64; 15. 47; H. 1. 86. Shksp. J. C. 2. 2 *Most horrid sights seen by the watch: Fierce fiery warriors fought upon the clouds, &c.*

[λ] Gr. *phobetron*; Eng. *bug-bear, terror*: Isa. 19. 17 *The land shall be a* TERROR *unto Egypt.* Pseud. Plat. Ax. 367 *Puerilities and* BUG-BEARS *to scare children.* Cf. Milt. P. R. 4. 482 *So many* TERRORS, *voices, prodigies, May warn thee.*

[n] Vers. 12—17; Mt. 10. 17—22 ref., 34—39 ref.; Jo. 15. 18—21; 16. 1—3, 33; 21. 18, 19; Acts 4. 3; 5. 17—41; 6. 9—7. 60; 12. 2; 16. 19—39; Rev. 2. 7, 10; 3. 10. See Jo. 16. 33 ref.

[p] Phil. 1. 12—30.

[μ] Mt. 8. 4 ref.

[q] Mt. 10. 19, 20; Lk. 12. 11, 12.

[ν] Gr. *pro-meletan*; Eng. *meditate beforehand*: cf. Gr. *meletan, meditate*, 1 Tim. 4. 15 ref.

[π] 12. 11 ref.

[r] Ex. 4. 10—16; Isa. 50. 4; 54. 17; Jer. 1. 9; Mt. 10. 20; Lk. 12. 12; Acts 4. 14 *They could not* GAINSAY *it.* 6. 10 *They were not able to* RESIST *the* WISDOM *with which Stephen spake.* Cf. Mk. 13. 11 ref.

unto you a mouth and wisdom, [r]which all your adversaries shall not be able † to resist, nor to gainsay. **16** [n]And ye shall be delivered up both by Parents, and brethren, and kinsfolk, and friends; [n]and some of you shall they put to death. **17** [n]And ye shall be hated of all *men* for my name's sake. **18** [s]And yet there shall not a hair out of your head perish: **19** [t]by your [σ]patience † ye shall [τ]purchase your lives.

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(2) Mid Signs: Desolation of Jerusalem and Captivity. *Times of Gentiles.* Lk. 21. 20—24. Mt. 24. 15—22. Mk. 13. 14—20.

20 "[υ]But when ye shall see Jerusalem [υ]beginning to be compassed about by [β]armies, then know ye that [ν]her Desolation is at hand [Dan. 9. 26, 27; 11. 31]. **21** [w]Then let them that are in Judæa flee to the mountains; [w]and let them that are in the midst of her depart out; and let them that are in the [δ]fields not enter into her: **22** because these be [x]days of vengeance, [z]that all the things that are written † may be fulfilled. **23** ‡ [a]Woe unto them that are with child, and to them that give suck in those days! [a]For there shall be great distress on the earth, and wrath ‡ upon this People: **24** [b]and they shall fall by the edge of the sword, [b]and shall be carried away captive into all nations, [c]and Jerusalem shall be trodden under foot of Gentiles, until the Times of the Gentiles be fulfilled.

[r] 12. 7 ref.; Acts 27. 34.

[t] Parall. Mk. 13. 13 *He that* PATIENTLY ENDURETH *shall be saved.* Cf. Rom. 5. 3—9; 2 Thes. 7. 4—7; 2 Tim. 2. 8—12 *If we die with him, we shall also live with him.* Heb. 10. 36—39 *Ye have need of patience, unto the preservation of the soul.* 11. 35; Rev. 14. 12, 13. For *Saving the Life,* Mk. 8. 35—37 ref. For *Patience,* Rom. 15. 4 ref.

[σ] Rom. 15. 4 ref. Cf. Mt. 10. 22 ref.

[τ] Gr. *ctasthai*; Eng. *get, acquire, purchase*; opp. *possess, use, keep, save, sell, lose, forfeit*: Gen. 4. 1 *I have* GOTTEN *a man from the Lord.* Lev. 22. 11 *If a Priest* PURCHASE *a soul.* Sirac. 33. 30 *Thou hast* GOTTEN *a servant* BY *blood.* 51. 28 GET *gold* BY *your learning.* See Acts 1. 18 ref.

[υ] 19. 43 ref. Jos. B. 5. 12 *Jerusalem from its size could not be wholly* COMPASSED ABOUT *by the Roman Army.* 6. 5 *In the prodigies foreboding the destruction of Jerusalem, troops of warriors were seen rushing through the clouds and* COMPASSING ABOUT *the cities.*

[β] Gr. *stratopedon*; mil. t. t. esp. i. q. Lat. *Legio,* of the Roman Legion of War; opp. *garrison*: N.T. here only. Polyb. 1. 16 *The Romans have in all four native* ARMIES, or LEGIONS, *beside those of Allies, each numbering 4000 Infantry, and 300 Cavalry.* Cf. Mt. 26. 53 ref.

[ν] Mt. 24. 15 ref. Jos. B. 6. 10 *Jerusalem was finally taken in the second year of the Reign of Vespasian; taken indeed five times before by other Kings, but now for the second time* DESOLATED, *the first* DESOLATION *having been made by the King of Babylon: thus ended the Siege of Jerusalem.*

[w] Num. 16. 45; Isa. 52. 11; Jer. 50. 8—16; 51. 6, 45; Rev. 18. 4—10. Jos. B. 6. 5 *Among the prodigies foreboding the destruction of Jerusalem, the Priests in the Temple heard a voice, Let us remove hence.*

[δ] Jo. 4. 35; Jas. 5. 4.

[x] Jer. 50. 15; 51. 6; Lk. 18. 3 ref.; Rom. 12. 19 ref.

[z] 19. 42 ref. See Mt. 2. 15 ref.

[a] Mt. 24. 19—21 ref.; Rom. 2. 5 ref.

[b] Deut. 28. 63—68; 1 Kgs. 8. 44—53. Cf. 2 Kgs. 25. 1—21; Ps. 126. 1; Jer. 13. 17—19; 15. 1—9; 20. 4, 5; 29. 15—19; 30. 1—3; 32. 36—44; Ezek. 6. 8—14. Jos. B. 6. 9 *During the War and Siege of Jerusalem,* 97,000 *Jews were taken captive and sent into the Egyptian mines, and sold into divers Provinces; while* 1,100,000 *perished, a number surpassing any destruction inflicted by God or man.*

[c] Ps. 79. 1—13; Isa. 5. 5; 63. 17—19; Ezek. 36. 16—38; Dan. 8. 11—14; 9. 26, 27; 12. 7—11; Am. 9. 11—15; Mic. 3. 12; 7. 8—13; Rom. 11. 25, 26; Rev. 11. 2. 1 Mac. 4. 60 *Under Judas Maccabæus they builded up Zion with high walls, lest the Gentiles should come and* TREAD IT UNDER FOOT, *as they had done before.* See ref. v. above.

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(3) Ushering Signs: The Quaking Heavens and Anxious Earth.
Lk. 21. 25—28.
Mt. 24. 29—31.
Mk. 13. 24—27.

25 "[d]And there shall be signs in the sun, and moon, and stars; [d]and on the earth [δ]anxiety of nations in perplexity at †[e]the roar and [θ]raging of the sea; **26** [f]men [κ]swooning away for fear and expectation of the things that are coming on the [λ]habitable world: [d]for the [μ]Hosts of Heaven shall be shaken [Isa. 5. 30; 8. 22; 34. 4]. **27** [g]And then shall they see the Son of Man [g]coming in a cloud with great power and glory [Dan. 7. 13]. **28** [h]But as these things begin to come to pass, [ν]look up, and lift up your heads: [h]because your Redemption draweth nigh."

Parable of The Fig-tree and The Summer.
Lk. 21. 29—33.
Mt. 24. 32—35.
Mk. 13. 28—31.
[Mt. 5. 18.]
[Lk. 16. 17.]

29 And he spake a [π]parable unto them, "Behold the fig-tree, and all the trees: **30** when they have already shot forth, seeing *it*, ye know of your own selves that already the summer is nigh. **31** So also * ye, when ye see these things coming to pass, know ye that the [σ]Kingdom of God is nigh. **32** Verily I say unto you, This generation shall not pass away, till all things be done. **33** [k]Heaven and earth shall pass away, [k]but my sayings shall not pass away.

iii. Private Admonition of Watchfulness.
Lk. 21. 34—36.
Mt. 24. 36—42.
Mk. 13. 32, 33.

34 "[m]But take ye heed to yourselves,

[d] Mt. 24. 29 ref.; Isa. 5. 30; 8. 22. Cf. Lk. 21. 11 ref.

[δ] Gr. *synoche;* Eng. lit. *straitening, cooping up;* fig. of soul, *sore anxiety:* N.T. only here, and 2 Cor. 2. 4. Cf. cogn. *synechesthai, straitened,* Lk. 12. 50 ref.

[θ] Ps. 49. 3 *Though the waters* ROAR, *and be troubled.* 65. 7 *Thou stillest the* ROAR *of the sea, the tumult of the people.* 89. 10, 11; Isa. 8. 5—8; 57. 20 *The wicked are a troubled sea.* Jude 13; Rev. 17. 15 *The Waters are peoples and multitudes.* See ref. θ below.

θ Gr. *salos;* Eng. *shaking, tossing, raging;* metaph. of *turbulence* and *revolution;* opp. *roar:* Ps. 89. 10 *Thou layest the* RAGING *of the waves.* Jon. 1. 15 *The sea ceased from her* RAGING. N. T. here only. Phil. J. 1. 230 *Wickedness is like the* RAGING *of the sea under contrary winds, and knows no calm.* Plut. 1. 702 *Great injustice and wantonness arose, and general* RAGING *and revolution.*

[f] Mt. 28. 4 *For fear of him the Keepers became as dead men.* Wisd. 17. 10, 15 *They died for fear.* Arist. Rhet. 2. 5 *Fear is defined to be a kind of pain from a destructive or painful evil that is future, but supposed to be near at hand.* Cf. Mt. 11. 3 ref.

κ Gr. *apopsuchein;* Lat. *exanimari;* lit. *breathe away, expire;* fig. under sudden overwhelming feelings, *swoon away:* N.T. here only. Dion. Cass. 58. 28 *Gradually wasting, one day all but* EXPIRING, *and another regaining strength.* Hom. Od. 24. 348 *Recognizing his long-lost son, he* SWOONED AWAY, *but when his breath returned, he made reply.* Epict. 568 *Can ye be free who worship this great lord or that, who live in his smile, and* SWOON AWAY *at his frown?* Cf. Cant. 5. 6 *My soul went out of me when he spake:* A.V. *failed.* Shksp. Cor. 5. 2 *Behold, and* SWOON *for what's to come upon thee.* Tenny. H. Gr. 83 *With such a fierceness that I* SWOONED AWAY.

λ Mt. 24. 14 ref. μ Mk. 13. 25 ref.

[g] Mt. 24. 3 ref.; 25. 31 ref. [h] Job 10. 15; Rom. 8. 18—23; Eph. 1. 3—14; 4. 30. Phil. J. 2. 540 *They went with their heads down to the ground as under an intolerable burden, not so much as able or daring to* LOOK UP. Epict. 262 *Wean yourself from follies; and walk with neck erect, as one delivered from bondage.* See Lk. 13. 11 ref. For *Sonship,* Mt. 5. 9 ref. For *Redemption,* Lk. 2. 38 ref.; Tit. 2. 14 ref.

ν 13. 11 ref. π Mt. 13. 3 ref. σ Mt. 3. 2 ref. [k] Mt. 5. 18 ref.

[m] Vers. 34—36: Nah. 1. 10; Mt. 24. 36—42 *In the days before the Flood they did eat and drink, marry, &c.* Rom. 13. 11—14; 1 Cor. 7. 29—33; Col. 4. 2; 1 Th. 5. 1—10 *When they say, Safety; then* SUDDEN DESTRUCTION COMETH UPON *them, and they shall not* ESCAPE; *but let us* WATCH *and be* SOBER. 2 Th. 1. 5—9; 1 Pet. 4. 7. See Mt. 24. 42 ref. For *Cares,* Mt. 6. 25 ref. For *Drunkenness,* Eph. 5. 18 ref.

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lest peradventure your hearts be overcharged with [r]surfeiting, [m]and drunkenness, [m]and cares [β]pertaining to this life, [m]and that day come upon you suddenly: **35** [m]for as a snare shall it come upon all them that [δ]dwell at ease upon the face of all the earth. **36** † [m]But watch ye, [n]making supplication at all times, [m]that ye may †prevail to escape all these things that are about to come to pass, [p]and to stand before the [θ]Son of Man."

Summary of Days and Nights: The Temple and Mount Olivet. Lk. 21. 37, 38.

37 [q]AND during the days he was teaching in the [κ]Temple-Courts: [r]but for the nights he went out and [λ]lodged in the Mount called † [r]Olivet. **38** [s]And at [μ]dawn of day all the people [μ]resorted unto him in the [κ]Temple-Courts, to hear him.

The Saviour His Suffering and Felon Death. Rulers' Plot for Christ's Death. Lk. 22. 1, 2. Mt. 26. 1—5. Mk. 14. 1, 2.

XXII. 1 AND THE FEAST of [μ]Unleavened Bread drew nigh, that is called [ν]Pascha, *which is by interpretation* [ν]*Passover* [Ex. 12. 1—28]: **2** [t]and the [π]High-

r Gr. *crapale;* Eng. *surfeit of drink, spue, surfeiting;* of the *effects* of excess of strong drink in the head and stomach: N.T. here only. Alciph. 3. 24 *His belly is glutted with* SURFEITING. Dion. Cass. 45. 28 *When drunken he committed outrage, and on the very Judgment-Seat vomited his* SURFEIT. Hdn. 2. 6 *He heard it at the Banquet, in the midst of his drunkenness and* SURFEITING.

β Gr. *bioticos:* N.T. only here, and 1 Cor. 6. 3, 4.

δ Gr. *cathesthai;* Heb. *yashav;* Eng. lit. *sit, sit still;* fig. *sit at ease, reside, dwell, dwell at ease;* Gen. 19. 30, A.V. *dwell;* 1 Kgs. 17. 19, A.V. *abide;* Isa. 47. 8; Jer. 8. 14, A.V. *sit still;* 25. 29, 30, A.V. *inhabitant;* 44. 1, 26.

n 18. 1 ref.; 1 Tim. 2. 1 ref.

p Ps. 76. 7—12; Nah. 6. 5, 6; Mal. 3. 1, 2; Eph. 6. 13; Rev. 6. 13—17 *The great day of his wrath is come, and who can* STAND?

θ Mt. 8. 20 ref.

q Mk. 11. 18, 19; 14. 49; Lk. 19. 47; 20. 1; 21. 37, 38; Jo. 8. 1, 2; 18. 20.

κ Mt. 21. 12 ref.

λ Mk. 14. 14 ref.

s μ Gr. *orthrizein,* cogn. *orthros, dawn;* Eng. *rise at dawn of day, seek or resort to at dawn of day:* Ps. 63. 1, A.V. *Early seek;* Isa. 26. 9; Jer. 11. 7; 25. 3; 29. 19 *I have sent them my words by my servants the Prophets,* RISING UP AT DAWN, &c. Jo. 8. 2; Acts 5. 21. Sirac. 4. 12 *He that loveth wisdom loveth life, and they that* RESORT *unto her* AT DAWN *shall be filled with joy.* Plat. Leg. 961 *The Meeting was to be held at early* DAWN, *when every one was at leisure from all business, public and private.* Cf. Ps. 57. 8; 108. 2. See Lk. 24. 1.

μ Gr. *azyma:* see next ref.

ν Gr. *pascha,* after Heb. *pesach;* Eng. *Passover,* answering to *Easter;* of one of the three great Jewish *Feasts* (Mt. 27. 15 ref.), and of the *lamb slain at it:* Ex. 12. 1—42 *The 14th day of the first month is the Lord's* PASSOVER, *who* PASSED OVER *and delivered the houses of Israel, when he smote all the firstborn of the Egyptians, and the Lord's Hosts went out from Egypt that night; ye shall keep it a feast for ever: seven days shall ye eat* UNLEAVENED BREAD. 13. 1—10; 23. 14—18; Num. 9. 1—14; Deut. 16. 1—8; Josh. 5. 10, 11; 2 Chr. 30. 1—27; 35. 1—19; Ezek. 45. 21; Mt. 26. 17; Mk. 14. 12—14; Lk. 22. 7; Jo. 11. 55; 18. 28; Acts 12. 3, 4; 20. 6; 1 Cor. 5. 7, 8; Heb. 11. 28. Jos. A. 2. 14. 6 PASCHA, *which signifies* PASSOVER. 3. 10. 5 *The sacrifice called* PASCHA *or* PASSOVER *is still kept yearly on the 14th day of the month Nisan; but on the 15th day the Feast of* UNLEAVENED BREAD, *which is for seven days, succeeds that of the* PASSOVER; *and on the second day of* UNLEAVENED BREAD, *which is the 16th of the month, they first partake of the new harvest.* B. 6. 9. 3 *At the Siege of Jerusalem, the Jews were come up to the Feast of Unleavened Bread, when about 3 millions are wont to assemble.* Phil. J. 2. 292 *The Feast of the* PASSOVER, *called by the Hebrews* PASCHA, *is kept on the 14th day of the month; and is followed on the 15th, or full-moon, by the Feast of* UNLEAVENED BREAD, *which is kept for seven days.* See also Mt. 27. 15 ref.: Mk. 14. 12 ref.

ξ Mt. 21. 17; 26. 30; Mk. 11. 19; Lk. 21. 37, 38; Jo. 8. 1, 2; 18. 1, 2. Cf. Lk. 10. 38, and Jo. 11. 1, with Mt. 21. 17. See Mt. 21. 1 ref.

t Mk. 12. 12 ref. See Mt. 20. 18, 19; Acts 4. 23—28.

π Mk. 11. 27 ref.

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Priests and the ν Doctors of the Law sought how they might kill him: for they feared the people.

Treachery for Christ's Betrayal. *Judas Iscariot and Blood-money.* Lk. 22. 3—6. Mt. 26. 14—16. Mk. 14. 10, 11.

3 But ᵘ Satan entered into ᵛ Judas surnamed Iscariot, which was of the number of ʷ the Twelve: 4 and he went away, and ˣ communed with the ʸ High-Priests and ‡ ᶻ Generals, how he might deliver him up unto them. 5 And they were glad, ᵃ and covenanted to give him money [Zech. 11. 12]. 6 And he agreed, ᵃ and sought opportunity to deliver him up unto them ᵗ without a multitude.

Christ's Last Passover and Last Supper. (1) *Making Ready.* Lk. 22. 7—13. Mt. 26. 17—19. Mk. 14. 12—16.

7 Now the day of ᵝ Unleavened Bread came, ᵇ whereon the ᵝ Passover ᵟ must be sacrificed [Ex. 12. 6]. 8 And he sent ᶜ Peter and ᶜ John, saying, "ᵈ Go and make ready for us the ᵝ Passover, that we may eat *it*." 9 And they said unto him, "Where wilt thou that we make ready?" 10 And he said unto them, "Behold, when ye are entered into the City, there shall meet you ᶜ a man bearing a pitcher of water: follow him into the house where he goeth in; 11 and ye shall say to the Master of the house, 'The ᶿ Teacher saith unto thee, Where is the ᵏ lodging-chamber, ᵈ where I may eat the ᵡ Passover with my disciples?' 12 ᵉ And *he will shew you a large upper room furnished: there make ready." 13 And they went away, and found as he had said unto them, and made ready the ᵡ Passover.

(2) *Institution of The Sacrament of The Lord's Supper.* Lk. 22. 14—20. Mt. 26. 26—30. Mk. 14. 22—26. 1 Cor. 11. 23—25.

14 ᶠ And when the hour was come, he sat him down to meat, ᶠ and the twelve ᵘ Apostles with him. 15 And he said unto them,

ν Mt. 2. 4 ref.

ᵘ Mt. 12. 26 ref.; Jo. 6. 70, 71; 13. 26, 27; Acts 5. 3.

ᵛ Mt. 10. 4 ref.

ʷ 6. 13–16.

ˣ Mt. 17. 3 ref.

ʸ Mk. 11. 27 ref.

ᶻ Verse 52 ref.

ᵃ Mt. 26. 15 ref.

ᵗ Acts 24. 18 *Neither* WITH MULTITUDE, *nor with tumult.* Contr. vers. 47 *Behold a* MULTITUDE, *and Judas.*

τ Gr. *ater:* N.T. only here, and verse 35. 2 Mac. 12. 15 *The Lord cast down Jericho* WITHOUT *engines of war.* Dion. H. 1608 *The women entered the enemy's camp* WITHOUT *a guard of men.*

ᵝ Verse 1 ref.

ᵇ Mk. 14. 12 ref.; 1 Cor. 5. 7, 8 *Christ our* PASSOVER *is* SACRIFICED; *let us keep the Feast with the* UNLEAVENED BREAD *of sincerity and truth.*

ᵟ Mt. 16. 21 ref.

ᶜ Mk. 9. 2 ref. For *Peter and John* together, see also Lk. 5. 10; Jo. 13. 23—25; 20. 2—10; 21. 20, 21; Acts 3. 1—11; 4. 13—22; 8. 14—25. See Mt. 10. 2 ref.

ᵈ Verse 1 ref.; Ex. 12. 3, 4. Jos. B. 6. 9. 3 *It is not lawful to eat the Passover alone, but not fewer than ten men, and often as many as twenty assemble to partake of the one Lamb.* Phil. J. 2. 169 *In the case of other victims, the laymen bring them to the Altar, and the Priests sacrifice them; but at the Passover the whole nation executes the Priestly Office, the individual laymen sacrificing the Paschal Lamb for themselves.*

ᵉ Deut. 29. 11; Josh. 9. 21, 23, 27. Cf. 1 Sam. 10. 2—8.

ᶿ Mt. 8. 19 ref.; 23. 7 ref.

ᵏ Mk. 14. 14 ref. ᵡ Verse 1 ref. ᵉ Acts 1. 13; 9. 37—39; 20. 7—9. Cf. 2 Sam. 18. 33; 1 Kgs. 17. 19. Also cf. Jo. 14. 2, 3; Rev. 3. 20. ᶠ Verse 1 ref.; vers. 7, 8 ref.; Ex. 12. 8—11 *Ye shall eat the flesh of the Passover in that night, roast with fire, and unleavened bread, and with bitter herbs; and ye shall let nothing of it remain until the morning: and thus shall ye eat it; with your loins girded, your shoes on your feet, &c.* μ 6. 13 ref.

"[g][v]With desire have I desired to eat this [A]Passover with you before [g]I suffer: 16 for I say unto you, I shall not any more eat thereof, [h]until it be fulfilled in the [π]Kingdom of God." 17 [k]And he [σ]received a cup, and gave thanks, and said, "Take ye this, and divide *it* among yourselves: 18 for I say unto you, I shall not drink ‡ henceforth of the fruit of the vine, [h]until the [π]Kingdom of God be come."

19 [m]And he took bread, [m]and gave thanks, [m]and brake, [m]and gave unto them, saying,

"[n]THIS [τ]IS MY BODY,
"[n]WHICH IS GIVEN FOR YOU:
"[p]THIS [β]DO YE IN [δ]REMEMBRANCE OF [*]ME."

20 † [q]Also the cup after the same manner, after they had supped, saying,

"[r]THIS CUP
is
"[r]THE NEW COVENANT [r]IN MY [β]BLOOD,
"[r]WHICH IS SHED FOR YOU."

21 "Nevertheless, behold, the hand of him that betrayeth me *is* with me on the table [Ps. 41. 9]. 22 † [s]Because the [δ]Son of Man indeed goeth [t]as it was determined: nevertheless, woe unto that man [θ]by whom

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(3) *Foretelling of The Traitor.* Lk. 22. 21—23. Mt. 26. 20—25. Mk. 14. 17—21. Jo. 13. 18—30.

[g] 12. 50; 24. 26 ref.

[v] Gr. *desire with desire*, i.e. *most truly and heartily desire*: Gen. 31. 30, A. V. *sore longed*.

[h] 14. 15; 24. 30—35. See Mt. 26. 26 ref.; Lk. 17. 20 ref.; 24. 44 ref.; and cf. Mt. 8. 11 ref.

[π] Mt. 3. 2 ref.

[k] Mt. 14. 19 ref.

[σ] Gr. *dechesthai*; but below, for *take ye*, Gr. *lambanein*.

[m] Mt. 26. 26 ref.

[n] 1 Cor. 10. 16, 17; 11. 27—29; Heb. 9. 11—10. 18. See Mt. 26. 28 ref.; Rom. 5. 6 ref.; 12. 5 ref.

[τ] Mt. 26. 26 ref.

[p] Ex. 12. 14 *This day of the Passover shall be unto you a memorial.* 13. 3, 8—10; Ps. 111. 4; 145. 7; 1 Cor. 11. 23—26; 1 Th. 3. 6; 2 Tim. 1, 3—6. Phil. J. 2. 292 *The Feast of the Passover is kept every year for a memorial of Thanksgiving, in memory of the departure from Egypt.* Cf. 2 Pet. 1. 12—15.

[β] Gr. *pœin*; Heb. *osah*; Lat. *facere*; Eng. *make, prepare, keep, do*; most general terms, esp. of *all the preparation* and *offering* of *meals for men*, or *sacrifices* considered as *meals for God*, including *slaying*, and *dressing*, and *offering* of animals, *preparing* and *offering* of wine, oil, flour, &c., but not limited to one particular: (1) Of meals, Gen. 18. 7, 8, A.V. *dress*; Judg. 6. 19, A. V. *make ready*. (2) Of sacrifices, Ex. 29. 36—41, A.V. *offer*; Lev. 9. 7—16; 15. 15; Num. 15. 2—14; 1 Kgs. 18. 23, A.V. *dress*; Ezek. 46. 13—15, A.V. *prepare*; Hos. 2. 8. Cf. Mt. 26. 18 ref.; Lk. 22. 7 ref. N.B. That the Passover could be *sacrificed* only in the *Temple-Courts*, see Deut. 16. 1—6.

[δ] Gr. *anamnesis*; Eng. *recollection, memorial, coming to remembrance, remembrance*; opp. *memory, reminding, teaching*, and opp. *utterly forgetting, oblivion*: Lev. 24. 7 *Frankincense and salt shall be on the Shew-Bread* FOR A MEMORIAL, or IN REMEMBRANCE. Num. 10. 9, 10 *Ye shall blow with the trumpets, and ye shall be* REMEMBERED, *and it shall be to you* FOR A MEMORIAL *before God*. N. T. only here, and 1 Cor. 11. 24—26; Heb. 10. 3. Wisd. 16. 6 *They were punished* IN REMEMBRANCE, or AS A MEMORIAL *unto them, of the Law*. Phil. J. 1. 106 REMEMBRANCE *is a lower virtue than Memory, being preceded by forgetfulness*. Rhet. Gr. 1. 314 *Memory is the abiding presence of impressions; but* REMEMBRANCE *is their recovery, when fading or gone, by means of some reminder*. Paus. 10. 30 *He wishes to see the ring* IN REMEMBRANCE *of their early friendship*. Cf. 2 Pet. 1. 12, 13 ref.

[q] Mt. 26. 27 ref.

[rβ] Mt. 26. 28 ref.

[s] Mt. 26. 24 ref.

[δ] Mt. 8. 20 ref.

[t] Parall. Mt. 26. 24 *As it is written*: Ps. 41. 9; 109. 1—31; Acts 1. 16—20; 2. 23; 4. 27, 28. See ref. θ; Mt. 2. 15 ref.

[θ] Gr. *dia*; Lat. *per*; here opp. *God's counsel*: Mt. 1. 22 ref. See Acts 2. 23 *Jesus, delivered up of the counsel and fore-decree of God, they took and slew*. 4. 27, 28 *Pilate and the Rulers did what thy hand and counsel fore-determined to be done.*

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he is betrayed!" 23 And they themselves began to dispute among themselves, which then of them it was that was about to θcommit this deed.

(4) *Contention about High Repute. Covenant of A Kingdom.*
Lk. 22. 24—30.
[Mt. 18. 1; 19. 28; 20. 25—27.]
[Mk. 9. 33, 34; 10. 42—44.]
[Lk. 9. 46.]

24 ᵘAnd there arose also a ᵏcontention among them, ᵘwhich of them was ᵏreputed to be the greatest. 25 And he said unto them, "The Kings of the Heathen ᵘhave dominion over them; and they that ᵛhave authority over them ᵛare called Benefactors. 26 ᵘBut *ye, not so: but he that is greatest among you, let him become as the youngest; ᵘand he that ᵐbeareth rule, as he that ᵒserveth. 27 ᵘFor which *is* greater, he that sitteth at meat, or he that ᵒserveth? Is not he that sitteth at meat? ᵘBut *I am in the midst of you as he that ᵒserveth. 28 ʷBut *ye are they that have continued with me ˣin my temptations, 29 ᶻand *I ᵀcovenant unto you a Kingdom, ᵃas my Father ᵀcovenanted unto me; 30 ᵇthat ye may eat and drink at my table in my Kingdom: ᶜand †ye shall sit on Thrones, judging the Twelve Tribes of Israel."

(5) *Foretelling of Disciples' Fall and Peter's Denials.*
Lk. 22. 31—34.
Jo. 13. 36—38.
Mt. 26. 31—35.
Mk. 14. 27—31.

31 And the Lord said, "ᵈSimon, Simon, ᵉBehold, Satan hath βdemanded you *all*,

ᵘ Vers. 24—27; Mt. 18. 1—5; 20. 25—28; Mk. 9. 33—37; 10. 42—45; Lk. 9. 46—48; Jo. 13. 1—17. Cf. Mt. 16. 17—19; and see Mt. 20. 28 ref.; Mk. 9. 34 ref.; 2 Cor. 8. 9 *For us our Lord became poor.* Phil. 2. 3—11 *Christ humbled himself, &c.*

θ Jo. 3. 20 ref.

ᵏ Gr. *philoneicia:* N.T. here only. Cf. cogn. *philoneicos,* 1 Cor. 11. 16 only. Luc. 1. 603 *More snappish than curs, more thievish than cats, more* CONTENTIOUS *than fighting-cocks.*

ᵡ Mk. 10. 42 ref.

ᵘ Gr. *cyrieuein:* Gen. 37. 8; Rom. 6. 9; 7. 1; 14. 9; 2 Cor. 1. 24. N.B. Not so strong as Gr. *catacyrieuein,* Mt. 20. 25 ref.

ᵛ Gr. *exusiazein:* Eccl. 2. 19, A. V. *have rule;* 1 Cor. 6. 12; 7. 4. N.B. Not so strong as Gr. *cat-exusiazein,* Mt. 20. 25 ref.

ᵛ Jos. Vit. 50 *While commanding their Forces, I was called* BENEFACTOR *and Saviour.* Diod. 11. 26 *Instead of slaying him as a Tyrant, they saluted him as* BENEFACTOR, *Saviour, and King.* Athen. 549 *Ptolemy, the seventh King of Egypt, gave himself the title of* BENEFACTOR, *but was named by the Alexandrians Malefactor.*

ᵐ Heb. 13. 17 ref.

ᵒ Mt. 20. 26 ref.

ʷ Jo. 6. 66—71; 7. 5; 15. 19, 27; 16. 4; 17. 6—8; Acts 1. 21, 22. Cf. 1 Pet. 1. 6—9.

ˣ 4. 13; Heb. 4. 15. See Lk. 24. 26 ref.

ᶻ Mt. 5. 3; 24. 47; Lk. 12. 32; Jo. 17. 22—24; Rom. 8. 17; 1 Cor. 4. 8; 2 Tim. 2. 12; 1 Pet. 4. 13; Rev. 1. 6; 3. 21; 5. 10; 22. 5 *They shall* REIGN *for ever and ever.* Cf. Mt. 11. 27; Acts 1. 6; 1 Pet. 1. 3—13.

ᵀ Gr. *diatithesthai;* Eng. lit. *dispose of* by any *disposition,* esp. by *solemn dispositions,* as *testaments,* and *covenants,* for Heb. *carath,* Lat. *testari,* and *fœdus pangere,* Eng. *make a testament,* and *make a covenant, covenant:* 2 Chr. 7. 18 *I will establish thy Kingdom as I* COVENANTED *with David.* Hag. 2. 5; Heb. 9. 16 ref. Cf. Mt. 26. 28 ref.

ᵃ Mt. 1. 16 ref.; 11. 27 ref.; 27. 11 ref.; Mk. 16. 19 ref.; Jo. 5. 22 ref.; 17. 22; Rev. 3. 21.

ᵇ Mt. 8. 11; Lk. 14. 15; Rev. 19. 9.

ᶜ Ps. 47. 3; 49. 14; Dan. 7. 22, 27; Mt. 19. 28; 1 Cor. 6. 2, 3; Rev. 2. 26—28; 3. 21; 20. 4—6. Wisd. 3. 8 *The righteous shall judge the nations, &c.*

ᵈ Mt. 10. 2 ref.

ᵉ Job 1. 6—2. 7; 1 Pet. 5. 8; Rev. 12. 12. Cf. Am. 9. 9, 10; Lk. 22. 40; 1 Cor. 10. 12, 13; 1 Th. 3. 1—13; 1 Pet. 1. 6—9; 4. 12—19. See Mt. 12. 26 ref., *Satan;* Jo. 16. 33 ref., *Persecution.*

β Gr. *exæteisthai;* Lat. *deposcere;* Eng. *demand, make a demand for the surrender* of persons or things; opp. *give up, surrender:* N.T. here only. Jos. A. 5. 2. 9 *They sent to* DEMAND *the guilty for punishment; but they would not give them up.* Antiph. 144 *Unwilling to give up the servants to be tortured in answer to their* DEMAND. Dion. Cass. 66. 8 *For their disloyal speeches Titus* DEMANDED *them for punishment, but Vespasian spared them.*

for to sift *you* as the wheat: 32 [g]but *I have [β]made supplication for thee, [h]that thy faith fail not; [k]and do *thou sometime [δ]convert and [θ]establish thy brethren." 33 And he said unto him, "[κ]Lord, [m]With *thee I am ready to go both to prison, and to death." 34 And he said, "I say unto thee, [n]Peter, [p]The cock shall not crow to-day, †[p]till thou have thrice denied that thou knowest me."

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35 And he said unto them, "[q]When I sent you without purse, and [λ]wallet, and shoes, lacked ye anything [Mt. 10. 9, 10; Lk. 9. 3]?" And they said, "Nothing." 36 †And he said unto them, "[r]But now, he that hath a purse, let him take *it;* likewise also a [λ]wallet: [r]and he that hath none, let him sell his coat, and buy a sword. 37 For I say unto you, [s]This that is written [μ]must ‡be [ν]accomplished in *me,

(6) *Foretelling of Outward Perils.* Lk. 22. 35—38.

'And he was reckoned with transgressors:'
[Isa. 53. 12.]

[s]for also the things concerning me [π]have an end." 38 And they said, "Lord, [r]Behold, here *are* two swords." And he said unto them, "It is enough."

39 [t]AND he went out, and went [t]according to his custom to the [u]Mount of Olives: and the disciples also followed him. 40 And when he was at the place, he said unto them, "[v]Pray that ye enter not into temptation." 41 And he himself was [σ]drawn away from them about a

Christ's Agony and Bloody Sweat. Lk. 22. 39—46. Mt. 26. 36—46. Mk. 14. 32—42.

[g] Jo. 17. 9—19. Cf. Rom. 8. 34 ref.

[β] 1 Tim. 2. 1 ref.

[h] Mt. 14. 28—31 *O Peter, thou of little faith.* 16. 13—23; 26. 69—75; Mk. 16. 7—14; Lk. 24. 10—12; Jo. 6. 68—71 *We believe, &c.* 20. 1—10; 21. 15—17; 1 Pet. 5. 9. Cf. 1 Th. 3. 2—5, 10—13; 1 Tim. 1. 19; Jude 3.

[k] Mt. 16. 13—19; Jo. 21. 15—17; Acts 1. 15—22; 2. 14—40; 3. 12—26; 4. 8—22; 5. 29—32; 10. 5—11, 18; and Peter's Epistles, 1 Pet. 1. 3—13; 4. 12—5. 11; 2 Pet. 1. 12—21; 3. 1—18. Cf. 1 Th. 3. 1—13.

[δ] Gr. *epistrephein:* Jas. 5. 19 ref.

[θ] Gr. *sterizein:* 1 Th. 3. 1—13 *We sent to* ESTABLISH *you in the faith, and may God* ESTABLISH *your hearts.* 1 Pet. 5. 10 *God shall* ESTABLISH, *strengthen, settle you.* See 1 Th. 3. 2 ref.

[κ] Mt. 14. 28.

[m] Mt. 26. 41 ref. Cf. Acts 4. 3; 5. 18; 12. 1—19; Jo. 21. 17—19.

[n] Mt. 10. 2 ref.

[p] Vers. 54—62; Mt. 26. 34 ref.; Mk. 14. 31 ref.

[q] Mt. 10. 9, 10; Lk. 9. 3; 10. 4.

[λ] 9. 3 ref.

[r] Jo. 16. 33 ref.; Rom. 8. 35; 2 Cor. 11. 25—27. Contr. Mt. 5. 38—40; 26. 52 ref.; Jo. 18. 10; Rom. 13. 1—5; 2 Cor. 10. 3—6; Eph. 6. 10—18.

[s] Mt. 2. 15 ref.; 5. 17, 18 ref.; Lk. 18. 31 *All the things written for the Son of Man must be* ACCOMPLISHED. Cf. Lk. 24. 26 ref.; Jo. 17. 4; 19. 28—30.

[μ] Mt. 16. 21 ref.

[ν] Gr. *teleisthai:* 18. 31. See ref. π; 12. 50 ref.

[π] Gr. *echein telos;* cogn. *teleisthai;* Eng. *have an end, be finished,* whether of *termination,* or *accomplishment:* Mk. 3. 26. Plat. Leg. 960 *The Laws being thus laid down, our Legislation well-nigh* HATH AN END: *but in no case does the* END *consist in obtaining only, but in providing also for the permanence and salvation of that which is obtained.* Strab. 4. 2. 3 *Here the General was taken prisoner, and the war* HAD AN END. Polyæn. 4. 11 *His design was betrayed, and so did not* HAVE ACCOMPLISHMENT.

[t] 21. 37 ref. Cf. 2 Sam. 15. 23, with Jo. 18. 1, 2.

[u] Mt. 21. 1 ref.

[v] Vers. 31, 32; Mt. 26. 41; 1 Cor. 10. 12, 13. See Mt. 6. 13 ref.; 1 Pet. 4. 12 ref.

[σ] Gr. *apospasthai;* Eng. *be drawn away,* as by *force* of feeling, motion, or violence: Josh. 8. 6; Acts 21. 1. 2 Mac. 12. 10 *When they were* DRAWN AWAY *from thence nine furlongs on their journey.* Polyæn. 6. 16. 4 *The ships gave chase at full speed, and in the pursuit were far* DRAWN AWAY *from the harbour.*

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stone's cast, [w]and kneeled down, and prayed, **42** saying, "[w]Father, If thou be willing, [τ]remove this [β]cup from me: [x]nevertheless not my will, but thine, be done." **43** [z]And there appeared unto him an Angel from Heaven, strengthening him. **44** [a]And becoming in an [δ]agony, [a]he prayed more [θ]fervently; [b]and his sweat became as it were clots of blood [κ]running down upon the ground. **45** And when he was risen up from prayer, he came to ‡the disciples, and found them [c]sleeping for sorrow, **46** and said unto them, "[c]Why sleep ye? [c]Rise up, and pray, lest ye enter into temptation."

Christ's Betrayal and Violent Arrest. *Judas' Traitorous Kiss and Peter's Carnal Sword.* Lk. 22. 47—53. Jo. 18. 1—11. Mt. 26. 47—56. Mk. 14. 43—52.

47 ‡ WHILE he yet spake, behold a multitude, and he that was called [d]Judas, [d]one of the Twelve, went before them, and drew nigh unto Jesus [e]to kiss him [Ps. 41. 9; Mk. 14. 18—20]. **48** And Jesus said unto him, "[d]Judas, Betrayest thou the [λ]Son of Man with a kiss?"

49 But when they that were about him saw what would be, they said ‡, "[μ]Lord, [f]Shall we smite with the sword?" **50** And a certain one of them smote the servant of the [ν]High-Priest, and took off his right ear. **51** But Jesus answered and said, "Suffer ye thus far:" and he touched his ear, [g]and healed him.

52 And Jesus said unto the [ν]High-Priests and [π]Generals of the [σ]Temple-

[w] Mt. 26. 39 ref.; Jo. 17. 1 ref.

[τ] Gr. *parapherein*; Eng. *carry by or along, remove*; of viands, opp. *set before on table*: Xen. Cyr. 2. 2. 4 *The third dish was now taken round, when, a certain guest putting down one portion, the waiter* REMOVED *the dish before he took another.*

[β] Mt. 20. 22 ref.

[x] Mt. 26. 39 ref.

[z] Mt. 4. 11; 26. 53; Heb. 1. 14 ref.

[a] Ps. 6. 1—10; 25. 16—22: 40. 1—17; 61. 1—4; Isa. 53. 6; 63. 3; Lk. 12. 50; Jo. 12. 27, 28; 14. 30; Heb. 2. 10—18; 4. 15; 5. 7, 8 *Christ, in the days of his flesh, offered up supplications, &c.*

[δ] Gr. *agonia*; Eng. lit. of bodily contests, *struggle, heat of the conflict*; fig. of the soul, *agony*: N. T. here only. 2 Mac. 3. 14—21 *The High-Priest's countenance and changing colour declared the inward* AGONY *of his mind: so compassed was he with fear and horror of the body.* Diog. 7. 113 AGONY *is the fear of something which is uncertain.* Stob. Ec. 176, as also Rhet. 1. 456, AGONY *is a kind of fear, being the fear of defeat, or of falling away.* See ref. b below.

[θ] Gr. *ectenes*, and cogn.: Acts 12. 5; 26. 7; 1 Pet. 1. 22; 4. 8.

[b] Phil. J. 2. 582 *They made their entreaty in an* AGONY *that ever and anon choked their utterance, the* SWEAT POURING DOWN *all their limbs.* Arist. Part. An. 3. 5 *Men have been known to sweat* BLOOD. Theoph. Fr. 9. 11 *There is a thinness and a* THICKNESS *in sweats: the first or surface sweat is thin and watery; but that which comes from a depth is* HEAVIER, *as if the flesh were also melting: indeed some, as Monas the Physician, assert that* IT HAS RESEMBLED BLOOD.

[κ] Gr. *katabainein*; Eng. *come down, go down*; of fluids, *descend, trickle, run down*: Num. 11. 9; Ps. 72. 6; 133. 2, 3. Sirac. 35. 15 *The tears* RUN DOWN *the cheeks.*

[c] Jon. 1. 6; Eph. 5. 14; 1 Th. 5. 6—10. See Mt. 26. 41 ref. For *Sorrow*, Jo. 16. 6, 22 ref.

[d] 6. 13—16. See Ps. 41. 9; 55. 12—14; Mk. 14. 18—20.

[e] Mt. 26. 48 ref.

[λ] Mt. 8. 20 ref.

[μ] Mt. 14. 28 ref.

[f] Mt. 26. 52—54 ref.

[ν] Mk. 11. 27 ref.

[g] 9. 11 ref.

[π] Gr. *strategos*: Neh. 2. 16, A.V. *rulers*; 13. 11; Lk. 22. 4, 52; Acts 4. 1; 5. 24—26. Jos. A. 20. 6 *He put the High-Priest of the Jews and the* GENERAL *in bonds.* B. 6. 9. 3 *The guards of the Temple-Courts ran and told the* GENERAL *that the great gate was open.* Cf. Mt. 27. 65. 1 Esdr. 7. 2 *They did oversee the holy works, assisting the Elders and Governors of the Temple.* 2 Mac. 3. 4—6 *The Governor of the Temple fell out with the High-Priest, and betrayed the Temple-treasure.*

[σ] Mt. 21. 12 ref.

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Courts and Elders which were come against him, "Are ye come out as against a robber, with swords and truncheons? 53 [h]While I was daily with you in the [σ]Temple-Courts, [h]ye stretched not forth your hands against me. [k]But this is *your hour, [m]and the Authority of Darkness."

Peter's Fall and Bitter Tears.
Lk. 22. 54—62.
Jo. 18. 12—18, 25—27.
Mt. 26. 69—75.
Mk. 14. 66—72.

54 AND when they had taken him, they led *him*, and brought *him* into the [ν]High-Priest's house: but [n]Peter followed afar off. 55 And when they had †[τ]kindled a fire round about in the midst of the [β]court, and were sat down together, [n]Peter sat †in the midst of them. 56 But when a certain maid-servant saw him sitting close to the light, and had [δ]fastened her eye upon him, she said, "This *man* also was with him." 57 [p]But he denied ‡*it*, saying, "†I know him not, woman." 58 And after a little while another *man* saw him, and said, "*Thou also art of them." [p]But Peter said, "Man, I am not." 59 And about the space of one hour after, some other *man* [θ]confidently affirmed, saying, "Truly this *man* also was with him: [q]for he is even a Galilæan." 60 [p]But Peter said, "Man, I know not that thou sayest." And immediately, while he yet spake, [p]the cock crew. 61 And the Lord turned, and looked upon Peter: [r]and Peter was [κ]put in remembrance of the word of the Lord, how he had said unto him, "Before the cock crow ‡to-day, thou shalt deny me thrice [Lk. 22. 34]." 62 And Peter went without, and wept bitterly.

Mockery of The Prophet.
Lk. 22. 63—65.
Mt. 26. 67, 68.
Mk. 14. 65.

63 [s]AND the men that held †him mocked him, [s]beating *him:* 64 [s]and when they had [λ]muffled him, they smote his face, and asked *him*, saying, "Prophesy: Who is he that struck thee?" [Isa. 50. 6]. 65 And

[h] Mk. 14. 49 ref.; Jo. 7. 30, 44; 8. 20, 59.

[k] Jo. 12. 27; 14. 30. Cf. Jo. 3. 18—21 *Men love darkness, because their deeds are evil.* 13. 30 *Judas went out, and it was night.*

[m] Jo. 12. 31 ref.; Acts 26. 18; Eph. 2. 2; Col. 1. 13. Cf. Job 1. 12; 2. 6; Acts 3. 17; 1 Cor. 2. 8; 2 Cor. 4. 4—6 *The god of this world hath blinded their minds.* See Jo. 1. 4, 5 ref., *Light and Darkness.*

[n] Vers. 33, 34; Mt. 10. 2 ref.

[τ] Gr. *periaptein;* Eng. *kindle round about or on all sides;* of large fires, as for sitting round in the open: Phal. Ep. 5 *We thrust him into the Brazen Bull, and* KINDLED A FIRE ROUND ABOUT, *in the manner he himself had suggested for the torture of others.*

[β] Mk. 14. 54 ref.

[δ] Gr. *atenizein;* of intent steadfast and earnest gaze: 4. 20; Acts 3. 4, 12; 10. 4; 11. 6; 14. 9; 23. 1; 2 Cor. 3. 7, 13.

[p] Mt. 26. 70 ref.

[θ] Gr. *diischurizesthai;* Eng. *affirm positively or confidently:* N. T. only here, and Acts 12. 15. Aristid. 1. 460 *No man can* CONFIDENTLY AFFIRM *anything concerning the future.*

[q] Mk. 14. 70 ref. Parall. Mt. 26. 73 *Thy speech bewrayeth thee.*

[r] Mt. 26. 75 ref. Phil. J. 2. 405 *Repentance, that twin-brother of Remembrance.*

[κ] Jo. 14. 26; 2 Pet. 1. 12, 13 ref.

[s] Mt. 26. 67 ref.

[λ] Gr. *pericalyptein:* Mk. 14. 65 *Some began to* MUFFLE *his face.*

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many other things blasphemously said they against him.

Christ's Trial by The Power Ecclesiastical and Doom of Death. *Avowal of Messiahship.* Lk. 22. 66—71. Mt. 26. 57—66. Mk. 14. 53—64.

66 [t]AND as soon as it was day, there assembled the [μ]Elderhood of the People, and both [ν]High-Priests and [π]Doctors of the Law; and they [σ]brought him up into their [τ]High Council, saying, **67**

"[u]ART *THOU THE [β]CHRIST?

Tell us." And he said unto them, "[v]If I tell *you, ye will not believe: **68** and if I also ask a question, ye will not answer me, [w]or [δ]release *me.* **69** [x]From henceforth shall the [θ]Son of Man be [x]sitting on the right hand of the power of God [Dan. 7. 13]." **70** And they all said,

"[z]ART *THOU THEN THE SON OF GOD?"

And he said unto them,

"[z]*Ye say *it:* for *I am."

71 And they said, "What further need have we of witness? For we ourselves have heard of his own mouth."

Christ's Delivery to the Secular Power. *Pontius Pilate and Christ's Good Confession.* Lk. 23. 1—3. Jo. 18. 28—38. Mt. 27. 1, 2, 11—14. Mk. 15. 1, 2.

XXIII. **1** [a]AND the whole multitude of them rose up, and brought him before [b]Pilate *the Heathen Governor* [Lk. 18. 32]. **2** And they began to accuse him, saying, "[c]This *man* have we found [κ]perverting the nation, [c]and forbidding to give [λ]tributes unto Cæsar, [c]saying that he himself is [d]King Christ [Lk. 22. 66—71]." [Ps. 35. 11.]

3 And [b]Pilate asked him, saying, "[d]ART *THOU THE KING OF THE JEWS?"

[e]And he answered him, and said,

"*THOU SAYEST *it.*"

Pilate's Finding of Christ's Innocence. *Transfer to Prince Herod of Galilee.*

4 [f]And Pilate said unto the [μ]High-Priests and the multitudes, "[f]I find no fault in this man." [Isa. 53. 9.] **5** But they waxed the more fierce, saying, "[g]He stir-

[t] Mk. 12. 12 ref. See Ps. 2. 2; Mt. 20. 18, 19; Acts 4. 23—28.

[μ] Gr. *presbyterion;* Eng. *Estate or Body of Elders, Eldership, Elderhood* (as *Priesthood* for *Body of Priests*): when joined with *People,* opp. *Priests* of all degrees, as here: N.T. only here, and Acts 22. 5; 1 Tim. 4. 14. Susan. 50 *The* ELDERHOOD *said unto Daniel, Sit thou down among us, seeing God hath given thee the honour of an Elder.* Cf. Mt. 16. 21; 21. 23; 26. 3; Lk. 9. 22; 20. 1; Acts 6. 12.

[ν] Mk. 11. 27 ref.

[π] Mt. 2. 4 ref.

[σ] Gr. *anagein:* 2. 22; 4. 5; Acts 9. 39; 16. 34 *The Gaoler* BROUGHT *them* UP *into his house out of the prison.*

[τ] Mt. 5. 25 ref.

[u] Mt. 26. 63 ref.; Jo. 10. 22—26. Cf. Mt. 16. 16—20 ref.; Jo. 1. 19—28.

[β] Mt. 1. 16 ref.

[v] Mt. 13. 14, 15; Lk. 16. 29—31; Jo. 5. 39—47; 8. 24, 25; 10. 22—26, 37, 38; 12. 32—43; Acts 7. 51.

[w] 23. 16—19; Mt. 27. 20, 21 ref.

[δ] Gr. *apoluein:* 23. 17, 18 *Away with this man, and* RELEASE *Barabbas.*

[x] Mk. 16. 19 ref.; Lk. 24. 26 ref.; Jo. 13. 31 ref.; Phil. 2. 8, 9.

[θ] Mt. 8. 20 ref.

[z] Vers. 67 ref.; Jo. 13. 13 ref. See Mt. 4. 3 ref.

[a] Ps. 2. 2; Lk. 9. 22, 44; 18. 31—33; Acts 2. 23.

[b] Mt. 27. 2 ref.

[c] Ps. 35. 11; Lk. 20. 19—26; 22. 66—70; Jo. 19. 12; Acts 6. 13, 14; 17. 5—7; Rom. 13. 1—7; 1 Pet. 2. 13—17.

[κ] Gr. *diastrephein:* 1 Kgs. 18. 17, 18, A.V. *trouble;* Acts 13. 8—10 *Elymas sought to* PERVERT *the Deputy,* PERVERTING *the straight ways.* See Mt. 17. 17 *O* PERVERSE *generation.*

[λ] Mt. 17. 25 ref.

[d] Mt. 1. 16 ref.; 27. 11 ref. 3. 14 ref. [μ] Mk. 11. 27 ref. [e] Mt. 27. 11 ref. [f] Mt. 27. 2, 18 ref.; Acts [g] Mt. 4. 23 ref.; Acts 10. 36—38; 17. 5—7.

reth up the people, [g]teaching throughout all Judæa, [g]beginning from [h]Galilee unto this place." 6 Now when [k]Pilate heard of [h]Galilee, he asked, "Is the man a [h]Galilæan?" 7 And when he fully knew [m]that he was of [m]Herod's jurisdiction, he [v]sent him up unto [m]Herod, [n]who himself also was in Jerusalem in those days.

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Lk. 23. 4—7.
Jo. 18. 38 (b).
Mt. 27. 12—14.
Mk. 15. 3—5.

Herod's Finding of Christ's Innocence. *Scorn of Herod's Army, and Reconciliation of Herod and Pilate.*

8 [p]BUT when [m]Herod saw Jesus, he was exceeding glad: [p]for he had been desirous to see him of a long while, because he heard ‡ of him; and he hoped to have seen some [π]miracle done by him. 9 And he asked him questions of many things; [q]but he himself answered him nothing [Isa. 53. 7]. 10 And the [σ]High-Priests and the [τ]Doctors of the Law stood vehemently accusing him [Ps. 35. 11]. 11 But when [m]Herod with his [β]Army had [δ]set him at naught, and mocked *him*, [r]he arrayed *him* in [θ]bright apparel, and [κ]sent him up to [s]Pilate [Isa. 53. 3]. 12 [t]And that very day both †[u]Herod and [s]Pilate were made friends one with another: [t]for aforetime they were at enmity between themselves.

Lk. 23. 8—12.

Christ's Rejection, and Choice of Murderer. *Jesus and Barabbas.*

13 BUT [s]Pilate, when he had called together the [λ]High-Priests and the [μ]Rulers and the people, 14 said unto them, "Ye have brought this man unto me, as one that [v]perverteth the people [Lk. 23. 2]: and, behold, *I, having [π]examined *him* in

Lk. 23. 13—19.
Jo. 18. 38—40.
Mt. 27. 15—21.
Mk. 15. 6—11.

[h] 1. 26 ref.
[k] Mt. 27. 2 ref.
[m] Mt. 2. 1, with Lk. 2. 4—7; Mt. 4. 12, 13; 14. 1 ref.
[v] Gr. *anapempein;* esp. t. t. *send up,* or *refer* to a *superior* tribunal: 23. 7, 11, 15; Acts 25. 1; Philem. 11. Jos. B. 2. 20. 5 *Petty causes were heard in the several towns, but the greater ones he ordered to be* SENT UP *to the Supreme Court.* Phil. J. 2. 367 *Let him decline judging, and* SEND UP *the matter to the more exact Judges.*
[n] Jo. 4. 45 *For the Galilæans also went to the Passover.*
[p] 9. 7—9 ref. Cf. Lk. 19. 3, 4; Jo. 12. 20, 21.
[π] Mk. 16. 17 ref.
[q] Mt. 27. 12 ref.
[σ] Mk. 11. 27 ref.
[τ] Mt. 2. 4 ref.
[β] Gr. plural, *strateumata;* i. q. Lat. *legiones;* Eng. *legions, army:* Mt. 22. 7; Rev. 9. 16; 19. 14.
[δ] 18, 9 ref.: Acts 4. 11 ref. See 1 Cor. 1. 27, 28 *Base things and things* SET AT NAUGHT *hath God chosen to make void things that are.*
[r] Verse 15 *Herod found no fault in him.* Mt. 17. 2; Rev. 3. 5 *He that* OVERCOMETH *shall be clothed in white raiment.* See next ref. θ.
[θ] Gr. *lampros;* Eng. *bright;* of clothing, i. q. Lat. *candidus,* sc. *brilliantly white,* i. e. *fulled or whitened even to glistening,* esp. as worn by *candidates,* and *innocent* persons, and *slaves when made free;* opp. *mourning, dirty, dingy:* Acts 10. 30; Jas. 2. 2, 3; Rev. 15. 6; 19. 8 *Fine linen, clean and* BRIGHT, *the righteousness of saints.* Polyb. 10. 5 *Taking* BRIGHT *apparel, he appeared in the market-place as a candidate, and was elected to the office.* Artem. 144 *Liberated slaves are clad in* BRIGHT *raiment.*
[κ] Verse 7 ref. [s] Mt. 27. 2 ref. [t] Acts 4. 27. See Lk. 13 1 ref., *Pilate had mingled the blood of some Galilæans with their sacrifices.* [u] Mt. 14. 1 ref.; Lk. 3. 19, 20, with 9. 9, *Herod, adding to all his wicked deeds, shut up John in prison, and beheaded him.* Acts 4. 24—27 *O Lord God, both Herod and Pontius Pilate were gathered against Jesus.* [λ] Mk. 11. 27 ref. [μ] 14. 1 ref. [v] Verse 2 ref.
[π] Gr. *anacrinein;* cogn. *anacrisis;* esp. leg. t. t. of *examination* of *witnesses* and *accused* persons by judicial interrogation, whether preliminary, as in Attic Law, or at the Trial: Acts 4. 9; 12. 19; 17. 11, of the Scriptures as *witnesses;* 24. 8; 25. 26; 28. 18. Susan. 48, 51 *Have ye condemned without* EXAMINATION? *Put the witnesses aside, and I will* EXAMINE *them.* Jos. A. 1. 19. 4 *Jacob* EXAMINED *them as to whether they knew of one Laban.*

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your presence, [v]have found no fault in this man, touching those things whereof ye accuse him: 15 [w]no, nor yet [x]Herod: [w]for I [π]sent you up to him; and, behold, [ψ]nothing worthy of death hath been [σ]committed by him. 16 [x]I will therefore chastise him, and [τ]release *him*." 17 And he had necessity to [τ]release unto them one at every [β]Feast. 18 [z]But the whole multitude of them shouted out together, saying, "[z]Away with this *man*, [z]but release unto us Barabbas:" 19 one who for a certain insurrection made in the City, and *for* murder, had been cast into prison [Isa. 53. 3].

Christ's Sentence to the Gallows-Cross. Lk. 23. 20—25. Jo. 19. 4—16. Mt. 27. 22—26. Mk. 15. 12—15.

20 †And [a]Pilate called unto *them* again, [z]being desirous to release Jesus. 21 [z]But they [δ]shouted, saying, "[θ]Crucify, crucify him."

22 [z]And he said unto them a third time, "[z]Why, what evil hath this *man* done? [a]I have found no fault of death in him: [x]I will therefore chastise him, and release *him*." 23 [z]But they were urgent with loud voices, begging that he might be [θ]crucified. [b]And the voices of them, and of the [κ]High-Priests, prevailed; 24 and [c]Pilate [λ]gave sentence that their petition should be done: 25 and he released ‡him that for insurrection and murder had been cast into the prison, [z]whom they begged; but Jesus he delivered up unto their will [Isa. 53. 5, 8].

The Way of The Cross. *Simon of Cyrene and Weeping Women.* Lk. 23. 26—31. Mt. 27. 31, 32. Mk. 15. 20, 21.

26 AND when they had led him away, they took hold of one Simon, of [d]Cyrene, coming from the country, [e]and laid the cross on him, to bear *it* behind Jesus.

27 And there followed him a great multitude of the people; also of women, who mourned and bewailed him. 28

[v] Verse 4 ref. Cf. Acts 25. 25.

[w] Vers. 7—12 ref.

[x] 18. 33, of its prediction; Jo. 19. 1 ref. See Mt. 27. 18 ref.

[π] Verse 7 ref.

[σ] Jo. 5. 29 ref.

[τ] 22. 68 ref.

[β] Mt. 27. 15 ref.

[ψ] Mt. 27. 18 ref.

[a] Mt. 27. 2 ref.

[δ] Gr. *epiphonein;* esp. of the *shouts, acclamations, exclamations,* and *responses,* of an audience or congregation, expressing assent or dissent, delight or displeasure: Acts 12. 22; 21. 34; 22. 24. 2 Mac. 1. 23 *The Priest began with the prayer, and the People* MADE THE RESPONSE: sc. *cried Amen.*

[θ] Mt. 27. 22 ref.

[a] Vers. 4 ref.

[b] Contr. Mt. 16. 18 *The Gates of Hell shall not* PREVAIL *against the Church.*

[κ] Mk. 11. 27 ref.

[c] Mt. 27. 2 ref.

[λ] Gr. *epicrinein;* Eng. *give sentence,* after hearing, as the *decision* of Assemblies or Judges, whether in ratification or otherwise: N. T. here only. 2 Mac. 4. 47 *He released Menelaus, who was guilty of all, and* GAVE SENTENCE *of death upon the innocent.* Jos. A. 14. 10. 21 *After hearing the pleadings on both sides, I* GAVE SENTENCE *in favour of the Jews.*

[d] Mk. 15. 21 ref.

[e] Mt. 10. 38 ref.

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But Jesus turned unto them, and said, "[f] Daughters of Jerusalem, Weep not over me, [g] but weep over yourselves, and over your children. 29 For

"[h] Behold, the days come, in which they shall say,

"'[μ] Blessed *are* the barren,

"'[h] And wombs that have not borne,

"'[h] And breasts that have not suckled.'

30 "[k] **Then shall they begin to say to the mountains, 'Fall on us;'**

"[k] **And to the hills, 'Cover us.'** [Hos. 2. 8.]

31 [m] For if they do these things in the green tree, what shall be done in the dry?"

Christ's Crucifixion. *Calvary, or The Saviour and The Felons.* Lk. 23. 32—34. Jo. 19. 16—18, 23, 24. Mt. 27. 33—36, 38. Mk. 15. 22—25, 27.

32 And there were led also two others, *which were* [ν] felons, to be put to death with him. 33 [n] And when they were come away unto the place called A Skull, *which in the Latin is interpreted Calvary*, there they [π] crucified him [Ps. 22. 16; Mt. 20. 19], and the [ν] felons, one on the right hand, and the other on the left. 34 But Jesus said, "[o] Father, Forgive them: [p] for they know not what they do." [Isa. 53. 12.] And parting his outer garments, [q] they cast lots [Ps. 22. 18].

Christ's Revilings. *The King of The Jews.* Lk. 23. 35—38. Jo. 19. 19—22. Mt. 27. 39—44. Mk. 15. 29—32.

35 [r] AND the people stood beholding [Ps. 22. 17]. [r] But the Rulers also [σ] jeered with them, saying, "[s] He saved others: let him save himself, if this be the [τ] Christ, [t] the Elect of God!" 36 [r] And the soldiers also mocked him, coming to *him* ‡[u] offering

[f] Judg. 11. 40; 2 Sam. 1. 24 *Ye daughters of Israel, Weep over Saul.* Cant. 3. 10; 5. 16.

[g] Mt. 23. 35 ref.; 24. 19 ref.; 27. 25 ref. Jos. B. 5. 10; 6. 3 *In the Siege of Jerusalem, so sore was the famine, that women snatched scraps of food from their husbands, and mothers from their babes, and one even cooked and did eat her sucking child.*

[h] Jer. 23. 5, 7; 30. 3; 31. 27, 31, 38; Lk. 19. 43. Cf. Gen. 49. 25 *Blessings of the breasts, and of the womb.* Deut. 7. 12—14; Ps. 22. 9. See vers. 28 ref.

[μ] Mt. 5. 3 ref.

[k] Isa. 2. 19; Hos. 10. 8; Rev. 6. 15—17; 9. 6.

[m] Prov. 11. 31; Jer. 25. 29; 49. 12; Ezek. 9. 5—7; 20. 45—21. 4; 1 Pet. 4. 17, 18.

[ν] Gr. *cacurgos*, cogn.; lit. *evil-worker*; leg. t. t. of all kinds of *thieves* and *robbers;* most nearly answering to the Eng. *felon:* N.T. only Lk. 23. 32—39, and 2 Tim. 2. 9. Rhet. Gr. 2. 426 *The word* CACURGOS *signifies any one that worketh some ill, but in a special manner, a thief.* Plat. Rep. 344 *Offenders in suchlike* FELONIES *are specified as sacrilegious, kidnappers, burglars, thieves, and robbers, and incur forfeiture, and direst disgrace.* Cf. Xen. Hell. 1. 7 *If one commit sacrilege, his goods are confiscated.* Blkst. 4. 94, 98 FELONY, *in England, comprises every species of crime which occasioned at common law the forfeiture of lands and goods, generally, but not necessarily, with capital punishment.*

[n] Mt. 27. 27 ref. [π] Mt. 27. 22 ref. [o] 22. 42 ref.; Mt. 5. 44; Acts 7. 60; 1 Cor. 4. 12. Cf. Rom. 8. 34 ref. [p] Lev. 5. 14—19; Jo. 16. 1—3; Acts 3. 14—17 *Ye did it in ignorance.* 13. 27; 17. 30; 1 Cor. 2. 7, 8; Eph. 4. 18. Cf. Heb. 10. 26. See 1 Tim. 1. 13 ref. [q] Mt. 27. 35 ref. [r] Mt. 27. 39 ref. [σ] Gr. *ec-mycterizein;* Eng. *jeer:* Ps. 2. 4, A.V. *have in derision;* 35. 16 Gr., A.V. *mockers;* N.T. only Lk. 16. 14; 23. 35. 1 Esdr. 1. 51 *They* JEERED *God's messengers, and made sport of his Prophets.* Cf. the weaker form Gr. *mycterizein,* Gal. 6. 7 ref. [s] 9. 11 ref. For *Saviour,* 1 Tim. 1. 1 ref. [τ] Mt. 1. 16 ref. [t] Isa. 42. 1; Lk. 9. 35. See Col. 3. 12 ref. [u] Num. 6. 3; Ruth 2. 14; Mt. 27. 48. Artem. 93 *Drinking much wine bodes ill: and drinking* VINEGAR *betokens enmity with one's own household, because of its internal gripings.* App. 1. 165 *The soldiers were unused to the provisions, and could get neither wine, nor oil, nor* VINEGAR. Polyæn. 4. 3. 32 *He served out to his soldiers flour, barley, oil,* VINEGAR, *cress, &c.*

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him vinegar, 37 and saying, "If *thou be [v]the King of the Jews, save thyself!" [Ps. 22. 6—8; 69. 19—21.]

38 [w]And there was also a title †written over him, in letters of Greek and Latin and Hebrew,

"THIS‡,
"[v]THE KING OF THE JEWS."

Saving Faith of the Dying Felon. Lk. 23. 39—43.

39 [x]And one of the [β]felons [y]which were hanged blasphemed him, saying, "Art not *thou the [τ]Christ? Save thyself and us." 40 But the other answered, and rebuked *him*, saying, "Dost *thou not even fear God, because thou art in the same condemnation? 41 And *we indeed justly; for we [δ]receive a meet [δ]reward for the deeds we have [θ]committed: [z]but this *man* hath [θ]committed nothing amiss." 42 And he said unto Jesus, "[a]Remember me, Lord, when thou comest in thy Kingdom." 43 And Jesus said unto him, "Verily I say unto thee, [b]To-day thou shalt be with *me in [κ]Paradise."

Christ's Death. *Deep Darkness and The Rent Veil. Witness of the Roman Captain.* Lk. 23. 44—49. Jo. 19. 28—37. Mt. 27. 45—50. Mk. 15. 33—41.

44 AND it was about [c]the sixth hour, [c]and there came a darkness over the whole land until [c]the ninth hour. 45 [c]And the sun was darkened: [d]and the Veil of the [λ]Temple was rent in the midst [Joel 2. 30, 31]. 46 [e]And when Jesus had cried with a loud voice, he said,

"[f]**Father,**
"[f]**Into thy hands I commit my spirit:**"
[Ps. 31. 5.]

[g]and when he had this said, he gave up the ghost [Isa. 53. 12; Lk. 18. 33].

[v] Mt. 27. 11 ref.
[w] Mt. 27. 37 ref. Jos. A. 14. 10 *That these decrees of Cæsar in favour of the Jews be put on pillars of brass in divers Cities, engraven in letters of Greek and Latin.* B. 6. 2 *Have not ye Jews been suffered to put in front of your Temple a prohibition that no foreigner pass the bounds, and to engrave it in letters of Greek and Hebrew?*
[x] Mt. 27. 39 ref.
[β] Verse 32 ref.
[y] Mt. 27. 22 ref.
[δ] 18. 30 ref.
[θ] Jo. 3. 20 ref.
[z] Verse 4 ref.
[a] Mt. 20. 21; 24. 3 ref.; 25. 31 ref. Cf. Gen. 40. 14, 15; 1 Sam. 25. 28—31. See Mt. 16. 16 ref.; Jo. 11. 24 ref., *Resurrection.*
[b] Ps. 16. 8—11; 31. 17—20; 2 Cor. 5. 6—9; Phil. 1. 23; 1 Pet. 3. 18, 19; 4. 19; Rev. 14. 13. Wisd. 3. 1—9 *The souls of the righteous are in the hand of God, &c.* Cf. Jo. 17. 24 ref.
[κ] Gr. after Pers. *paradeisos*; Eng. *park, pleasure-garden, garden*, esp. of rich men, and Kings; esp. t. t. as *Garden of Eden*, of that part of *Hades* (Mt. 11. 23 ref.) which is the abode of the souls of the just before the Day of the Resurrection: opp. *Gehenna* or *Burning Valley* (Mt. 10. 28 ref.): Gen. 2. 8—17 *The Lord God planted a* GARDEN, or PARADISE, *in Eden.* 3. 1—24; Ezek. 28. 13; 31. 8; Joel 2. 3; Lk. 23. 43; 2 Cor. 12. 4; Rev. 2. 7. Targ. Pal. on Gen. 3 *God of old prepared* PARADISE, or *the* GARDEN *of Eden, for the righteous, and Gehenna*, or *Burning Valley, for the wicked.* Act. Andr. 17 *Eagles came down from Heaven and carried our souls to the* PARADISE *that is in Heaven.* Cf. Jos. B. 3. 8. 5 *When we pay the debt of nature, our souls obtain the most holy place in Heaven.* Xen. Œc. 4. 13 *With the Persians, in whatever region the* KING *dwells, there care is taken that the* GARDENS *which are called* PARADISES *may be full of all the beautiful products of the earth.* See Mt. 11. 23 ref.
[c] Mt. 27. 45 ref.
[d] Mt. 27. 51 ref.
[λ] Mt. 23. 16 ref.
[e] Mt. 23. 46.
[f] Ps. 31. 5; Acts 7. 59, 60; 1 Pet. 2. 23; 4. 19. See verse 43 ref.; 22. 42 ref.
[g] Isa. 53. 8, 12; Lk. 18. 33; Jo. 10. 11—18.

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47 Now when the [μ]Captain saw that which was done, [h]he glorified God, saying, "[k ν]Certainly this man was righteous." 48 [m]And all the multitudes that were come together to this sight, † when they had beheld the things that were done, returned [m]smiting their breasts.

49 [n]And all his acquaintance stood afar off, [n]and the women that † followed with him from [p]Galilee, seeing these things [Ps. 38. 11].

Christ's Burial. *The Just Councillor and New Grave.* Lk. 23. 50—56. Jo. 19. 38—42. Mt. 27. 57—61. Mk. 15. 42—47.

50 [q]AND, behold, a man named Joseph, which was a Councillor, [r]a good man and a just :—51 [s]*he had not [π]consented to the counsel and the deed of them :—[t]*he was* of Arimathea, a City of the Jews; [u]who even himself also waited for the [σ]Kingdom of God: 52 [v]this *man* went unto [v]Pilate and begged the body of Jesus. 53 And when he had taken it down, he wrapped it in a [τ]shroud, [w]and laid it in a tomb [w]hewn of rock, where no one ever yet lay [Isa. 53. 9]. 54 And it was [β]Friday, and Sabbath [δ]Eve.

55 And [x]the women ‡ which had come with him out of [z]Galilee, [θ]closely followed, and viewed the grave, and how his body was laid. 56 And when they were returned, [a]they made ready spices and [κ]perfumes.

[b]And the Sabbath indeed they rested according to the Commandment.

[Ex. 20. 8—11.]

[μ] Mt. 8. 5 ref.
[h] 17. 15 ref.
[k] Parall. Mk. 15. 39 *This man was indeed the* SON OF GOD. Cf. Ps. 14. 2, 3, with Rom. 3. 10, *Of the* SONS OF MEN, *there is none* RIGHTEOUS, *no*, NOT ONE. 1 Jo. 2. 1 *Jesus Christ the* RIGHTEOUS. See verse 4 ref.; Mt. 1. 19 ref.; Acts 3. 14 ref.
[ν] Gr. *ontos*; Eng. *really, indeed, certainly*: Mk. 11. 32; Jo. 8. 36; 1 Tim. 5. 3.
[m] Zech. 12. 10, 11; Rev. 1. 7. See Lk. 18. 13 ref.
[n] Ps. 31. 11; 38. 11; 88. 8, 18; 142. 4. See Lk. 8. 2 ref.; Mt. 27. 55, 56 ref.
[p] 1. 26 ref.
[q] Mt. 27. 57 ref.
[r] Acts 11. 24; Rom. 5. 7. See Mt. 1. 19 ref.; 19. 17 ref.
[s] Mk. 14. 64; 15. 1—25.
[π] Gr. *syncatatithesthai*; cogn. *syncatathesis*; Eng. both *assent* of the judgment, and *consent* of the will; opp. *dissent, gainsay, deny, oppose*: Ex. 23. 1, A. V. after Heb. *put one's hands with*; N.T. only here, and cogn. 2 Cor. 6. 16. Susan. 20 *Therefore* CONSENT *unto us, and lie with us.* Epict. 142 *What is the cause of our* ASSENTING *to anything? That the fact appears so.* Dion. Cass. 46. 26 *You were present when the vote was taken, and made no opposition, but* CONSENTED *to everything as necessary.* Cic. Acad. 2. 12 *Concerning* ASSENT *and* APPROVAL, *which the Greeks call* SYNCATATHESIS.
[t] Mt. 27. 57 ref. See 1 Sam. 7. 15—8. 5 *At* RAMAH, or ARIMATHEA, *Samuel* JUSTLY JUDGED *Israel, and there he built an Altar unto the Lord: but not so his sons.*
[u] 2. 25, 38.—For *Difficulties of Riches*, Mk. 10. 23—27 ref.
[σ] Mt. 3. 2 ref.
[v] Mt. 27. 58 ref.
[τ] Mk. 14. 51 ref.
[w] 2 Chron. 16. 14 *They buried him in his own sepulchre which he had* DIGGED *for himself in the City of David*, A. V. *made for himself.* Isa. 22. 16 *Thou hast* HEWED *thee out a sepulchre, as he that graveth a habitation for himself in a rock.*
[β] Mt. 27. 62 ref.
[δ] Mt. 28. 1 ref. Cf. the phrase, *Christmas* EVE.
[x] 8. 2 ref.; Mt. 27. 55, 56 ref.
[z] 1. 26 ref.
[θ] Gr. *cat-acoluthein*: N. T. only here, and Acts 16. 17.
[a] 2 Chron. 16. 14 *They buried him, and laid him in a bed filled with sweet odours, and spices, &c.* See Mk. 16. 1 ref. Cf. Mk. 14. 8.
[κ] Mk. 14. 3 ref.
[b] 6. 2 ref.

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The Saviour His Resurrection.
Herald Angels and The Lost Body.
Lk. 24. 1—11.
Jo. 20. 1, 2.
Mt. 28. 1—8.
Mk. 16. 1—8.

XXIV. 1 BUT on the [λ]First Day of the week, at [μ]early dawn, they came to the tomb, [c]bringing the spices, which they had made ready ‡. 2 [d]And they found the stone rolled away from the grave: 3 †but when they were entered in, they found not the body of the Lord Jesus. 4 And it came to pass, while they were sore perplexed thereabout, behold, [e]two men came upon them in [f]shining apparel. 5 And whereas they were [ν]affrighted, and bowed down their faces to the earth, they said unto them, "Why seek ye [g]the Living among the dead? 6 He is not here; but

"[g]HE IS RISEN.

[Ps. 16. 10, 11; Lk. 18. 33.]

[h]Remember how he spake unto you when he was yet in [k]Galilee, 7 saying, 'The Son of Man must be delivered up into the hands of sinful men, and be crucified; and the third day rise again.'" [Mt. 16. 21; 17. 22, 23.] 8 [h]And they remembered his words. 9 And they returned from the grave, and told all these things unto [m]the Eleven, and unto [n]all the rest. 10 It was [p]Mary Magdalen, and [q]Johanna, and [p]Mary ‡the *Mother* of [r]James, and [q]the rest *of the women* with them, who said these things unto [m]the Apostles. 11 And their words appeared in their sight as idle tales; and they believed them not.

Peter's Wonderment of The Cast Shroud.
Lk. 24. 12.
Jo. 20. 3—10.

12 But [s]Peter rose up, and ran to the grave, and [π]peeping in, seeth the

λ That is, *Sunday*, or *Lord's Day*: Mt. 28. 1 ref.

μ Gr. *orthros bathys*; lit. *deep dawn*; of the beginning of morning twilight, when the night is about to end, and the sun about to rise: HSS. here only. Jos. A. 1. 1. 1 *Moses called the beginning of light the* DAWN. Phil. J. 1. 603 *The day smiles beforehand at* EARLY DAWN, *the sun being about to rise.* 2. 109 *The Hebrews passed through the Red Sea on dry land about* EARLY DAWN (Parall. Ex. 14. 23 *In the morning watch*). Plat. Prot. 310 *In this past night, when it was yet* EARLY DAWN. Leg. 951 *The Meeting must assemble from* DAWN *till sunrise.* Arist. Vesp. 216—257 *Nay, 'tis now but* EARLY DAWN: *yet see, they haste before it be day, keeping their lamps well-trimmed, lest in the dark they be bemired.* Cf. parall. Ex. 14. 23—15. 19, of the time of Destruction of Pharaoh's Host in the Red Sea; Josh. 6. 15, 16, of the time of Fall of the Walls of Jericho; Jo. 8. 2; Acts 5. 21.

c Mk. 16. 1 ref.

d Mk. 15. 46; 16. 3, 4.

e Vers. 22. 23; 2. 9, 13, of Angels at Christ's Birth; Acts 12. 7. See Mt. 2. 13 ref. Cf. Lk. 20. 1; Acts 4. 1.

f Cf. 23. 11 ref.

ν Gr. *emphobos*: verse 37; Acts 10. 4; 22. 9; 24. 25; Rev. 11. 13.

g Vers. 22, 23; Rom. 6. 9, 10; Rev. 1. 18 *I am he that liveth, and was dead, and behold I am alive for evermore.* See Mt. 28. 6 ref.

h Mt. 26. 75; Jo. 2. 17, 22; 12. 16; 14. 26; 2 Pet. 3. 1, 2; Jude 17. See Lk. 18. 34 ref.; Jo. 14. 26 ref.

k 1. 26 ref. m 6. 13—16, with Mt. 27. 3—5; Jo. 17. 12; Acts 1. 13. n Acts 1. 15, 16. p Mt. 27. 56 ref. q 8. 3 ref. r Mt. 10. 3 ref. s Mt. 10. 2 ref.; Lk. 22. 31—34. Cf. Lk. 24. 12, 24, with Jo. 20. 3—9.

π Gr. *paracyptein*; Eng. *pry, peep*; of all hasty or stealthy glances; opp. *enter in, examination, thorough intercourse*: Gen. 26. 8, A. V. *looked out*; 1 Chr. 15. 29, of Michal peeping at David; Prov. 7. 6; Lk. 24. 12; Jo. 20. 5, 11; Jas 1. 25; 1 Pet. 1. 12. Sirac. 14. 23 *He that* PEEPETH IN *at her window, shall listen at her doors.* 21. 23 *A fool will* PEEP IN *at the door into a house.* Dion. Cass. 52. 10 *When once a man has* PEEPED *into*, OR TAKEN A LOOK *at the cares of sovereignty, it is base, nay, it is impossible to retreat from them.* Luc. 2. 866 *They never took the field; nay, they never even* PEEPED *outside the gates.*

A.D. 30.

Proofs of His Resurrection. (1) Appearance to Two Disciples. *Testimony of The Scriptures to Sufferings of The Christ.* Lk. 24. 13—32. Mk. 16. 12, 13.

σ linen cloths lying alone: s and he went away to τ his own home, wondering at that which was come to pass.

13 And, behold, t two of them were going that very day to a village named u Emmaus, which was from Jerusalem the space of threescore furlongs. 14 And they themselves talked one with the other of all these things that had happened. 15 And it came to pass, while they talked and disputed together, v Jesus himself also drew nigh, and went with them: 16 w but their eyes were holden that they should not know him. 17 And he said unto to them, "What matters *are* these that ye β debate one with the other as ye walk, and are δ of a sad countenance?" 18 And ‡ one, whose name *was* x Cleopas, answered and said unto him, "Sojournest * thou all alone in Jerusalem, and hast not known the things that have come to pass therein in these days?" 19 And he said unto them, "What manner of things?" And they said unto him, "The things concerning Jesus of y Nazareth, z who was a Prophet a mighty in work and word in the sight of God and of all the people: 20 b and how our θ High-Priests and κ Rulers delivered him up unto condemnation of death, and λ crucified him. 21 c But * we hoped that it was c he himself that was about to redeem Israel." "d Yea in sooth, and beside all these things, this is the third day to-day since these things were done." 22 "e Yea, and certain women also of us μ amazed us,

σ Gr. *othonia;* Eng. *linen cloths*, whether bandages, clothes, or other articles; opp. *woollens:* Lk. 24. 12; Jo. 19. 40; 20. 5—7. Artem. 131. 9 *The wearing of old* LINEN *garments in summer, and of new woollen ones in winter.* Dion. Cass. 78. 34 *When slain, his head was brought in many* LINEN CLOTHS *strongly bound with cords.*

s Cf. verse 34.

τ Gr. lit. *himself:* Jo. 20. 10; 1 Cor. 16. 2.

t N.B. Not of the Apostles: vers. 18, 33. Parall. Mk. 16. 10 *Two of them, as they walked, going into the country:* opp. *The Eleven*, in Mk. 16. 14.

u N. T. here only. Cf. for one Emmaus, a Capital Town, 176 furlongs from Jerusalem, 1 Mac. 3. 40, 57—4. 34; 9. 50. Jos. B. 3. 3 *In Judæa, but inferior to Jerusalem, are the Cities which are Capitals of districts, as Lydda, Emmaus, &c.* Also 4. 1, of a Galilæan Emmaus, *Before the City of Tiberias is the place called Emmaus, or Warm-Bath.* 7. 6, of a Judæan Emmaus, perhaps that of Lk. here, *Cæsar settled* 800 *discharged soldiers at Emmaus, which is distant from Jerusalem* 30 *furlongs* (var. lect. 60 *furlongs*).

v Parall. Mk. 16. 12 *He appeared unto two of them in another form.*

w Verse 31; 18. 34 ref.

β Gr. *anti-ballein;* lit. *cast or shoot in return;* fig. *cast to and fro* in the mind, by *comparison, repartee, retort,* and *debate:* N. T. here only. 2 Mac. 11. 13 *Being a man of understanding he* DEBATED *with himself what loss he sustained.*

δ Mt. 6. 16.

x That is, *Cleopatros.* N. B. Not to be confounded with the *Clopas* of Jo. 19. 25. See verse 13 ref.; Mt. 10. 2 ref. y Mt. 2. 23 ref. z Mt. 21. 11, 46; Lk. 7. 16; 24. 19; Jo. 3. 2; 4. 19, 25; 6. 14; 7. 40; 9. 17; Acts 2. 22. Cf. Deut. 18. 18; Jo. 1. 21, 25; Acts 3. 22, 23; 7. 37. a Acts 2. 22. See Mk. 1. 22 ref.; Lk. 9. 11 ref.; 17. 15 ref.

b 22. 66—23. 33. θ Mk. 11. 27 ref. κ 14. 1 ref. λ Mt. 27. 22 ref.

c 2. 38 ref.; 21. 28. See Tit. 2. 14 ref. d 23. 54, with 24. 1, 13. e Vers. 1—11. μ Mt. 12. 23 ref.

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having been to the grave at dawn, 23 [c]and whereas they found not his body, they came saying that they had also seen a vision of Angels, [c]who say that he is alive." 24 "[f]Aye, and certain of them that were with us went away to the grave, and found *it* even so as the women also had said: [f]but himself they saw not." 25 And he himself said unto them, "O [v]foolish, and slow of heart to believe, [g]after all that the Prophets have spoken! 26 [h]Are not these the things that the [w]Christ [σ]must have [h]suffered, [h]and have entered into his Glory?" 27 [h]And beginning at [k]Moses, and at all the [m]Prophets, [h]he [τ]interpreted unto them [h]in all the [β]Scriptures the things concerning himself.

28 And they drew nigh unto [n]the village whither they went: [p]and he himself [δ]professed to be going further. 29 [q]And they [θ]constrained him, saying, "[q]Abide with us: for it is toward evening, and the day is ‡ already [κ]far spent." [r]And he went in to abide with them. 30 And it came to pass, when he was [λ]sat down to meat with them, [s]he took the bread, [s]and blessed, [s]and brake, [s]and gave unto them. 31 [t]But *their eyes were opened, [t]and they knew him: and he himself vanished from them. 32 And they said one to the other, "[u]Was not our heart burning within

[c] Vers. 1—11.
[f] Vers. 12 ref.
[v] Gr. *anoetos*; sc. *lacking in understanding*: 6. 11 ref. Cf. 24. 45 ref.
[g] 1. 70; 16. 29—31; Jo. 1. 45; 5. 39—47; Acts 2. 30, 31; 3. 18—24; 10. 43; 13. 27—29; 15. 15; 24. 14; 26. 22, 23, 27; 28. 23; Rom. 1. 2; 3. 21; 16. 26; Heb. 1. 1; 1 Pet. 1. 10—12; 2 Pet. 1. 19—21; 3. 2. See Mt. 2. 15 ref.; 5. 17, 18 ref.; 22. 29 ref.; Jo. 5. 39 ref.; 2 Tim. 3. 16 ref.
[h] Vers. 44—46; Gen. 3. 15, of the Bruised Seed; 22. 1—18, of Isaac; Ex. 12. 1—28, of Paschal Lamb; Lev. 16. 1—34, of Atonement; Num. 21. 4—9, with Jo. 3. 14; Ps. 2. 1—12; 3. 1—8; 16. 8—11; 22. 1—31; 31. 1—24; 35. 1—28; 38. 1—43. 5; 69. 1—36; 110. 1—7; Isa. 7. 14; 9. 1—7; 40. 1—11; 50. 5—9; 53. 1—12; 63. 1—6; Dan. 9. 24—27; Zech. 11. 10—14; 12. 9—13. 9; Mal. 3. 1—4. 6. See Mt. 16. 21; 17. 12, 22, 23; 20. 17—19; 26. 1—28. 20; Lk. 9. 31; 18. 31; 24. 25—46; Jo. 2. 19—22; 3. 14, 15; 12. 32, 33; Acts 1. 3; 2. 22—36; 3. 12—18; 4. 23—30; 5. 29—32; 8. 30—35; 13. 26—39; 17. 2, 3; 26. 22, 23; Rom. 1. 1—4; 1 Cor. 1. 23; 2. 2; 2 Cor. 1. 5—7; Phil. 2. 5—11; 3. 10; Heb. 2. 9, 10, 18; 5. 7—11; 12. 2; 13. 12; 1 Pet. 1. 11, 18—20; 2. 4—7, 21—24; 3. 18—21; 4. 1, 13; 5. 1, 10; Rev. 1. 5; 5. 6—9; 19. 13.—For *Christ's Resurrection*, Mt. 28. 6 ref. For *Christ's Ascension and Glory*, Mk. 16. 19 ref.; Jo. 12. 16 ref. Cf. Mt. 5. 17, 18 ref.; Jo. 16. 33 ref.; 2 Tim. 3. 16 ref.

[w] Mt. 1. 16 ref. [σ] Verse 44; Mt. 16. 21 ref. [k] Mt. 17. 3 ref. [m] Verse 24 ref. [τ] 1 Cor. 14. 5 ref. [β] Mt. 22. 29 ref. [n] Verse 13. [p] Gen. 19. 1—3; 22. 2, 12; 32. 26; 42. 7; Mk. 6. 48; Jo. 6. 5, 6. Cf. Jo. 13. 33 ref. [δ] Gr. *prospoieisthai*; Lat. *arrogare, profiteri*; Eng. *lay claim to, pretend, profess*, whether by *unjust* and *false* pretensions, or by *just* and *true* ones: N. T. here only. Plat. Apol. 23 PROFESSING *to know, but knowing nothing.* Men. 90 *It is folly to try to learn from those who do not* PROFESS *to be teachers.* Dion. Chrys. 2. 284 *Socrates, though the wisest of men, did not even* PROFESS *any wisdom.* Stob. Fl. 290 *Let every man* PROFESS *sobriety: only let the* PROFESSION *be true, and not fictitious.* [q] Heb. 13. 2 ref. [θ] Gr. *parabiazesthai*: 1 Sam. 28. 23, A. V. *compelled*; 2 Kgs. 2. 17, A.V. *urged*; 5. 16; N.T. here, and Acts 16. 15. Cf. Gen. 33. 11; 2 Kgs. 4. 8; Lk. 14. 23 ref. [κ] 9. 12 ref. [r] 19. 5; Jo. 1. 39, 40; 14. 16, 23; 1 Jo. 2. 24; Rev. 3. 20. [λ] Mk. 6. 39 ref. [s] 22. 19; Mt. 14. 19 ref. [t] Verse 16; 18. 41 ref. [u] Ps. 39. 3; Jer. 20. 9.

us, while he spake unto us in the way, ‡ [v]while he opened unto us the [v]Scriptures?"

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(2) Appearance to Simon Peter. Lk. 24. 33—35. 1 Cor. 15. 5.

33 And they rose up that very hour, and returned to Jerusalem, and found [w]the Eleven gathered together, [w]and them that were with them, 34 *and* saying, "[x]The Lord is risen indeed, [y]and hath appeared unto [z]Simon." 35 And they themselves [π]related the things *that were done* in the way, [a]and how he was known unto them in the [b]Breaking of the Bread.

(3) Appearance to The Eleven. *True Flesh and Bones: Fulfilment of The Scriptures. Institution of Gospel Preaching, and Promise of The Holy Spirit.* Lk. 24. 36—49. Jo. 20. 19—23. Mk. 16. 14. Acts 1. 3—5; 10. 39—42. 1 Cor. 15. 5.

36 [c]But while they thus spake, ‡ he himself stood in the midst of them, and saith unto them, "[d]Peace *be* unto you." 37 But they were [σ]terrified and [τ]affrighted, [e]and thought they saw a spirit. 38 And he said unto them, "Whereat are ye troubled? And why do [β]reasonings come up in your hearts? 39 [f]Behold my hands, and my feet, that it is *I myself: [δ]feel me, and behold: [f]for a spirit hath not flesh and bones, as ye see *me have." 40 [f]And when he had this said, he shewed unto them his hands and his feet.

41 [g]But while they yet believed not [h]for joy, and wondered, he said unto them, "Have ye any thing [θ]eatable here?" 42 And they gave him a part of a broiled fish, and of a honey-comb. 43 [f]And he took, and did eat in their presence, ‡ and gave them the remains.

44 And he said unto them, "[k]These *are* ‡ my sayings which I spake unto you when I was yet with you, [k]that all the things [κ]must be fulfilled, that are written in the [k]Law of Moses, and [k]Prophets, and [k]Psalms, concerning me." 45 [m]Then

[v] Vers. 27, 45; Acts 16. 14; 17. 3. See Lk. 18. 41 ref.
[w] Mt. 22. 29 ref. Cf. verse 25 ref.
[x] Verse 9 ref. See Jo. 16. 32 ref., *Scattering.*
[y] Mt. 28. 6 ref.
[z] 1 Cor. 15. 5. See Mk. 16. 9 ref. Cf. Mk. 16. 7; Lk. 22. 31—34; 24. 12.
[a] Verse 12; Mt. 10. 2 ref.
[π] Acts 10. 8, A. V. *declare;* 15. 12, 14; 21. 19.
[a] Vers. 30, 31 ref.
[b] Acts 2. 42; 1 Cor. 10. 16. See Mt. 26. 26 ref. For *Christ the Bread of Life,* Jo. 6. 35 ref.
[c] Mk. 16. 14 ref.
[d] 10. 5 ref.; 19. 38 ref.
[σ] 21. 9 ref.
[τ] Verse 5 ref.
[e] Mk. 6. 49; Acts 12. 9. Cf. 2 Jo. 7.
[β] Gr. *dialogismos;* Eng. *reasoning,* or *cogitation,* whether of *doubt* as to fact, or *dispute* as to duty, or *device* as to plans of action: Mt. 15. 19 ref.
[f] Mk. 16. 9 ref.; Acts 10. 40, 41; 1 Jo. 1. 1—3.
[δ] Gr. *pselaphan;* Eng. *feel after, grope, feel,* as with hands, fingers, or feet, esp. *as a blind man,* or *in the dark:* Gen. 27. 12 *My Father will* FEEL *me.* Deut. 28. 29 *Thou shalt* GROPE *at noonday* as *the blind* GROPETH *in darkness.* Ps. 115. 7, A.V. *handle;* Lk. 24. 39; Acts 17. 27; Heb. 12. 18; 1 Jo. 1. 1. Artem. 44 *So that* FEELING *with his hands or feet, he may as it were see with them.*
[g] Mk. 16. 11, 13, 14; Jo. 20. 24—31; 21. 5—12.
[h] Jo. 16. 20—22 ref.; 20. 20. Contr. Mk. 16. 10, 11.
[θ] Gr. *brosimos:* N. T. here only. Arist. Plant. 1. 5 *Of fruits some are* EATABLE *by human beings, others uneatable and poisonous.*
[k] Vers. 25—27 ref.; Mt. 16. 21; 17. 22, 23; 20. 17—19; Lk. 18. 31—34; 22. 37.
[κ] Verse 26; Mt. 16. 21 ref.
[m] Verse 32 ref.; 1 Cor. 2. 6—16; 2 Cor. 3. 12—18; 2 Pet. 1. 20. See Lk. 18. 34, 41 ref.

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opened he their [λ]understanding, that they might understand the [μ]Scriptures: 46 and he said unto them, "[n]Thus is it written, and thus [ν]must the Christ have [n]suffered, [n]and have risen again from the dead the third day: 47 [p]and Repentance [p]and Forgiveness of sins be preached [q]in his name [r]among all nations, † [s]beginning from Jerusalem. 48 ‡[t]* Ye are [π]Witnesses of these things. 49 [u]And, behold, * I † send forth the promise of my Father upon you: [u]but sit *ye down in the City ‡, [u]until ye be [σ]clothed with [ν]power from on high."

The Saviour His Ascension.
Worship of Jesus and Praise of God.
Lk. 24. 50—53.
Mk. 16. 19, 20.
Acts 1. 6—14.
1 Cor. 15. 7.

50 AND he brought them forth without as far as to [w]Bethany, [x]and lifted up his hands, [z]and blessed them. 51 [a]And it came to pass, [z]while he blessed them,

[b]HE PARTED FROM THEM,
AND
[b]WAS CARRIED UP INTO HEAVEN.

52 [c]And they themselves worshipped him, [d]and returned to Jerusalem [d]with great joy; 53 [e]and were continually in the [σ]Temple-Courts, [f]praising and blessing God.

[τ]Amen.

λ Gr. *nous*; Eng. *mind, intellect, understanding*; general term of the *organ* and *faculty* of *perception* and *conception*, *reason* and *understanding*; opp. *the senses, feelings, will, flesh, spirit, prophetic entrancement, conscience:* Rom. 1. 28, A. V. *mind*; 1 Cor. 2. 16; 14. 10—19 *If I pray in an unknown tongue, my spirit prayeth, but my* UNDERSTANDING *is unfruitful.* Tit. 1. 15 *The* UNDERSTANDING *and conscience.* Phil. J. 1. 12 *The* UNDERSTANDING *is in the soul what the eye is in the body.* Arist. Eth. 6. 6 *In all knowledge and all reasoning there are certain necessary truths and first principles, which do not come from reasoning: now the* UNDERSTANDING *is that faculty of the soul which, engaged about Truth, takes in these first principles.* Plat. Leg. 963 *Laws aim at Virtue; Virtue is fourfold, and the* UNDERSTANDING *the leader of all the virtues.*

μ Mt. 22. 29 ref.
n Vers. 25—27 ref.
ν Mt. 16. 21 ref.
p Mt. 3. 2; 4. 17; Mk. 6. 12; Lk. 1. 77; Acts 2. 38; 3. 19; 5. 31, 32; 10. 42, 43; 13. 38, 39; 26. 18; 2 Cor. 5. 18—21. See Mk. 1. 4 ref.
q 10. 17 ref. r Mt. 28. 19 ref.; Jo. 15. 16.
s Ps. 110. 2; Isa. 2. 2—4 *Out of Zion shall go forth the Law, and the Word of the Lord* FROM JERUSALEM. Joel 3. 16, 17; Mic. 4. 2—5; Zech. 14. 8, 9; Acts 1. 8; 13. 46—49; 22. 17—22; 23. 11; Rom. 1. 16; 2. 9—11; 15. 19. Tac. Ann. 15. 44 *The deadly superstition of which one Christ was the Author, who suffered under Pontius Pilate, spread rapidly not only through Judæa, where was the origin of the evil, but also &c.*
t π Gr. *martys, martyr,* and cogn.; Eng. *witness,* and t. t. *martyr,* from the fate of Christ's *witnesses;* of free and living testimony, opp. *documentary evidence, Judge, Adversary, Audience:* Jo. 15. 26, 27; 19. 35; 21. 24; Acts 1. 8, 21, 22; 2. 32; 3. 15; 4. 20, 33; 5. 31, 32; 10. 39—43; 13. 31; 22. 15—20; 23. 11; 26. 16; 1 Cor. 1. 6; 15. 15; 2 Th. 1. 10; 2 Tim. 1. 8; 1 Pet. 5. 1; 2 Pet. 1. 16—18; 1 Jo. 1. 2; 4. 14; 5. 9—11; Rev. 1. 1, 2, 9; 2. 13; 6. 9; 11. 3—8; 12. 11; 17. 6; 19. 10; 20. 4. Cf. Deut. 17. 6; 19. 15; Josh. 24. 22; Ruth 4. 9—11; Prov. 14. 5; Isa. 43. 8—12; Jer. 32. 10—12; 42. 5; Jo. 1. 7, 8, 32—34; 3. 32; 5. 31—39; 8. 12—18; Rev. 1. 5; 3. 14.
u Jo. 14. 26 ref.; Acts 1. 4—8; 2. 1—21 ref.
σ Ps. 93. 1; 132. 9, 18; Eph. 4. 24 ref. ν 1. 35 ref. w Mt. 21. 17 ref.
x Neh. 8. 6; Ps. 134. 2; 141. 2; 1 Tim. 2. 8. Cf. Lk. 18. 13 ref. z Gen. 22. 17, 18; 24. 60; 27. 1—41; 31. 55; 32. 29; 48. 9—20; 49. 1—28; Lev. 9. 22, 23; Num. 6. 23—27; Deut. 33. 1—29; 2 Sam. 19. 39; Lk. 2. 34; 9. 16; Eph. 1. 3; Heb. 11. 20, 21.
a 2 Kgs. 2. 11. b Mk. 16. 19 ref. c 4. 8 ref. Cf. Jo. 5. 23, with Mt. 4. 10. d Verse 49; Acts 1. 12—14. See verse 41 ref. Contr. Mk. 16. 10 *As they mourned and wept.*
e Acts 1. 12—14; 2. 1, 46, 47; 3. 1—11; 5. 17—25, 41, 42. σ 21. 12 ref. f Ps. 34. 1—4; 135. 19—21; 145. 1, 2, 21; Acts 2. 47 *They continued daily in the Temple-Courts, praising God.* See Lk. 1. 68 ref.; 17. 15 ref. Cf. Lk. 24. 50 ref. τ Rom. 1. 25 ref.

THE GOSPEL

ACCORDING TO

ST JOHN

OR

MEMOIR

OF

OUR LORD JESUS CHRIST

CONSIDERED AS

THE INCARNATE WORD
THE ONLY-BEGOTTEN SON OF GOD.

THE GOSPEL

ACCORDING TO

ST JOHN.

CHAPTER I. VERSE I.

The Word
i.
His Godhead and Eternal Pre-existence with The Father.
Jo. 1. 1, 2.

1—2

[a] IN THE BEGINNING [β] WAS [b] THE WORD,
[a] AND THE WORD [β] WAS WITH GOD,
[c] AND THE WORD [β] WAS GOD:
[a] THE SAME [β] WAS IN THE BEGINNING [a] WITH GOD.

ii.
His Works of Creation and Enlightenment.
The Light and The Darkness of Mankind.
Jo. 1. 3—5.

3

[d] ALL THINGS [δ] WERE MADE [θ] BY HIM,
[d] AND WITHOUT HIM [δ] WAS NOT ANYTHING MADE THAT [δ] HATH BEEN MADE,
NO, NOT ONE.

[a] Gen. 1. 1—3; Ps. 90. 2; Prov. 8. 22—31, with Mt. 11. 19 ref., of WISDOM; Dan. 2. 22; Jo. 1. 1—18; 3. 13, 31; 6. 62; 8. 58; 9. 38; 13. 3; 16. 28; 17. 5, 24 *The Glory which I had with thee, O Father, before the world was.* Eph. 1. 4; Col. 1. 17; Heb. 1. 1—10; 1 Jo. 1. 1, 2; Rev. 1. 4.

β Gr. *einai*; Lat. *esse*; Eng. *be*; of already existence; opp. *become what one was not, be made, appear, live, act, work:* vers. 3, 12, 14; 8. 58; Phil. 2. 6—8. N.B. Contrast WAS with WAS MADE, or BORN, or BECAME, throughout vers. 1—18.

[b] Gen. 1. 3—27 *God* SAID, &c. Ps. 33. 6—9 *By the* WORD *of the Lord were the Heavens made.* 105. 19; Prov. 8. 22—31, with Mt. 11. 19 ref., of WISDOM; Isa. 40. 8; Lk. 1. 2; Jo. 1. 1—18; 3. 34 ref.; 1 Pet. 1. 23—25; 1 Jo. 1. 1; Rev. 1. 2, 9; 19. 11—16. N.B. Philo the Jew was a contemporary of S. John: Phil. J. 1. 106, 308 *God used his* WORD *as his* INSTRUMENT *in creating the world, and as his* MESSENGER *in the preservation thereof.* 214, 484 *The Divine* WORD, *the* MANNA. 561, with 332, *The* ETERNAL WORD, *above the Cherubim in the Holy of Holies, was* NOT MADE, *nor perceivable by the senses, but is the* IMAGE *of God, the* ENGRAVING, or EXPRESS IMAGE, *upon the seal of God.* 414 *The man, whose name is the* BRANCH, *the* IMAGE, *or* WORD, *the* FIRST-BORN SON *of the Father, whom he imitateth in all his works.* 501 *The Father's* WORD, *his* ARCHANGEL, *neither unbegotten as God, nor begotten as men, standeth* BETWEEN *God and men,* AMBASSADOR *from God,* SUPPLIANT *for men.* 653 *In God's great Temple of the World, his* WORD, *his* FIRSTBEGOTTEN, *is* HIGH-PRIEST. 2. 154 WORD *in man is twofold, viz. inner, or Reason, which is as the fountain; and outer, or Speech, which is as the stream.* Dion. H. 2. 269 *The Greeks regarded their God Mercury as* SPEECH *itself,* or WORD. See vers. 3, 4 ref.; and cf. Col. 1. 13—20; Heb. 1. 1—14.

[c] Ref. b; vers. 18; Ps. 45. 6; Isa. 9. 6; 40. 1—11 *Behold your God.* Jer. 23. 5, 6; Mic. 5. 2; Jo. 3. 30—36; 5. 17—23; 8. 58; 10. 25—38; 14. 2—11; 20. 28; Acts 20. 28; Rom. 9. 5; 2 Cor. 4. 4; Phil. 2. 6; Col. 1. 15—17; Tit. 2. 13 *Our great God Jesus Christ.* Heb. 1. 1—2. 16; 13. 8; 1 Jo. 5. 20; Jude 4; Rev. 1. 8; 22. 13. See Mk. 12. 29 ref., *One God;* Jo. 1. 14 ref., *The Incarnation;* 2. 24, 25 ref.; 13. 13 ref., *Lordship of Jesus;* 16. 15 ref. Cf. 1 Kgs. 18. 24; Ezek. 28. 2.

[d] Gen. 1. 3—27 *God* SAID, &c. Ps. 33. 6—9; 102. 25; Jo. 1. 3, 10; Acts 17. 24; Rom. 11. 36; 1 Cor. 8. 6; Eph. 3. 9; Col. 1. 16; Heb. 1. 1, 2, 10—12; 11. 3; 2 Pet. 3. 5; Rev. 3. 14; 4. 11. Phil. J. 1. 106, under ref. b; 161, under ref. θ.

δ Gr. *ginesthai*; Lat. *fieri*; Eng. *become, be made* in any way what one was not, as by *creation, birth, preferment,* &c.; opp. *be:* see ref. β.

θ Gr. *dia*; Lat. *per*; Eng. *through, by;* of *instrumental cause,* as *ministerial agency,* messengers, Prophets; opp. *efficient* and *other causes, principal and original author, of, with, in, to:* Mt. 1. 22 ref.; Jo. 1. 3, 7, 10, 17; Acts 1. 2; 2. 22, 23 *God did wonders* BY *Jesus, whom ye* BY *wicked hands slew.* Rom. 5. 9—12; 11. 36 *Of him, and* BY *him, and to him.* 15. 18; Col. 1. 16; Heb. 2. 10; Rev. 1. 1. Phil. J. 1. 161 *Everything made has four causes, viz.* (1) *the efficient cause, whereof,* or *whereunder;* (2) *the material, wherefrom,* or *whereoutof;* (3) *the instrumental, where*BY; (4) *the final, wherefore: thus in the Creation of the world, the efficient is God; the material, the Elements; the instrumental, the* WORD *of God,* BY *whom it was made; the final, the Goodness of God.*

B.C.

4—5

[e]IN HIM [β]WAS [e]LIFE,
[f]AND THE LIFE [β]WAS THE [f]LIGHT OF MEN:
[f]AND THE LIGHT SHINETH IN [g]THE DARKNESS,
[g]AND THE DARKNESS [δ]COMPREHENDED IT NOT.

Light's Coming Advent, and Mission of Herald. *Foregoing General Unbelief of Gentile and Jew, with Special Belief of Spiritual Seed.* Jo. 1. 6—13.

6 [h]THERE [θ]was born a man, [k]sent from God [Mal. 3. 1; 4. 5]; his name, [h]John: 7 [h]the same came for witness, to bear witness of [f]the Light, [h]that all [κ]by him might believe. 8 [h]*He was not [f]the Light, [h]but to bear witness of the Light. 9 [f]The [λ]True Light, [f]which enlighteneth [m]every man, [n]was coming into the world. 10 [p]He [β]was in the world, [q]and the world [θ]was made [κ]by him, [p]and the world knew him not: 11 [r]he came to [μ]his own home, [r]and [ν]his own people received him not.

[e] Gen. 2. 7; Deut. 30. 20; Job 33. 4; Ps. 36. 9; Jo. 1. 4; 4. 10; 5. 26, 40; 6. 33; 8. 12 *The* LIGHT *of* LIFE. 11. 25; 14. 6 *Jesus said, I am the* LIFE. 17. 2; Acts 3. 15; 4. 12; 17. 25; Rom. 6. 23; 1 Cor. 1. 30; 2 Cor. 1. 19; 4. 10, 11; Col. 3. 3, 4; 2 Tim. 1. 1, 10; 1 Jo. 1. 1, 2 *The* LIFE *was manifested.* 5. 11, 12. See Mt. 19. 16 ref., *Eternal Life.*

β Vers. 1 ref.

[f] Parall. vers. 4, 5, 9; Job 29. 1—3 *His candle shined upon my head, and by his* LIGHT *I walked through Darkness.* Ps. 18. 28; 19. 8; 27. 1; 36. 9; 43. 3 *Thy* LIGHT *and thy* TRUTH. Prov. 8. 35; Isa. 9. 1, 2 *The people that walked in darkness have seen a great* LIGHT. 42. 6; 49. 6; 59. 9—15; 60. 1—3; Dan. 2. 20—22; Mic. 7. 8; Mal. 4. 2; Mt. 4. 12—16; Lk. 2. 32; Jo. 1. 4—9; 3. 19—21; 8. 12 *Jesus said, I am the* LIGHT. 9. 5; 12. 35—46; 14. 6 *Jesus said, I am the* TRUTH. Acts 17. 28; 2 Cor. 4. 3—6; Eph. 1. 18; 5. 3—14; 2 Tim. 1. 10; 1 Pet. 2. 9; 1 Jo. 1. 1—7; 2. 8; Rev. 21. 23; 22. 5. Phil. J. 1. 632 *The* WORD *of God is the* LIGHT, *the archetypal pattern of all created light.* 2. 51 *The* TRUTH *is* LIGHT. See ref. g; Lk. 11. 36 ref.; Jo. 3. 19—21 ref. Cf. Ps. 19. 8; 119. 105, 130; Prov. 6. 23; 2 Pet. 1. 19.

[g] Parall. vers. 10; Gen. 1. 2; Ex. 10. 21, 22; Prov. 2. 13; 4. 19 *The way of the wicked is as* DARKNESS. Isa. 6. 9, 10; 9. 1, 2; 60. 1—3; Jer. 13. 16; Mt. 4. 12—16; Lk. 22. 53; Jo. 1. 5—10; 3. 19—21 ref.; 8. 12; 12. 35—46; Acts 26. 18; Rom. 1. 18—32, esp. 21; 13. 12—14; 2 Cor. 4. 3—6; 6. 14; Eph. 4. 17—19; 5. 1—14 *Ye were once* DARKNESS. 6. 11, 12 *The Devil, and Rulers of the* DARKNESS. Col. 1. 13; 1 Th. 5. 4—10; 1 Jo. 1. 5—7; 2. 8—11; Rev. 16. 10. See ref. f; Lk. 18. 41 ref.

δ Gr. *catalambanein;* Lat. *comprehendere;* Eng. lit. *fully take;* fig. of the mind, *grasp, comprehend:* Phil. J. 1. 448 *It is the property of the mind to* COMPREHEND, *and of the utterance to speak.* 602 *We cannot see without eyes, nor* COMPREHEND *without reason.* Galen. 1. 78 COMPREHENSION *is true and certain knowledge.* Cf. vers. 10.

[h] Mt. 17. 10—13; Jo. 1. 6—8, 19—34 *John, seeing Jesus, said, This is he.* 3. 28; 5. 31—36; 10. 41, 42; Acts 19. 4. See Mk. 1. 1—4 ref.; Jo. 1. 49, 50 ref., *Faith in Jesus;* 1 Tim. 2. 4 ref., *All.*

θ Vers. 3 ref.

[k] N.B. Not only, *sent* BY; but, FROM: Mal. 3. 1; 4. 5; Jo. 1. 33; 3. 28. See ref. h. Cf. Jer. 7. 25; Jo. 8. 42 ref., *Jesus' Mission.*

κ Vers. 3 ref.

λ 6. 32 ref.

[m] Acts 10. 34; 1 Tim. 2. 4 ref.

[n] Vers. 14 ref.; Mt. 3. 13; 11. 3 ref., *Art thou* HE THAT SHOULD COME? Jo. 1. 9—14; 3. 17—19; 4. 25; 6. 14; 7. 31; 10. 36; 11. 27 *Thou art the Christ that* SHOULD COME INTO THE WORLD. 12. 46; 16. 28; 17. 11—18; 18. 37; 1 Tim. 1. 15; Heb. 10. 5; 1 Jo. 4. 9; Rev. 1. 4. Contr. 2 Jo. 7.

[p] Vers. 1, 5 ref.; 12. 46; 15. 18—21; 16. 3, 28; 17. 11—25 *The World hath not known thee.* Gen. 6. 1—13; Acts 14. 17; 17. 22—30; Rom. 1. 19—32; 11. 30—32; 1 Cor. 1. 21 *The World by wisdom knew not God.* Gal. 4. 8; Eph. 2. 1—4; 1 Jo. 3. 1 *The World knew him not.*

[q] Vers. 3 ref.

[r] Ex. 3. 7, 8; 4. 22, 23; 19. 3—6; Deut. 4. 6—10, 19, 20; 7. 6—8; 32. 7—21; 1 Sam. 8. 7, 8; 10. 18, 19; Neh. 9. 1—38; Ps. 78. 1—72, esp. 22, 71, *Israel his inheritance believed not in God.* 106. 1—48; Isa. 1. 1—24; 63. 1—19; 65. 1—7; Jer. 7. 21—26; Mal. 3. 7—9; Mt. 20. 1 ref.; Rom. 9. 1—11. 36; Eph. 2. 1—4. Cf. Mt. 15. 24; 21. 42; Mk. 8. 31; Jo. 5. 43; 9. 39—41; 12. 46; 15. 22; 16. 28; Acts 3. 12—26; 7. 51—53; 10. 36.

μ Gr. *ta idia;* Lat. *sua;* in neuter gender; Eng. *one's own things, affairs, home:* Lk. 18. 28 ref.

ν Gr. *hoi idioi;* Lat. *sui;* in masculine gender; Eng. *one's own persons, friends, people:* 13. 1 ref.

B.C.

12 [s]But as many as accepted him, [s]to them gave he [π]liberty to [σ]become [s]children of God, [s]*even* to them that believed in his name: 13 [s]who were born, [s]not of blood, nor of the will of the Flesh, [s]no, nor of the will of a man, [s]but of God.

B.C. 5—A.D. 30.

The Word
iii.
His Incarnation and Temporal Inhabitation in The World.
Jesus Christ, or Manifestation of Divine Glory in The Tabernacle, and Dispensation of Grace and Truth.
Jo. 1. 14—18.

14 [t]AND THE WORD [σ]BECAME [t]FLESH,
[u]AND [τ]DWELT IN [τ]TABERNACLE [u]AMONG US;
[v]AND WE BEHELD HIS [v]GLORY,
[v]GLORY AS OF [w]THE ONLY-BEGOTTEN [x]FROM THE FATHER;
[z]FULL OF [z]GRACE AND [z]TRUTH.

15 [a]John [a]beareth witness of him, and crieth, saying, "This was he of whom I said, '[b]He that cometh after me hath

[s] Gen. 4. 25—6. 18, of sons of God; 12. 1—3; 15. 1—6; 17. 1—27; Ex. 12 48, 49; Ruth 1. 15—17; 2. 10—12; 1 Kgs. 8. 41—43; Job 1. 1—8; Isa. 56. 3—8 *The sons of the stranger that love the Lord's name.* Lk. 3. 8 ref.; Jo. 17. 2; Acts 10. 34, 35; Rom. 9. 1—10. 13 *Not the children of the Flesh are the children of God.* Gal. 3. 26—4. 7 *Sons of God by faith.* Eph. 1. 5—11; 2. 1—3. 11; Col. 2. 10, 11; Heb. 10. 10; 11. 1—40 *All by faith.* Jas. 1. 18; 1 Pet. 1. 23; 1 Jo. 2. 9; 3. 8—12; 5. 18, 19. Cf. Mk. 5. 34 ref., *Faith;* Jo. 3. 3—6 ref., *New Birth;* Eph. 3. 6 ref., *Fellowship of Gentiles;* 1 Tim. 2. 4—6 ref., *All.*

[π] Gr. *exusia;* Lat. *potestas;* Eng. *authority* of any kind, as magisterial, parental, *power* over anything, *jurisdiction, liberty* to do or be, *license;* opp. *prohibition, disabilities, compulsion, inward ability,* and opp. *name, semblance:* Eccl. 5. 19; 6. 2 *If God give riches, and give not* LIBERTY *to eat thereof.* Mt. 9. 8; 21. 23; Lk. 9. 1; 10. 19; Jo. 5. 27; 10. 18; 17. 2; Acts 8. 19; 1 Cor. 7. 37 *Not of necessity, but* AT LIBERTY *so to do.* Sirac. 30. 9—13 *Give thy son no* LIBERTY *in his youth.* 1 Mac. 11. 58 *The King gave him* LIBERTY, or *granted him* LICENSE, *to drink out of gold, and to wear purple.*

[σ] Gr. *ginesthai:* vers. 3 ref. [t] Ref. u; Isa. 7. 14; 9. 6, 7; Mt. 1. 18—23 *Immanuel, God with us.* Lk. 1. 26—38; 2. 1—14; Jo. 1. 1 ref., 9 ref.; 3. 16, 17; 6. 53—58; Rom. 1. 3; 8. 3; Gal. 4. 4 *God sent forth his Son* MADE *of a* WOMAN. Phil. 2. 5—8; 1 Tim. 3. 16 *The great Mystery,* GOD *manifest in the* FLESH. Heb. 2. 11—17; 5. 7, 8; 10. 1—10; 1 Jo. 1. 1—3; 3. 8; 4. 2, 3; 2 Jo. 7. See Mt. 1. 1 ref., *Son of David;* 8. 20 ref., *Son of Man.* Cf. Jo. 12. 27, of Jesus' *soul;* 13. 21, of Jesus' *spirit.*

[u] Refs. t, v, and τ; Isa. 4. 5, 6; Jo. 1. 14; 2. 21 *The Temple of his* BODY. 17. 11, 12; Acts 1. 21; 2 Cor. 12. 9; Col. 1. 19; 2. 9, with Ex. 40. 34—38, *In him dwelleth all the fulness of the Godhead* BODILY. Rev. 7. 15; 21. 3. Cf. Heb. 8. 2. For the *Figurative Tabernacle,* see Ex. 25. 8, 9; 26. 30; Lev. 26. 11, 12; Josh. 22. 19; Ps. 78. 60; Ezek. 36. 26—28; 43. 7; Sirac. 24. 8—12, of Wisdom's Tabernacle in Israel. Cf. 1 Cor. 3. 16 ref., of *Indwelling in Believers.* [τ] Gr. *scenoun,* cogn. *scenoma, scene;* Heb. *shacan,* cogn. SHEKINAH; Eng. *pitch tent or tabernacle, camp or dwell in a tabernacle,* as pilgrims, shepherds, soldiers; fig. of *living in the mortal body as the soul's temporary habitation;* opp. *fixed habitation, house:* Gen. 13. 12 *Lot* PITCHED HIS TENT *in Sodom.* Ps. 78. 60—69 *God forsook the* TABERNACLE *which he had* PITCHED *among men.* Cant. 1. 8; Acts 7. 46; Heb. 11. 9, 10; 2 Pet. 1. 13, 14; Rev. 7. 15—17, with Ps. 23. 1—6, *God shall* PITCH HIS TABERNACLE *over them, and feed them.* Rev. 12. 12, with Ps. 104. 2, and Jer. 10. 20; Rev. 13. 6; 21. 3. Jos. A. 8. 4. 2 *When the Glory filled Solomon's Temple, it furnished a visible image of God's descending into the Temple, and* PITCHING HIS TABERNACLE *therein.* Cf. Isa. 38. 12; 2 Cor. 12. 9.

[v] Isa. 4. 5, 6; 6. 1—10; 40. 1—5 *The* GLORY *shall be revealed.* Ezek. 43. 1—5; Hag. 2. 6—9 *The Desire of all nations shall come; and the* GLORY *of the latter House shall be greater than the former.* Lk. 9. 32; Jo. 2. 11; 11. 40; 12. 41; 17. 5, 24; 2 Cor. 3. 7—18; Heb. 3. 1—6; 2 Pet. 1. 16—18; 1 Jo. 1. 1—3; Rev. 21. 11, 23. For the *Figurative Indwelling,* or SHEKINAH *Glory,* see Ex. 29. 43, 44; 40. 34—38, with Col. 2. 9, *The* GLORY FILLED *the* TABERNACLE. Lev. 16. 2; Num. 9. 15—23; 1 Kgs. 8. 10, 11; 2 Chr. 7. 1—3.

[w] Mt. 4. 3 ref.; Lk. 7. 12 ref.; Jo. 14. 26 ref. [x] 6. 46; 7. 29; 8. 42 ref. See 14. 26 ref. [z] Ref. v.: vers 17 *Law,* opp. *Grace:* Ex. 34. 6; Ps. 25. 10; 1 Cor. 12. 1—13. 13; Col. 1. 19; 2. 3, 9. For *Grace and Truth,* Jo. 14. 6 ref.; Rom. 5. 1—21 ref.; 15. 8, 9 ref.; 1 Tim. 2. 4—6 ref. [a] Vers. 6—8; Mk. 1. 4 ref. [b] Vers. 27—31; Mt. 3. 11 ref.; Phil. 2. 9; Col. 1. 18; Heb. 1. 8, 9, with Ps. 45. 6, 7; Heb. 2. 9. See Jo. 1. 9 ref., *He that should come;* Mk. 16. 19 ref., *Jesus' Exaltation.*

A.D. 27.

β been made δ before me: ε because he θ was κ before me.'" [Mt. 3. 11.] **16** ʰ And of his λ fulness all * we received, ᵏ and grace upon grace: **17** ᵐ because the Law was given μ by ⁿ Moses; the ᵏ Grace and the ᵏ Truth was brought to pass μ by ⁿ Jesus Christ. **18** ᵖ God no one hath ever yet seen: the ᵠ Only-Begotten ᵠ Son, ʳ he that is in the bosom of the ᵠ Father, ˢ * he σ interpreted *him*.

John's Witness to Christ's Advent. *The Herald and The Lord.* Jo. 1. 19—28. [Mt. 3. 3.] [Mk. 1. 3.] [Lk. 1. 4.]

19 ᵗ AND this is the witness of John, ᵗ when the Jews sent Priests and ᵘ Levites ‡ unto him from Jerusalem to ask him, "Who art * thou?" **20** ᵛ And he confessed, and denied not; and confessed, "* I am not the ᵀ Christ." **21** And they asked him, "What then? ʷ Art * thou Elijah [Mal. 4. 5, 6]?" And he saith, "ʷ I am not." "ˣ Art * thou the Prophet [Deut. 18. 15]?" And he answered, "No." **22** They said therefore unto him, "Who art thou? That we may give an answer to them that sent us. What sayest thou of thyself?" **23** ᶻ He said, "* I *am*

'ᶻ The Voice of one crying in the Wilderness,
'ᶻ Make straight the way of THE LORD:'
[Isa. 40. 3.]

as said Isaiah the Prophet." **24** And they that were sent were of the ᵃ Pharisees: **25** and they asked him, and said

β Vers. 3 ref.

δ Gr. *emprosthen;* Eng. *before*, whether in time, space, or honour; opp. *after:* Gen. 48. 20 *Jacob set Ephraim* BEFORE *Manasseh.* Ecc. 1. 10 *It hath been already in the old time* BEFORE *us.* 4. 16; Isa. 43. 10; Jo. 3. 28. Dem. 1297 *Calumny is preferred* BEFORE *justice.*

ε Vers. 1 ref.

θ Vers. 1 ref.

κ Gr. *protos;* Lat. *primus;* lit. *first:* Rev. 1. 17; 22. 13.

ʰ Vers. 14 ref.; 3. 34; 4. 13, 14; 6. 35, 51; Eph. 1. 23—2. 22; Col. 1. 14—19.

λ Col. 1. 19 ref.

ᵏ Vers. 14 ref.; Acts 20. 24; Tit. 2. 11; 1 Pet. 1. 10—13. See Note. Cf. ref. m.

ᵐ Ex. 19. 1—20. 21; Deut. 4. 44; 33. 4; Neh. 9. 13, 14; Mal. 4. 4; Jo. 7. 18; Acts 7. 38. For *The Law*, as *Wrath* and *Shadow*, opp. *Grace* and *Truth*, see Rom. 3. 19, 20; 4. 15, 16; 6. 14, 15; 8. 1—4; 10. 4; Gal. 3. 10—14; Col. 2. 17; Heb. 8. 5; 10. 1. See Mt. 5. 17, 18 ref., *The Law;* 17. 3 ref., *Moses.*

μ Vers. 3 ref.

ⁿ Mt. 1. 16, 21 ref.

ᵖ 4. 24 ref.; 6. 46 ref. Contr. Mt. 5. 8 ref. Cf. Jo. 3. 13.

ᵠ 3. 16—18; 1 Jo. 4. 9, 10. See Lk. 7. 12 ref.

ʳ Mt. 4. 3 ref.

ˢ Verse 1 ref. Cf. Lk. 16. 22 ref.

σ Verse 1 ref.; 21 ref.; 3. 11—13, 32—34; 4. 25; 12. 44, 45; 14. 7—11; 17. 4—6, 26; Mt. 11. 27; 1 Cor. 2. 10—16; 1 Tim. 2. 4—6 ref. Phil. J. 1. 448 *Even the mind of man, not being able to tell its treasured thoughts, uses its* WORD *as interpreter.* See Jo. 3. 34 ref.; 14. 7—11 ref.

σ Gr. *exegeisthai;* cogn. *exegetes, exegesis;* Eng. *expound, interpret;* of the *interpreters* of books and authors, esp. as Lat. *interpres religionum*, of *Prophets* and *Interpreters* of the divine will, omens, or religious ceremonies: Lev. 14. 57, A.V. *teach.* Plat. Rep. 427 *Sacrifice and divine worship we ourselves understand not; wherefore let us resort to our ancestral* INTERPRETER, *even the god Apollo, who* INTERPRETETH *these matters to all mankind.* Dion. Chrys. 1. 102 *Thus he teacheth, when* INTERPRETING *Homer.* Epict. 733 *Wanting to know and obey Nature, I seek her* INTERPRETER; *but not understanding his writings, I seek their* INTERPRETER.

ᵗ Vers. 6—8 ref. ᵘ Lk. 10. 32 ref. ᵛ 3. 28; Lk. 3. 15; Acts 13. 25; 19. 4. Contr. Mt. 26. 63 ref., of Jesus. ᵀ Mt. 1. 16 ref. ʷ Mk. 1. 4 ref. Cf. Mt. 27. 47 ref. Contr. Mt. 11. 14. See Note. ˣ That is, in *their* mind, *Jeremiah;* opp. *The Christ:* 1. 21, 25; 6. 14, with 6. 30; 7. 40, 41. See Mt. 16. 14 ref.; 21. 26 ref. Cf. Lk. 7. 16 ref., of Jesus; 24. 19 ref. ʸ 3. 28; Mt. 3. 1—3; Mk. 1. 1—4; Lk. 3. 1—6 ref. ᶻ Mt. 3. 7 ref.

unto him, "[b]Why [β]baptizest thou then, [b]if *thou be not the Christ, [b]nor Elijah, [b]nor the Prophet [Ezek. 36. 25]?" **26** John answered them, saying, "[b]*I baptize in water; but in your midst there standeth [c]whom *ye know not; **27** [d]he himself is he that cometh after me, [d]who hath been made before me; [d]the thong of whose shoe *I am not worthy to unloose [Mat. 3. 11]." **28** These things were done in †[e]Bethany, [f]on the other side of the [g]Jordan, [f]where John was [β]baptizing.

A.D. 27.

John's Witness to Jesus as Atoning Victim and Spirit-Baptist. *Lamb of God and Son of God.* Jo. 1. 29—34.

29 On the morrow ‡ he seeth Jesus coming unto him, and saith,

"[h]Behold the Lamb of God,
"[h]That [δ]beareth the sin of [h]the world!

[Gen. 22. 8; Isa. 53. 4—12.]

30 "[k]This is he of whom *I said, '[k]After me cometh a man who hath [θ]been made [θ]before me: [k]because he [κ]was [κ]before me.' **31** [m]And *I knew him not: [n]but that he might be [λ]manifested unto Israel, [n]therefore came *I [β]baptizing in the water." **32** And [p]John bare witness, saying, "I have beheld [q]the Spirit descending out of Heaven †[q]as a dove, [q]and it abode upon him. **33** [m]And *I knew him not: [n]but he that sent me to [β]baptize in water, *he said unto me, '[q]Upon whomsoever thou shalt see the Spirit descending, [q]and abiding upon him, this is [r]he that [β]baptizeth in the [r]Holy Spirit.' **34** [s]And *I have seen, [s]and have borne witness,

"[t]This is the [t]Son of God."

[Ps. 2. 12; 89. 20—27.]

[b] Vers. 20, 21 ref.; Mt. 21. 25 ref. See vers. 31; Ezek. 36. 25, 26.
[β] Mt. 28. 19 ref.
[c] Vers. 31, 33; 8. 19.
[d] Verse 15 ref.
[e] N.B. Not to be confounded with the Bethany in Olivet, Mt. 21. 17 ref.
[f] Verse 23 ref.; 10. 40—42, with 11. 1—7.
[g] Mt. 3. 5 ref.
[h] Gen. 22. 1—8 *God will provide for himself a* LAMB. Ps. 40. 6—8; Isa. 53. 4—12 *He hath* BORNE *our griefs; he was led as a* LAMB *to the slaughter, and he* BARE *the* SIN *of* MANY. Jo. 1. 29—37; Acts 8. 32—35; 2 Cor. 5. 21; Heb. 9. 11—10. 18; 1 Pet. 1. 18—20; 2. 24; 1 Jo. 1. 7—2. 2; 3. 5; Rev. 5. 6—14; 7. 9, 10; 13. 8. Phil. J. 2. 238 *Of the Temple-Sacrifices, some, as the daily* LAMB, *are for the whole nation, and in truth for the whole human race.* Cf. Ex. 29. 38—42, and Num. 28. 1—8, of the Lambs of Daily Sacrifice; Lev. 16. 21, of the Scape-goat; Lk. 22. 1 ref., of the Paschal Lamb. See Mt. 20. 28 ref.; Rom. 5. 10 ref., *Atonement;* 1 Tim. 1. 1 ref., *Saviour;* Tit. 2. 14 ref., *Redemption.*
[δ] Gr. *airein;* Heb. *nasa;* Lat. *tollere;* Eng. *lift, take up, take away, bear;* esp. t. t. as to guilt, either *take away* by *pardoning,* or *bear* by *expiating:* 1 Sam. 15. 25 TAKE AWAY *sin:* A. V. *pardon.* 1 Jo. 3. 5, with 2. 1, 2, *The Son of God was manifested to* BEAR *our sins.* Cf. the same Heb. *nasa,* Ex. 34. 7, A.V. *forgive;* Lev. 10. 17, A.V. *bear;* Num. 5. 31; Job 34. 31; Isa. 53. 4, 11, 12; Heb. 9. 28; 1 Pet. 2. 24.
[k θ] Vers. 15 ref.
[κ] Vers. 15 ref.
[m] Vers. 26 ref.; 8. 19 ref.; Lk. 1. 80, with 2. 51. Contr. Mt. 3. 13, 14.
[n] Vers. 6, 25; Mt. 21. 25 ref.; Col. 3. 4 ref.
[λ] Col. 3. 4 ref.
[p] Vers. 6—8; Mk. 1. 4 ref.
[q] Mt. 3. 16 ref.
[r] Mt. 3. 11 ref.
See Acts 2. 1—4 ref., *Spirit's Mission.*
[s] Vers. 6—8; 19. 35; Lk. 1. 2 ref., *Eye-witnesses.*
[t] Mt. 4. 3 ref. Cf. Mt. 16. 16 ref.; 26. 63, 64 ref.

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Jesus' First Disciples: or Messiah Found by John's Witness.
John and Andrew, and Simon Peter.
Jo. 1. 35—42.

35 ON the morrow again [u]John stood, and two of his disciples: 36 [u]and looking upon Jesus as he walked, he saith,

"[v] BEHOLD THE LAMB OF GOD!"

[Gen. 22. 8; Isa. 53. 4—12.]

37 And the two disciples heard him speaking, and followed Jesus. 38 But Jesus turned, and beheld them following, and saith unto them, "What seek ye?" And they said unto him, "[μ]Rabbi,"—which is to say, being interpreted, [μ]Teacher,—"Where abidest thou?" 39 He saith unto them, "[w]Come and see." They came ‡therefore, and saw where he abode, and abode with him that day. ‡ It was about [x]the tenth hour. 40 [z]Andrew, [z]Simon Peter's brother, was one of the two that heard from [u]John, and followed him. 41 * He †first findeth his own brother [z]Simon, and saith unto him, "[a]We have found the [ν]Messiah:" which is, being interpreted, ‡[ν]Christ: 42 and he brought him to Jesus. ‡ Jesus looked upon him, and said, "[b]*Thou art Simon, the son of Jonah: *thou shalt be called [π]Cephas:" which is interpreted, A [π]Boulder of Rock, *and in the Greek Tongue is interpreted [π]Peter.*

Increase of Jesus' Disciples.
Philip and Nathanael: or Jesus of Nazareth the Christ of Scripture, Son of God and King of Israel. Promise of Witness of Miracles.
Jo. 1. 43—51.

43 ON the morrow ‡ he would go forth into [c]Galilee: and he findeth [d]Philip, and saith unto him, "[e]Follow me." 44 Now [d]Philip was from [f]Bethsaida, of the City of [g]Andrew and [g]Peter. 45 [d]Philip findeth [h]Nathanael, and saith unto him, "[k]We have found him [m]of whom Moses in the Law, [m]and the Prophets, did write, Jesus of [n]Nazareth, [p]the son of Joseph." 46 And [h]Nathanael said unto him, "[q]Can any good thing be out of [n]Nazareth?"

[u] Vers. 6—8; Mk. 1. 4 ref.

[v] Verse 29 ref.

[μ] Mt. 8. 19 ref.; 23. 7 ref.

[w] Verse 47; Ps. 34. 8; 66. 5; Jo. 4. 29; 11. 34; Rev. 6. 1—7.

[x] That is, 4 P.M.: Mk. 13. 35 ref. Arist. Eccles. 652 *Come to* DINNER *at the* TENTH HOUR. Liv. 9. 37 *It was about the* TENTH HOUR, *when the soldiers were ordered to* DINE.

[z] Mt. 10. 2 ref.

[a] Mt. 16. 16 ref.; 26. 63, 64 ref.

[ν] Mt. 1. 16 ref.

[b] Mt. 16. 17, 18 ref. Cf. Mk. 3. 16, 17 *He called James and John Boanerges, which is, Sons of Thunder.*

[π] Mt. 16. 18 ref.

[c] Lk. 1. 26 ref.

[d] Vers. 43—46; 6. 5—7; 12. 20—22; 14. 8, 9; Mt. 10. 3 ref.

[e] Mt. 9. 9 ref.

[f] Mk. 6. 45 ref.

[g] Vers. 40, 41; Mt. 10. 2 ref.

[h] Also called, *Bartholomew*, that is, *Bar-Tholmai = Son of Tholmæus:* 21. 2 *Nathanael of Cana of Galilee.* Mt. 10. 3 ref.

[k] Mt. 16. 16 ref.; 26. 63, 64 ref.

[m] 12. 41; 1 Pet. 1. 10—12. See Lk. 24. 25—27 ref.

[n] Mt. 2. 23 ref.

[p] Lk. 2. 27 ref.

[q] Isa. 9. 1, 2; Mt. 4. 12—16; Jo. 7. 41—52 *Shall the Christ come out of Galilee?* Cf. Mt. 2. 1—6; Jo. 19. 19.

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[q] Philip saith unto him, "[r] Come and see."
47 Jesus saw [q] Nathanael coming unto him, and saith of him, "[s] Behold an Israelite [σ] indeed, [s] in whom is no guile!"
48 [q] Nathanael saith unto him, "Whence knowest thou me?" Jesus answered and said unto him, "[t] Before that [q] Philip called thee, [u] when thou wast under the fig-tree, I saw thee." 49 [q] Nathanael answered and saith unto him, "[τ] Teacher,

"[v*] THOU ART THE [v] SON OF GOD:
"[v*] THOU ART THE [v] KING OF ISRAEL."

50 Jesus answered and said unto him, "Because I said unto thee, I saw thee [u] under the fig-tree, [w] believest thou? [w] Thou shalt see greater things than these." 51 And he saith unto him, "Verily verily I say unto you, [x] Henceforth ye shall see Heaven open, [x] and the Angels of God ascending and descending upon the [z] Son of Man [Gen. 28. 12]."

Jesus' First Miracle: Turning of Water into Wine. *Marriage in Cana of Galilee.* Jo. 2. 1—11.

II. 1 AND [a] the third day there was a marriage in [b] Cana of [c] Galilee; and the [d] Mother of Jesus was there: 2 [e] and both Jesus was invited, and [f] his disciples, to the marriage. 3 [g] And when there lacked wine, the [d] Mother of Jesus saith unto him, "[g] They have no wine." 4 ‡ And Jesus saith unto her, "[h] What have *I to do with *thee, [β] woman? [m] Mine hour is not yet come." 5 His [d] Mother saith unto the servants, "Whatsoever he saith unto you, do *it*." 6 [n] And there were set there six waterpots of stone, [n] according to the [δ] cleansing of the Jews, containing

[q] Vers. 45 ref.
[r] Verse 39 ref.
[s] Gen. 32. 24—28; Ps. 32. 2; 73. 1; Isa. 63. 7, 8; Jo. 1. 47; 8. 39; Rom. 2. 17—29; 9. 3—8; 10. 21; 11. 1, 25, 26; 2 Cor. 11. 22; Gal. 6. 16. Cf. Gen. 27. 18—26. Contr. Lk. 3. 7 ref., *Pharisees, Brood of vipers.*—For *Israel*, see Mt. 10. 6; 27. 42; Lk. 1. 54; 2. 32; 24. 21; Jo. 1. 31; Acts 5. 31; 10. 36; Rom. 11. 1, 25, 26.
[σ] Mt. 14. 33 ref.
[t] Verse 45 ref.
[u] 1 Kgs. 4. 25; Mic. 4. 4; Zech. 3. 10. Cf. Mk. 11. 13 ref.
[τ] Vers. 38 ref.
[v] Mt. 16. 16 ref.; 26. 63, 64 ref. See ref. w; Mt. 4. 3 ref.; 27. 11 ref.
[w] Vers. 49, 51 ref.; 2. 23, 24; 4. 39—42, 48—54; 5. 30—46; 6. 14, 26; 7. 31—49 *Will the* CHRIST *do more* MIRACLES? 10. 41, 42; 11. 25—27, 45; 12. 11, 42; 16. 27—32; 20. 24—31 *Jesus did many other* MIRACLES: *but these are written that ye may believe that* JESUS *is the* CHRIST. Acts 4. 10—12; 8. 35—38; 1 Jo. 3. 23; 4. 15; 5. 1—21. See Mt. 11. 3 ref.; 16. 16 ref.; 26. 63, 64 ref.; Mk. 5. 34 ref., *Saving Faith*; Jo. 11. 45—48 ref., *Jesus' Miracles.*
[x] Gen. 28. 12, of Jacob's Ladder, THE ANGELS OF GOD ASCENDING AND DESCENDING UPON IT. Mt. 26. 64; Acts 7. 56. See vers. 50 ref.; Mt. 4. 11 ref.; Jo. 11. 45—48 ref., *Jesus' Miracles.*
[z] Mt. 8. 20 ref.
[a] 1. 43.
[b] Jo. 2. 1, 11; 4. 46; 21. 2 *Nathanael of Cana of Galilee.* Jos. Vit. 16 *I was staying at a village of Galilee called Cana.*
[c] Lk. 1. 26 ref.
[d] Mt. 12. 46 ref.
[e] Mt. 22. 3 ref.
[f] 1. 40—51.
[g] Plut. 2. 461 *When he was entertaining his friends, and dinner was brought on, they had no bread, the servants having neglected to buy.* 678 *Lack of room for his guests makes a host more ridiculous than failure of bread and wine; for the latter may be charged to the theft of the servants.*
[h] Lk. 8. 28 ref.
[β] 19. 26 ref.
[m] Cf. Mt. 26. 18 ref.
[n] Mk. 7. 1—4 ref. Cf. Jo. 13. 4, 5; 1 Jo. 1. 7 ref., *The* BLOOD *of Jesus* CLEANSETH *us.*
[δ] 1 Jo. 1. 7 ref.

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two or three [δ]firkins apiece. 7 Jesus saith unto them, "Fill the waterpots with water." And they filled them up to the brim. 8 And he saith unto them, "Draw now, and bear unto the [θ]Ruler of the Feast." And they bare it. 9 But when the [θ]Ruler of the Feast had tasted [ρ]the water when it was become wine, and knew not whence it was; (but the servants knew, that had drawn the water:) the [θ]Ruler of the Feast calleth the [q]Bridegroom, 10 and saith unto him, "Every man first setteth on the good wine, [r]and when they have [κ]drunk largely, then that which is worse: [s*]thou hast reserved the good wine until now." 11 [t]This did Jesus ‡ for the beginning of his [λ]miracles in [u]Cana of Galilee, [v]and manifested his Glory: [t]and his disciples believed in him.

Jesus' First Purging of God's House. *The House of Merchandise.* Jo. 2. 12—17. [Mt. 21. 12, 13.] [Mk. 11. 15—17.] [Lk. 19. 45, 46.]

12 AFTER this he went down to [w]Capernaum, himself, and his [x]Mother, and his [x]brethren, and his disciples; and there abode they not many days. 13 [z]And the Jews' Passover was nigh, [z]and Jesus went up to Jerusalem. 14 [a]And he found in the [μ]Temple-Courts [a]them that sold oxen and sheep and doves, [a]and the Brokers of Money sitting. 15 And when he had made a scourge of [ν]ropes, [a]he drove them all out of the [μ]Temple-Courts, and the sheep and the oxen; [a]and poured out the money of the Money-changers, [a]and overturned the tables; 16 [a]and unto them that sold the doves he said, "Take these things hence: [a]make not [b]my Father's House a House of Merchandise." 17 ‡ [c]His disciples remembered that [c]it was written,

"Zeal for thy House † will eat me up."

[Ps. 69. 9.]

δ Gr. *metretes;* Heb. *bath;* Lat. *amphora;* Eng. *firkin* = 9 *gallons:* Jos. Ant. 8. 2. 9 *The* BATH *contains 72 pints.*

θ Gr. *architriclinos;* of the Manager of arrangements for seating and entertaining guests: N. T. here only. Cf. Gr. *symposiarch;* Lat. *rex convivii;* Eng. *Master of Ceremonies, Toast-Master, &c.* Sirac. 32. 2 *If thou be made Chief at a feast, take diligent care, and when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well ordering of the feast.* Plut. 2. 620 *Let us keep the ancient custom of appointing a Ruler to arrange and govern the banquet: he ought to be at once sober and convivial, merry and grave.*

ρ 4. 46.

q Cf. Lk. 5. 34 ref.

r Eph. 5. 18 ref.

κ Gr. *methyscesthai;* Eng. *to drink largely,* whether to intoxication or otherwise: Gen. 9. 21; 43. 34, marg; Cant. 5. 1; Eph. 5. 18 ref.

s Cf. 1. 17; 1 Pet. 1. 3—5 *An inheritance* RESERVED, *&c.* Rev. 21. 1—5.

t 1. 49—51 ref.; 4. 54.

λ Mk. 16. 17 ref.

u Verse 1 ref.

v 1. 14, 31 ref.

w Mt. 4. 13 ref.

x Mt. 12. 46 ref.

z 5. 1; 6. 4. See Mt. 27. 15 ref.; Lk. 22. 1 ref.

a Mal. 3. 1—3; Mt. 21. 12, 13 ref.; Mk. 11. 15—17; Lk. 19. 45, 46. Cf. Lk. 3. 22, with Acts 8. 18—23, of Simon Magus.

μ Mt. 21. 12 ref.

ν Gr. *schœnion:* 1 Kgs. 20. 31, 32 ROPES *upon our heads.* Isa. 33. 20; Acts 27. 32 *The* ROPES *of the boat.* Alciph. 3. 49 *The* ROPE *is my only refuge: I must hang myself.*

b Lk. 2. 46, 49; Jo. 5. 18 ref.

c Verse 22; 12. 16; 14. 26; Lk. 24. 8. See Mt. 2. 15 ref.; Lk. 18. 34 ref.

18 The Jews therefore answered and said unto him, "[d]What [σ]sign shewest thou unto us, because thou doest these things?" 19 Jesus answered and said unto them, "[e]Break up this [τ]Temple, [e]and I will raise it within three days." 20 The Jews therefore said, "[f]Forty and six years was this [τ]Temple in building, and wilt * thou raise it within three days?" 21 But * he spake of the [ε]Temple of his body. 22 [h]When therefore he was raised from the dead, [k]his disciples remembered that he had said this ‡; [m]and they believed the [m]Scripture [Ps. 16. 9—11], and the Word which Jesus had said.

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Sign of Jesus' Death and Resurrection: or The Raising of the Broken Temple. Jo. 2. 18—22.

23 Now while he was in Jerusalem at the [β]Passover, at the [δ]Feast, [n]many believed in his name, [n]seeing his [θ]miracles which he did: 24 but Jesus himself did not trust himself unto them, [p]for that he himself knew them all; 25 [p]and because he had no need that any one should bear witness of man; [p]for he himself knew what was in man.

Miracles and Belief in Jesus. Jo. 2. 23—25.

III. 1 [q]BUT there was a man of the [r]Pharisees, named [q]Nicodemus, [r]a Ruler of the Jews: 2 [q]the same came unto † him by night, and said unto him, "[λ]Rabbi, [s]We know that thou art a Teacher [s]come from God: [s]for no one can do these [μ]miracles that * thou doest, [s]except God be with him." 3 Jesus answered and said unto him, "Verily verily

Doctrinal Discourse with Ruler of Pharisees. *Nicodemus.* (1) Earthly Things: Necessity of New Birth. *Fleshly Birth and Spiritual Birth.* Jo. 3. 1—8.

[d] Mt. 12. 38—40; Lk. 11. 16 ref.

[σ] Mt. 12. 38 ref.; Mk. 16. 17 ref.

[e] Mt. 26. 61; 27. 40. See verse 21 ref.; Mt. 16. 21 ref.; 28. 6 ref. Cf. Mt. 12. 38—40.

[τ] Mt. 23. 16 ref. N.B. *Temple*, and not *Temple-Courts.*

[f] Jos. A. 15. 11 *In the 18th year of his reign* (20 B.C.) *Herod undertook to rebuild and enlarge the Temple: the Cloisters and outer enclosures were built in* 8 *years, but the Temple itself by the Priests in* 18 *months.* Euseb. 4. 613 *Forty six years was the space from the first year of Cyrus who first gave the Jews leave to return from Babylon and rebuild the Temple, to the sixth year of Darius when it was finished.* See Ezr. 1. 1—4; Mt. 23. 16 ref.

[ε] Vers. 19—21; 1. 14 ref.; 1 Cor. 3. 16, 17 ref.

[h] Mt. 28. 6 ref.

[k] Verse 17 ref.

[m] Mt. 2. 15 ref.; 22. 29 ref.; Lk. 24. 26, 27 ref. For *Christ's Resurrection*, vers. 19; Mt. 28. 6 ref.

[β] Lk. 22. 1 ref.

[δ] Mt. 27. 15 ref.

[n] 1. 50 ref.; 3. 2; 11. 47 ref., *Jesus' Miracles.*

[θ] Mk. 16. 17 ref.

[p] Mt. 9. 4; 12. 25; Mk. 12. 15; Lk. 6. 8; 9. 47; Jo. 1. 47, 48; 2. 24, 25; 4. 16—18; 6. 64; 13. 11; 16. 29, 30; 18. 4; 21. 17 *Lord Jesus, Thou knowest all things.* Acts 1. 24; Rev. 2. 18, 23 *These things saith the Son of God: I am he that searcheth the hearts.* N.B. Attribute of *God*, 1 Sam. 16. 7; 1 Kgs. 8. 39 *Thou, O God, even* THOU ONLY, *knowest the hearts.* 1 Chr. 28. 9; 29. 17; Ps. 7. 9; 11. 4, 5; 44. 21; 139. 1—4; Jer. 11. 20; 17. 10; Acts 15. 8; Rom. 8. 27. See Jo. 1. 1 ref.

[q] 3. 1—9; 7. 50; 19. 38—40. Talm. ap. Wetst. 1. 850 *At the time of the Siege of Jerusalem there were three very rich Councillors therein, of whom one was Nicodemus, son of Gorion, also called Bonai, who of his own wealth could have fed the City for* 10 *years.*

[r] Mt. 3. 7 ref.; Lk. 14. 1 ref.

[λ] Mt. 23. 7 ref.

[s] 9. 16, 29—33; 11. 47 ref., *The High-Priests and Pharisees said, What do we? Because this man* DOETH MANY MIRACLES. See Jo. 8. 42 ref., *Jesus' Mission*; 9. 4 ref., *Jesus' Works.* Contr. 4. 42 *We know that this is the Christ, the Saviour of the world.*

[μ] Mk. 16. 17 ref.

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I say unto thee, [t]Except any one be born [v]over again, [t]he cannot see the [π]Kingdom of God." 4 Nicodemus saith unto him, "How can a man be born when he is old? Can he enter a second time into his Mother's womb, and be born?" 5 Jesus answered, "Verily verily I say unto thee, [t]Except any one be born of Water and Spirit, [t]he cannot enter into the [π]Kingdom of God. 6 [u]That which is born of the Flesh, is flesh; [u]and that which is born of the Spirit, is spirit. 7 Marvel not that I said unto thee, '[t]Ye [σ]must be born [v]over again.' 8 The wind bloweth where it willeth, and thou hearest the sound thereof; [τ]but thou knowest not whence it cometh and whither it goeth. [t]So is every one that is born of the Spirit."

(2) Heavenly Things: Christ's Godhead and Christ's Crucifixion for Eternal Life by Faith in Christ. *The Brazen Serpent: and Unbelief's Deeds of Darkness.* Jo. 3. 9—21.

9 [φ]Nicodemus answered and said unto him, "[χ]How can these things be done?" 10 Jesus answered and said unto him, "Art * thou the [ψ]Teacher of [φ]Israel, and knowest not these things? 11 Verily verily I say unto thee, [z]We speak that which we know, [z]and we bear witness to that which we have seen, and yet ye receive not our

[t] Vers. 3—6 ref.; 8. 37—44, with Lk. 3. 7—9 *Say not, We have Abraham for our Father.* Gal. 6. 15; Eph. 2. 3. Next, 1 Cor. 6. 9—11 *Ye are* WASHED *in Jesus, and by the* SPIRIT. 2 Cor. 5. 17; Gal. 3. 26—29; Eph. 4. 17—24; Col. 3. 1—11; Jas. 1. 18; 1 Pet. 1. 23—25 *Born again of incorruptible seed.* 2. 2 *Newborn babes.* 1 Jo. 3. 1—9; 5. 1—8 *Born of God.* Next, Gen. 1. 2; 7. 1—8. 22, of the Flood and Ark, with 1 Pet. 3. 20, 21; Ex. 14. 19—31, with 1 Cor. 10. 2, of Baptism into Moses in Red Sea; 2 Kgs. 5. 8—14, of Leprosy and the Jordan; Ps. 51. 10; Ezek. 36. 25—32 *I will sprinkle clean* WATER UPON *you, and put my* SPIRIT WITHIN *you.* Mt. 3. 11 *I baptize in* WATER; *he shall baptize in* SPIRIT. 28. 19, 20; Mk. 16. 16; Acts 2. 38; 1 Cor. 6. 9—11; Col. 2. 11—13; Tit. 3. 3—7 *We were of the* FLESH, *but he saved us by the* BATH *of* REGENERATION *and* RENEWAL *of the Holy* SPIRIT. Heb. 10. 22, 23. Talm. ap. Lft. 3. 265 *If any one become a convert to the Jews, he is as a* NEWBORN CHILD. Just. Imp. Nov. 78 *If any one free his slave, by that very act the slave shall have his political* REGENERATION, or NEW BIRTH. See 13. 10 ref., *Bathing;* Mt. 28. 19 ref., *Baptize;* Lk. 3. 8 ref., *Carnal Birth;* Rom. 8. 15 ref., *Adoption of Sons;* 1 Cor. 6. 11 ref., *Sanctification.* [v] Gr. *anothen;* Eng. lit. of space, *from above;* fig. of events, *from the beginning, all over again, anew,* as Lat. *denuo:* Parall. vers. 4; Lk. 1. 3; Gal. 4. 9. Wisd. 19. 5, 6 *They passed through the sea as on dry land, all creation being fashioned* OVER AGAIN, or ANEW. Jos. A. 1. 18. 3 *Abimelech made friendship with Isaac* OVER AGAIN, or RENEWED *friendship.* Artem. 26 *A child being born the very image of his Father, the Father seems to be* BORN OVER AGAIN. Stob. Fl. 618 *Life, said Socrates, is like a game of dice: there is no throwing* OVER AGAIN. Harpocr. ap. Corp. Jur. Att. 779 *'New trials' are those which are tried* OVER AGAIN. S. Bas. 3. 1537 *The broken statue may be fashioned* OVER AGAIN. Can. App. 46 *If a man have been truly baptized, let none baptize him* OVER AGAIN. [π] Mt. 3. 2 ref.

[u] Vers. 3—8 ref.; Gen. 5. 3; Job 14. 4; Ps. 51. 5; Lk. 3. 8; Rom. 5. 12; Eph. 2. 3. Ar. Eth. M. 1. 10 *Every nature generates its own substance.* Cf. 1 Jo. 3. 9. For *Flesh and Spirit,* Gal. 5. 17 ref. [σ] Mt. 16. 21 ref. [τ] Ps. 135. 7; 148. 8; Eccl. 11. 5; Jo. 3. 3—8; 8. 14; 1 Cor. 2. 10—12; 12. 1—11. Xen. Mem. 4. 3 *Even the Sun suffereth not itself to be impudently gazed at; and Heaven's ministers are invisible: the thunder as it cometh and goeth cannot be seen; the winds also are not seen, though their works be manifest: therefore despise not thou the unseen, but honour the Deity.* [φ] Vers. 1 ref. For *Israel,* 1. 48 ref. [χ] Lk. 1. 18, 34; Jo. 3. 4, 9; 6. 42, 52; 12. 34. [ψ] Vers. 32—34 ref.; 8. 38; 18. 37; 1 Tim. 6. 13; Rev. 1. 5; 3. 14. Cf. Lk. 1. 2 ref.; 24. 48 ref.

witness. 12 [a]If I have told you the earthly things, and ye believe not; how will ye believe, [b]if I shall tell you the Heavenly things? 13 [c]And yet no one hath [c]ascended into Heaven, [d]but he that [d]descended out of Heaven, the [e]Son of Man [f]that is in Heaven. 14 [g]And as [h]Moses lifted up on high the [g]Serpent in the Wilderness [Num. 21. 9], [g]so [σ]must the [e]Son of Man be lifted up on high: 15 that [k]every one that [k]believeth in him [k]may not perish, but [k]have Eternal Life. 16 [m]For God so [m]loved the [k]world, [m]that he gave his [τ]Only-Begotten Son [Gen. 22. 3—18], that [k]every one that [k]believeth in him [k]may not perish, but [k]have Eternal Life. 17 [k]For God [m]sent not his Son [k]into the world that he might [k]judge the world, but that the [k]world [β]by him might be [k]saved. 18 [k]He that believeth in him is not [k]judged: but he that [k]believeth not hath been [k]judged already, [k]in that he hath not believed in the name of the [τ]Only-Begotten [k]Son of God. 19 [n]But this is the judgment: [p]The Light hath come into the world, [q]and men loved [q]the Darkness rather than the Light. [q]For their works were evil. 20 [q]For every one that [δ]committeth bad things, hateth the Light, [q]and cometh not to the

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[a] Vers. 5—8. Wisd. 9. 15—17 *The earthy tabernacle weigheth down the mind: hardly do we guess the things that are upon the earth; but the things that are in Heaven who hath searched out, except thou send thy Holy Spirit?* See Jo. 8. 43 ref.

[b] Vers. 13—21.

[c] Vers. 12—15; Prov. 30. 4; Acts 2. 34; Eph. 4. 9, 10.

[d] Vers. 12—15; 1. 1, 10, 11; 3. 31; 6. 33—51; 8. 23; 16. 28; 1 Cor. 15. 47; Eph. 4. 8—10 *He that* ASCENDED *is the same as he that* DESCENDED. Phil. 2. 5—8; Rev. 21. 2, 10. Cf. Jo. 1. 32; 8. 42 ref.

[e] Mt. 8. 20 ref.

[f] 1. 1 ref.

[g] Vers. 12—15; Gen. 3. 1—15, of the Serpent and the Fall; Num. 21. 4—9; 2 Kgs. 18. 4; Jo. 8. 28; 12. 32—34 LIFTED UP ON HIGH: *signifying what death he should die.* Rom. 8. 3 *The Son in the* LIKENESS *of* SINFUL *flesh.* 2 Cor. 5. 21; Gal. 3. 13; Phil. 2. 5—8; Rev. 12. 9 *The old* SERPENT, *the Devil.* Wisd. 16. 5—13 *Perishing by* SERPENTS, *they had a* SYMBOL OF SALVATION, *whereunto turning they were* SAVED, *not by the thing seen, but by the Saviour.* See Mt. 27. 22 ref., *Crucifixion;* Mk. 16. 18 ref., *Serpents;* Lk. 24. 26 ref., *Messiah's Sufferings.*

[h] Mt. 17. 3 ref.

[σ] Mt. 16. 21 ref.

[k] Vers. 14—19, 35, 36; Mk. 16. 16; Lk. 7. 36—50; 9. 56; 15. 1—32; 19. 10; Jo. 5. 24—29; 6. 39—47, 63, 64; 8. 10, 11, 51; 11. 25—27; 12. 47; 20. 31; 1 Tim. 1. 16; 1 Pet. 1. 8, 9; 1 Jo. 4. 9—14; 5. 10—13. See Mt. 19. 16 ref., with Jo. 1. 4 ref., *Eternal Life;* Mk. 5. 34 ref., with Jo. 1. 50 ref., *Saving Faith;* Mk. 16. 16 ref., *Unbelief;* Lk. 19. 10 ref.; Jo. 11. 25—27 ref., *Resurrection and Life;* Rom. 3. 20 ref., *Justification;* 1 Tim. 4. 10 ref., *Salvation of all.*

[m] Gen. 22. 3—18; Heb. 11. 17—19; 1 Jo. 4. 14 ref. See Jo. 1. 9 ref.; 8. 42 ref.

[τ] Lk. 7. 12 ref.

[β] 1. 3 ref.

[n] 3. 17—21; 9. 39—41; 12. 31; 16. 11. See 5. 27 ref.

[p] 1. 5—9 ref.

[q] Job 24. 13—17; Prov. 7. 8, 9; Jo. 3. 19—21; 7. 4; 8. 9—12; Rom. 1. 28—2. 3; 1 Cor. 14. 24, 25; Eph. 5. 3—14; Col. 1. 21; 1 Jo. 2. 9—11; 3. 12. Phil. J. 2. 260 *Let them that commit the hurtful things be ashamed, and shroud their villainy in deep darkness, that none may see; but let them that do the beneficial things be bold, and bring their own life to the noon-day sun, that all may see and rejoice.* Eur. Iph. T. 1026 *The night for thieves, the day for truth.* See Jo. 1. 5 ref., *Light and Darkness.*

[δ] Gr. *prassein:* 5. 29; Rom. 7. 15 ref. Contr. ver. 21.

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Light, [q]that his works may not be [θ]convicted: 21 [q]but he that [κ]doeth the truth cometh to the Light, [q]that his works may be manifested, that they have been wrought in God."

Jesus' Further Increase, with John's Decrease and Final Witness. *Jesus' Supremacy and Prophetic Office, and Eternal Life by Faith in Jesus.* Jo. 3. 22—36.

22 AFTER these things came Jesus and [r]his disciples into the land of [s]Judæa: and there he tarried with them, [t]and [λ]baptized. 23 Now [u]John also was [λ]baptizing in [v]Ænon nigh unto [w]Salim, because there were many waters there; [u]and they came unto *him*, and were [λ]baptized. 24 [x]For John was not yet cast into the prison. 25 [y]There arose therefore a [μ]discussion among [z]John's disciples with a † Jew [y]about [ν]cleansing. 26 And they came unto [u]John, and said unto him, "[π]Teacher, [a]He who was with thee on the other side of [b]the Jordan, [a]to whom *thou hast borne witness, behold, [c]the same [λ]baptizeth, [c]and all come unto him." 27 [d]John answered and said, "[e]A man can receive nothing, except it have been given him from Heaven. 28 [f]*Ye yourselves bear me witness that I said, '[f]*I am not [f]the Christ, [f]but have been sent before him.' 29 [g]He that hath the [g]Bride, is the [g]Bridegroom: [h]but the friend of the [g]Bridegroom, [h]that standeth and heareth him, rejoiceth with joy because of the [g]Bridegroom's voice. [k]This *my joy therefore is fulfilled. 30 [m]*He [σ]must increase, but *I *must* decrease. 31 [n]He that cometh from above, [n]is above all.

[q] Vers. 19 ref.

[θ] Gr. *elenchein*, cogn.; Heb. *hokiach*; Lat. *arguere, convincere, corripere*; Eng. *convict, convince, reprove, refute*, as persons, deeds, or arguments, by *clearest light* or *firmest proof*; opp. *accuse, threaten, chastise, teach, conceal, flatter*: Gen. 21. 25; Lev. 19. 17, A.V. *rebuke*; 2 Sam. 7. 14, A.V. *chasten*; Ps. 6. 1; 105. 14; Mt. 18. 15; Lk. 3. 19; Jo. 3. 20; 8. 9, 46; 16. 8; 1 Cor. 14. 24; Eph. 5. 11, 13; 1 Tim. 5. 20; 2 Tim. 3. 16; 4. 2; Tit. 1. 9, 13; Heb. 12. 5; Jas. 2. 9; 2 Pet. 2. 16; Jude 15, 22; Rev. 3. 19. Sirac. 19. 13—17 CONVICT *before thou threaten: may be it is a slander.* Plat. Soph. 230 *As the body needs to be purged before food can benefit, so the soul needs to be* CONVICTED *before teaching can profit: wherefore* CONVICTION *is the chief of purgatives.* Epict. 441 *Socrates, by his cross-questioning, was the great master of* CONVICTION, *as Diogenes was of Rebuke, and Zeno of Doctrine.*

[κ] Gr. *pæein*: 5. 29; Rom. 7. 15 ref. Contr. ver. 20. Cf. Gen. 47. 29; Josh. 2. 14; 2 Sam. 2. 6; Rev. 21. 27.

[r] 1. 35—51.

[s] 4. 3 ref.

[t] 4. 2.

[λ] Mt. 28. 19 ref.

[u] Mt. 21. 25 ref.; Mk. 1. 4 ref. Cf. Mt. 3. 1—6.

[v] Interp. *Fountains.*

[w] 1 Sam. 9. 4.

[x] Mt. 4. 12; 14. 3—5.

[y] Vers. 3 ref.

[μ] 2 Tim. 2. 23 ref., *Avoid foolish* DISCUSSIONS.

[z] 1. 35; 4. 1.

[ν] 1 Jo. 1. 7 ref.

[π] Mt. 8. 19 ref.; 23. 7 ref. [a] Mt. 3. 13—17; Jo. 1. 7, 15, 19—36. [b] Mt. 3. 5 ref.

[c] Ver. 22; 4. 1; 7. 31—49; 11. 47, 48; 12. 18, 19. [d] Mk. 1. 4 ref.

[e] 6. 65; 19. 11; Acts 5. 34—40; 1 Cor. 4. 7; Heb. 5. 4, 5; Jas. 1. 17. [f] 1. 6, 7, 15, 19—23 ref. See 1. 5 ref. [g] Lk. 5. 34 ref. Cf. Jer. 7. 34; 16. 9; 25. 10. Judg. 14. 20; 2 Cor. 11. 2 *I have espoused you to one husband, even Christ.*

[k] 15. 11; 16. 20—24; 17. 13; Phil. 2. 2; 1 Jo. 1. 4; 2 Jo. 12. See Jo. 16. 20 ref., *Joy.*

[m] Galen. 3. 777 *Every lesser light is quenched by the greater.* See Jo. 5. 35 ref. Mt. 16. 21 ref. [n] Vers. 13 ref.; 1. 1 ref.; Rom. 9. 5; 1 Cor. 15. 47 *The second man is the Lord from Heaven.* Cf. Mt. 28. 18 ref.; Mk. 16. 19 ref.

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[p] He that is of the earth, is earthly, and speaketh earthly: [n] he that cometh from Heaven, is above all, **32** [q] and that which he hath [q] seen and [q] heard, this beareth he witness, and yet no one receiveth his witness. **33** He that hath received his witness, [r] hath sealed [s] that God is true: **34** [t] for he whom God [u] hath sent, [t] speaketh the words of God; [v] for God giveth not the Spirit by measure. **35** [w] The Father [σ] loveth the Son, [w] and hath given all things into his hand: **36** [x] he that believeth in the Son, [x] hath Eternal Life; [x] but he that [r] disobeyeth the Son, [x] shall not see Life, but the [z] Wrath of God [z] abideth upon him."

Doctrinal Discourse with Samaritan Woman: (1) Jesus' Free Gift of The Holy Spirit. *Jacob's Fountain, and Living Water.* Jo. 4. 1—14.

IV. 1 [a] WHEN therefore the Lord knew that the [b] Pharisees had heard that "[c] Jesus maketh and [β] baptizeth more disciples than [d] John," **2** ([c] albeit Jesus himself [β] baptized not, but his disciples,) **3** [a] he left [c] Judæa, and went away again into [f] Galilee. **4** [g] Now he [δ] must pass through [g] Samaria. **5** He cometh therefore to a City of Samaria called [h] Sychar, hard by the plot of ground [k] which Jacob gave unto his son [k] Joseph [Gen. 48. 22]. **6** [m] Now

[p] Mt. 11. 11; 1 Cor. 15. 47; 1 Jo. 4. 5.
[q] Vers. 11, 34 ref.
[r] 6. 27; Eph. 1. 13 ref.
[s] Rom. 3. 4; 1 Jo. 5. 6—12. See Tit. 1. 2 ref.
[t] Deut. 18. 15—20 *I will raise up a Prophet, and will put my words in his mouth.* Isa. 51. 16; Mt. 11. 27; 22. 16; Jo. 1. 16—18; 3. 11, 31—34; 5. 30, 43; 7. 14—18 *My doctrine is not mine, but his that sent me.* 8. 26—29, 38—55; 12. 44—50 *The Father which sent me gave me a commandment what I should say, and what I should speak.* 14. 10, 24; 15. 15; 16. 12, 13; 17. 6—8; Heb. 1. 1, 2; 3. 1—6. Cf. Ex. 4. 10—17, of Moses; Num. 16. 28 *Moses said, The Lord hath sent me to do all these works: I have not done them of mine own mind.* 24. 13, of Balaam; 2 Sam. 23. 2, of David; Jer. 1. 7—10, of Jeremiah; Ezek. 13. 2, 17; Rom. 15. 8 ref.; 2 Tim. 3. 16 ref., *Inspiration;* 2 Pet. 1. 21. See Jo. 8. 42 ref., *Jesus' Mission.*
[u] 8. 42 ref.
[v] Ex. 29. 7, with Heb. 1. 9; Ps. 45. 7; Jo. 1. 14—16; Rom. 12. 3; 1 Cor. 12. 1—31; 13. 9; Eph. 4. 7, 16; Col. 2. 3; Heb. 1. 1—9; 2 Pet. 1. 20, 21. Xen. Conv. 4. 43 *Socrates, from whom I got this wealth of soul, supplied me not by number or weight, but gave as much as I could bear.* Cf. 2 Tim. 3. 16 ref.
[w] Mt. 3. 17 ref.; 28. 18 ref.; Jo. 3. 34—36; 5. 20—23; 10. 17; 15. 9.
[σ] 21. 15 ref. Cf. 5. 20.
[x] Vers. 15 ref.; Eph. 5. 6.
[z] Gr. *apeithein;* Rom. 10. 21 ref.; Eph. 5. 6 *The wrath of God cometh on the sons of* DISOBEDIENCE.
[a] Vers. 3; Gal. 3. 10; Eph. 2. 3; 5. 6. See Rom. 2. 5 ref.
[a] 5. 13; 6. 15; 7. 1; 10. 39, 40; 11. 53, 54; 12. 36; Mt. 12. 14—21. Cf. Jo. 2. 24 ref.
[b] Mt. 3. 7 ref.
[c] 3. 22—29; Mt. 3. 11.
[β] Mt. 28. 19 ref.
[d] Mk. 1. 4 ref.
[c] Mt. 2. 1; 4. 25; 19. 1; Lk. 3. 1; Jo. 4. 3, 4; 7. 1; Acts 1. 8; 2. 9; 8. 1; Gal. 1. 22.
[f] Lk. 1. 26 ref.
[g] Mt. 10. 5 ref. Jos. A. 20. 6. 1 *The Galilæans, in going up to Jerusalem at the Feasts, used to journey through the country of the Samaritans.* Vit. 52 *Samaria was already under the Romans, and those who would go quickly must travel through that country: for the journey from Galilee to Jerusalem could thus be accomplished in three days.* See vers. 9 ref.
[δ] Mt. 16. 21 ref.
[h] O. and N.T. here only. N.B. Near to, but not the same as *Sychem:* Acts 7. 16 ref. Cf. vers. 9, 10 ref.
[k] Gen. 33. 18—20; 48. 15—22; Josh. 24. 32; 1 Chr. 5. 1, 2. For *Joseph,* Gen. 30. 22—24; 37. 1—48. 22; 49. 22—26; 50. 14—26; Ex. 13. 19; Deut. 33. 13—17; Josh. 24. 32; 1 Chr. 5. 1, 2; Acts 7. 9—14; Heb. 11. 21, 22. See vers. 9 ref.
[m] Cf. Gen. 21. 19, of Hagar; 21. 25—30, of Abraham; 24. 13; 26. 15—33, of Isaac; 49. 22 *Joseph is a fruitful bough by the well.* Ex. 15. 27; Num. 21. 16—18; Deut. 16. 11; 2 Sam. 23. 15; 2 Pet. 2. 17. See ref. A, and vers. 13 ref.

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Jacob's [λ]Fountain was there. [n]Jesus therefore, being [n]wearied with the journeying, sat thus by the [λ]Fountain. [n]It was about [o]the sixth hour. 7 [p]There cometh a woman of [q]Samaria [p]to draw water. Jesus saith unto her, "[n]Give me to drink." 8 For his disciples were gone away to the City to buy food. 9 [q]The Samaritan woman therefore saith unto him, "How dost *thou, which art a Jew, ask to drink of *me, which am a Samaritan woman?" [q]For Jews keep no company with Samaritans. 10 Jesus answered and said unto her, "[r]If thou hadst known [r]the gift of God, and who it is that saith unto thee, 'Give me to drink;' [s]*thou wouldest have asked him, [s]and he would have given thee [μ]living water." 11 The woman saith unto him, "Sir, Thou neither hast vessel to draw with, [t]and the [ν]well is deep: whence then hast thou [s]the living water? 12 [u]Art *thou greater than [q]our Father Jacob, who gave us the well, and himself drank thereof, and his sons, and his [π]cattle?" 13 Jesus answered and said unto her, "[ν]Every one that drinketh of

λ Gr. *pege;* Lat. *fons;* Eng. *well-spring, fountain;* opp. *well, cistern* (vers. 11 ref.): Ps. 36. 9; Jer. 2. 13 *God the* FOUNTAIN *of living waters.* Jo. 4. 6, 14; Rev. 7. 17; 8. 10; 21. 6 *Give him that is athirst of the* FOUNTAIN *of the Water of Life.* Paus. 1. 14 *There are wells all over the City, but this is the only* FOUNTAIN.

n Ex. 2. 15, 16. Jos. A. 2. 11 *Moses, fleeing into Midian, sat him down by a* WELL, *not far from the City, to rest from his weariness, it being now* NOON; *and behold, seven virgin daughters of Jethro the Priest came to draw water for their cattle.* See vers. 13 ref. Cf. Mt. 4. 2; 25. 35; Heb. 5. 7, 8.

o That is, 12 *Noon:* Mk. 15. 33 ref.

p Gen. 33. 19; 24. 10—20; 29. 1—10; Ex. 2. 15, 16; 1 Sam. 9. 11. See ref. n.

q Vers. 5, 8 ref.; Mt. 10. 5 ref.; Lk. 9. 52—56; 10. 33; 17. 16; Acts 10. 28; Gal. 2. 12—14. Sirac. 50. 25, 26 *My heart abhorreth the Samaritans and Philistines, and that foolish people that dwell in Sychem.* Talm. ap. Lft. 3. 275 *Ezra anathematized the Samaritans, saying, Let no Israelite eat one morsel of theirs.* Jos. A. 9. 14, and 11. 8 *When the Samaritans see the Jews prosperous, they pretend to be their kinsmen, as being of the tribe of Ephraim and sprung from the Patriarch Joseph; but in adversity, they deny them all right of race and good will.*

r Acts 2. 4, 38 ref., *The* GIFT *of the Spirit.* Heb. 6. 4 *Tasted of the Heavenly* GIFT, *partakers of the Holy* SPIRIT. Cf. 8. 32 ref.; 17. 3 ref.; Jas. 1. 17.

s Vers. 13 ref. Cf. Mt. 7. 7 ref., *Asking.*

μ Gen. 26. 19, A.V. *springing;* marg. after Heb. *living,* opp. *rain water;* Lev. 15. 13, A.V. *running;* Num. 20. 1—11; Cant. 4. 15. Cf. Jer. 2. 13.

t At this day, 70 *feet in the living rock.*

ν Gr. *phrear;* Lat. *puteus;* Eng. *pit, well;* opp. *spring, fountain:* Gen. 21. 19, 30; Lk. 14. 15; Jo. 4. 11, 12; Rev. 9. 1, 2. Phil. J. 1. 34 *Men dig* WELLS *to find drink, searching for the hidden fountains.* Paus. 10. 36 *In the* WELL *is a fountain, and the* WELL *has a roof; and near the* WELL *is a tomb.*

u 8. 53.

π Gr. *thremmata:* N.T. here only. Jos. A. 2. 11 *Jethro made Moses Overseer of his* CATTLE: *for of old time property was in this kind.* Anton. Lib. 8 *The wild beast used to carry off both the* CATTLE *and the men.*

ν Vers. 10—14 ref.; Ps. 36. 8, 9; 46. 4; 78. 15—20; Prov. 10. 11; 13. 14; 14. 27; 16. 22; 18. 4; 20. 4: Cant. 4. 12—15; Isa. 12. 2, 3; 41. 17, 18; 44. 3 *I will pour* WATER, *I will pour my* SPIRIT. 49. 10; 55. 1—3 *Ho, every one that* THIRSTETH, *&c.* Jer. 2. 13; Ezek. 47. 1—12; Joel 3. 18; Zech. 14. 8, 9; Jo. 4. 6—15; 6. 35; 7. 37—39 *Rivers of* LIVING WATER: *this spake he of the* SPIRIT. 1 Cor. 10. 1—4; Rev. 7. 16, 17 *They shall not* THIRST *any more.* 21. 6; 22. 1, 17 *Take the* WATER OF LIFE *freely.* Phil. J. 1. 89 *Moses sat by a well* [see ref. n], *to see what good* DRINK *God would cause to spring up for his* THIRSTY *soul, to wit, a* FOUNTAIN *of* DEEP *reason to drown passion.* Vart. R. R. 1. 11 *If there be no* LIVING *water, make cisterns for rain water.* See Mt. 19. 16 ref., *Eternal Life.*

this water, shall thirst again: **14** [u]but whosoever shall drink of the water that *I shall give him, [u]shall never thirst; [u]but the water that I shall give him shall become in him a [σ]fountain of water springing up unto [u]Eternal Life."

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(2) True Worship of The Father. *Spirit and Truth.* Jo. 4. 15—24.

15 The woman saith unto him, "[v]Sir, Give me this water, that I thirst not, neither † come across hither to draw." **16** Jesus saith unto her, "Go, call thy husband, and come hither." **17** The woman answered and said, "I have no husband." Jesus saith unto her, "Thou hast well said, 'I have no husband:' **18** [w]for thou hast had five husbands; and now he whom thou hast is not thy husband: this hast thou said true." **19** The woman saith unto him, "[x]Sir, I see that *thou art a Prophet. **20** Our Fathers worshipped in [y]this Mountain [Gen. 12. 6, 7; 33. 18—20]; and *ye say that in [z]Jerusalem is the place where we [τ]must worship [Deut. 12. 4—14; 1 Kgs. 11. 36]." **21** Jesus saith unto her, "†[a]Believe me, woman, that the hour cometh, [a]when neither in [y]this Mountain, nor in [z]Jerusalem, [a]shall ye worship [a]the Father. **22** [w]*Ye worship that which ye know not [2 Kgs. 17. 24—41]; [b]*we worship that which we know: [b]because the Salvation is of the Jews [Isa. 59. 16—20]. **23** [a]But the hour cometh, aye, and now is, [a]when the [β]true worshippers shall worship the Father [a]in spirit and truth: for the Father also seeketh such to worship him. **24** [c]God *is* a

[u] Vers. 13 ref.
[σ] Vers. 6 ref. [v] 6. 34.
[w] N.B. For *Samaria's Spiritual Fornications*, see 2 Kgs. 17. 24—41 FIVE *gods of the* FIVE *nations, who knew not God.* Hos. 4. 17 *Ephraim*, or *Samaria, is joined to idols.* Jos. A. 9. 14 *The* FIVE *nations that came to dwell in Samaria, brought each their own god with them.*
[x] Mt. 21. 11 ref.; Lk. 7. 16 ref.; 24. 19 ref.; Jo. 6. 14 ref. Cf. Jo. 2. 24 ref.; 3. 2 ref.
[y] That is, *Mount Gerizim*, in the Tribe of *Ephraim*, containing *Sychem*, and *Jacob's Well*: Vers. 12 ref.; Gen. 12. 6, 7; 33. 18—20; Deut. 11. 26—30; Josh. 8. 32—35; 20. 7; 24. 1—32; Judg. 9. 7. Jos. A. 13. 3 *The Samaritans worshipped the Temple built on Mount Gerizim, and disputed with the Jews, who contended that, according to the Law of Moses, the Temple was to be built at Jerusalem.*
[z] Gen. 22. 2; Deut. 12. 4—14; 2 Sam. 7. 12, 13; 24. 16—25; 1 Kgs. 8. 29, 41—43; 9. 3; 11. 32, 36; 2 Kgs. 18. 22; 2 Chr. 7. 12—16; Ps. 78. 67—69 *He refused* EPHRAIM, *and chose* JUDAH. 122. 1—9; Jo. 4. 20; 12. 20; Acts 8. 27. Jos. A. 13. 3, as in ref. y. See Jo. 11. 48 ref., *Place.*
[τ] Mt. 16. 21 ref.
[a] Vers. 21—24; 1 Kgs. 8. 27; 2 Chr. 2. 4—6; Isa. 11. 13; 29. 13; 66. 1, 2; Mal. 1. 11; Mt. 15. 7—9; 18. 20; 22. 34—40; Jo. 14. 17; Acts 7. 48—50; 14. 15; 17. 24; Rom. 1. 9; 2. 28, 29; 7. 6; 1 Cor. 1. 2 *In every place.* 2 Cor. 3. 6—8; Phil. 3. 3; 1 Jo. 5. 18—21. See Mt. 22. 37 ref., *Love to God;* Jo. 14. 26 ref., *Father, Spirit;* Acts 17. 22 ref., *Superstition;* Eph. 3. 6 ref., *Fellowship of Gentiles.*
[b] Gen. 49. 18; Ps. 3. 8; 14. 7; Isa. 43. 10—13; 52. 1—10; 59. 16—20; Jer. 3. 23; Lk. 1. 54, 55 ref., 69—75 ref.; 24. 47 ref.; Acts 4. 12; Rom. 3. 1—4; 9. 4, 5; 11. 26; Eph. 2. 11, 12. See Lk. 3. 33 ref., *Judah;* 1 Tim. 4. 10 ref., *Salvation.*
[β] 6. 32 ref.
[c] Ex. 20. 4; Deut. 4. 15—24; 1 Kgs. 8. 27.; 2 Chr. 2. 4—6; Acts 7. 48—50; 2 Cor. 3. 17; 1 Tim. 1. 17; 6. 16; 1 Jo. 1. 5. Sext. Emp. 172 *Of the Philosophers Aristotle taught that God is without a body; the Stoics, that he is an all-pervading* SPIRIT; *Epicurus, that he hath human form: some asserted his Providence, others denied it.* Cf. Jo. 6. 46 ref.

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(3) His Avowal of Messiahship. *I am He.* Jo. 4. 25—30.

Spirit: [c]and they that worship him, [r]must worship [c]in spirit and truth."

25 The woman saith unto him, "[d]I know that [β]Messiah cometh," which is called [β]Christ: "[d]when *he is come, he will [δ]declare unto us all things [Deut. 18. 15—19]." **26** Jesus saith unto her,

"[e]*I THAT SPEAK UNTO THEE AM HE."

27 And upon this came his disciples, [f]and marvelled that he spake with a woman: no one however said, "What seekest thou?" or, "What speakest thou with her?"

28 The woman therefore left her water-pot, and went away to the City, and saith to the men, **29** "Come, see a man who hath told me all things that I have done. [gθ]Is this the [κ]Christ?" **30** † And they went forth out of the City, and were coming unto him.

Jesus' Meat, and Ripe Harvest-Fields. Jo. 4. 31—38.

31 ‡ In the meanwhile his disciples prayed him, saying, "[λ]Teacher, Eat." **32** But he said unto them, "[h]*I have meat to eat that *ye know not." **33** The disciples therefore said one to another, "Hath any one brought him *aught* to eat?" **34** Jesus saith unto them, "[h]*My meat it is to do the will of [k]him that sent me, [h]and accomplish his work. **35** Say not *ye, '[m]It is yet four months, and there cometh [n]the harvest'? [n]Behold I say unto you, Lift up your eyes, [n]and view the fields, that they are [p]white to harvest already. **36** [n]And he that reapeth receiveth wages, [n]and gathereth fruit unto [n]Eternal Life: [n]that both he that soweth, and he that reapeth, may rejoice together. **37** For herein is the [μ]true saying, 'One soweth, and another reapeth.' **38** [q]*I sent you to reap that whereon *ye have

[c] Vers. 23 ref.
[r] Vers. 20; Mt. 16. 21 ref.
[d] Vers. 25, 29, 42; Gen. 3. 15; 49. 8—12; Num. 24. 17—19; Deut. 18. 15—19. See Jo. 3. 34 ref. Cf. Mt. 1. 16; 27. 22; Lk. 24. 25—27 ref.; Jo. 1. 45; 16. 12—15, of the Spirit.
[β] Vers. 42; 1. 41; Mt. 1. 16 ref.
[δ] 5. 15 ref.; 16. 13.
[e] 9. 37; Mt. 16. 16 ref.; 26. 63, 64 ref.
[f] Talm. ap. Lft. 3. 287 *Let no one talk with a woman in the street, no, not with his own wife.*
[g] Refs. d, e; Mt. 12. 23.
[θ] Gr. *me ti:* Mt. 7. 16; 12. 23; 26. 22; Lk. 6. 39; Jo. 8. 22; 18. 35.
[κ] Mt. 1. 16 ref.
[λ] Mt. 8. 19 ref.; 23. 7 ref.
[h] Job 23. 12; Ps. 19. 10, 11; 119. 103, 104; Ezek. 2. 8—3. 3; Mt. 26. 39; Jo. 5. 30, 36; 6. 38; 9. 4; 14. 31; 17. 4 *I have accomplished the work thou gavest me to do.* 19. 30. Phil. J. 1. 63 *Meat is symbolical of the soul's food, which is nourished by virtuous deeds.* See Jo. 9. 4 ref.; 10. 18 ref.
[k] 8. 42 ref.
[m] Talm. ap. Wetst. 1. 864 *In Judæa, seed time is October and November; harvest is April and May,* sc. after four complete months. Theoph. H. P. 8. 2 *Lands and climates differ for maturing of crops; some needing six months, some no more than forty days.*
[n] Vers. 30; 6. 5; 15. 16; Ps. 126. 5, 6; Prov. 11. 18; Mic. 4. 12; Mt. 3. 12; 13. 3; Mk. 4. 14 *The Sower soweth the Word.* Lk. 10. 2—7 ref.; 1 Cor. 3 8, 9; Phil. 1. 22. For *Ingathering of Samaritans,* vers. 39—42; Mt. 10. 5 ref. For *Recompense,* Lk. 14. 14 ref. For *Life Eternal,* Mt. 19. 16 ref.
[p] Ov. Fast. 5. 357 *The harvest waxeth* WHITE *with ripened ears.*
[μ] 6. 32 ref.
[q] Mt. 9. 36—10. 16 ref.; Jo. 17. 18. See 2 Kgs. 17. 27, 28; Jo. 3. 23. Cf. 1 Th. 5. 12; 1 Tim. 5. 17.

not laboured: [q]others have laboured, and *ye have entered into their labour."

A.D. 27.

Faith and Confession of Samaritans: Jesus The Christ and The Saviour. Jo. 4. 39—42.

39 [r]Now of that City many of the [s]Samaritans [r]believed in him because of the word of the woman, which bare witness, "[t]He hath told me all things that I have done." 40 When therefore the [s]Samaritans were [t]come unto him, [s]they prayed him to abide with them: [s]and he abode there two days. 41 [u]And far more believed because of his Word: 42 and unto the woman they said, "[u]No longer believe we because of *thy [μ]speech: for we have heard for ourselves, [v]and we know that

"[v]THIS IS [v]INDEED THE [π]CHRIST,
"[v]THE SAVIOUR OF [v]THE WORLD."

Second Galilæan Miracle: Healing of Nobleman's Son. *Faith of Nobleman and His Whole House.* Jo. 4. 43—54.

43 [w]But after the two days he went forth from thence, and went away into [x]Galilee. 44 [y]For Jesus himself bare witness, that "[y]A Prophet hath no honour in his own Country" [Mt. 13. 57]. 45 When therefore he was come into [x]Galilee, [z]the Galilæans received him, [a]having seen all the things that he had done in Jerusalem at [a]the Feast: [a]for they themselves also came to the Feast. 46 ‡ He came therefore again to the [b]Cana of Galilee [b]where he made the water wine. And there was a certain [σ]Nobleman of the Royal Court, whose son was sick in [c]Capernaum. 47 When the same heard that Jesus was come out of [d]Judæa into [d]Galilee, he went away unto him, [e]and prayed him that he would come down, and heal his son: for he was at the point of death. 48 Jesus therefore said unto him, "[f]Except ye see [τ]signs and [β]wonders, [f]ye will not believe." 49 The [σ]Nobleman saith unto him, "[e]Lord, Come down ere

[q] 1. 50 ref.
[r] Vers. 5; Mt. 10. 5 ref. Contr. Mt. 8. 34.
[s] Vers. 30.
[t] Vers. 39; 1. 50 ref.
[u] Gr. *lalia:* N.T. only Mt. 26. 73; Mk. 14. 70; Jo. 4. 42; 8. 43.
[v] Vers. 29 *Is this the Christ?* Mt. 16. 16 ref.; 26. 63, 64 ref. See Lk. 2. 11; Jo. 3. 16, 17 ref.; 1 Tim. 4. 10 ref.; 1 Jo. 4. 14 *The Father sent the Son to be the* SAVIOUR OF THE WORLD. Cf. Jo. 1. 50 ref., *Belief in Jesus.*
[w] Mt. 14. 33 ref.
[π] Mt. 1. 16 ref.
[x] Vers. 40.
[y] Lk. 1. 26 ref.
[z] Mt. 13. 57 ref.; Mk. 6. 4; Lk. 4. 24.
[a] Contr. Lk. 4. 28, 29, of his Rejection at Nazareth; Jo. 1. 11 *His own received him not.*
[b] Vers. 4 ref.; 2. 13, 23; 3. 2. See Mt. 27. 15 ref.; Lk. 22. 1 ref.
[σ] 2. 1—11 ref.
[c] Gr. *basilicos;* Eng. lit. *royal;* esp. t. t. of *Royal Ministers* and *Officers,* civil or military, *of* or *about a King's Court,* as Lat. *aulæ proceres, palatini:* N.T. only vers. 46, 49. Plut. 1. 93 *When Solon arrived at the Court of Crœsus, and saw the costly robes and guards of the* NOBLES OF THE COURT, *he imagined that each was the King.* 730 *They accused the* NOBLES OF THE COURT *of being the cause of the war, especially the Chamberlain.*
[d] Mt. 4. 13 ref.
[e] Vers. 3 ref.
[f] Contr. Mt. 8. 8 *Lord, I am not worthy that thou shouldest* COME: *only* SPEAK, *&c.* See Jo. 13. 13 ref., *Lord.*
[τ] Vers. 45; Lk. 11. 16 ref.; Jo. 20. 25—31, of Thomas, &c.; 1 Cor. 1. 22 *The Jews require a* SIGN. Cf. Jo. 1. 49—51 ref., *Belief in Jesus;* 5. 36; 10. 38; 14. 11 *Believe me for the works' sake.*
[β] Mt. 12. 28 ref.; Mk. 16. 17 ref.
[μ] Acts 2. 19. ref.

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my child die." 50 Jesus saith unto him, "Go thy way: thy son liveth." [g]‡The man believed the word that Jesus spake unto him, and went his way. 51 But as he was already going down, his servants met him, and told, saying, that† his child liveth. 52 He demanded therefore of them the hour in which he began [δ]to amend. And they said unto him, "Yesterday, at the seventh hour, the fever left him." 53 The Father therefore knew that *it was* in that hour in which Jesus said unto him, "Thy son liveth:" [h]and he himself believed, [h]and his whole house. 54 [k]This is again the second [θ]miracle that Jesus did when he was come out of [m]Judæa into [m]Galilee.

A.D. 28.

Sabbath-Healing at Pool of Bethesda in Jerusalem. *Persecution for Sabbath-Breaking and Blasphemy.* Jo. 5. 1—18.

V. 1 [n]AFTER these things was a Feast of the Jews, [n]and Jesus went up to Jerusalem. 2 Now there is in Jerusalem by [p]the Sheep-*Gate* a [λ]Pool—that which is called in the Hebrew tongue † Bethesda, *by interpretation, House of Mercy*—[q]having five [μ]cloisters. 3 In these lay a great multitude of the sick, blind, lame, [r]withered, waiting for the moving of the water. 4 [s]For an Angel ‡ of THE LORD came down at certain seasons into the Pool, and troubled the water: he therefore that first stepped in after the troubling of the water, was made whole of whatsoever disease he was holden. 5 Now there was a certain man there which had had his infirmity thirty ‡and eight years. 6 When Jesus saw this *man* lying, and knew that he had been a long time already, he saith unto him, "[t]Wilt thou be made whole?" 7 The sick *man* answered him, "Sir, I have no man, when the water is troubled, to put me into the

[g] Vers. 48, 53 ref.: Mk. 5. 34 ref. See Jo. 20. 25—31 ref.

[δ] Gr. *compsos;* Eng. *nice;* med. t. t. opp. *bad, worse:* Epict. 400 *Be not overjoyed if the Physician say, You are* NICELY, or BETTER; *nor downcast, if he say, You are worse.*

[h] Gen. 7. 1 *Come thou* AND ALL THY HOUSE *into the Ark.* 17. 23—27; 18. 19; Josh. 24 15; Acts 10. 2; 11. 14; 16. 15, 31—33 *Believe, and thou shalt be saved,* AND THY HOUSE. 18. 8; 1 Cor. 1. 16; 2 Tim. 1. 16; 4. 19. See Jo. 1. 50 ref. [k] 2. 11.

[θ] Mt. 12. 28 ref.; Mk. 16. 17 ref.

[m] Vers. 3 ref.

[n] That is, *Pentecost* (?): Deut. 16. 9—12; Acts 2. 1 ref. Cf. Jo. 2. 13; 6. 1—4; 7. 1, 2. See Deut. 16. 16 *Three times a year shall all thy males appear before the Lord, &c.* Mt. 27. 15 ref., *Feasts.* See Note.

[p] Neh. 3. 1, 32; 12. 39.

[λ] Gr. *colymbethra;* Lat. *piscina:* 2 Kgs. 18. 17: Neh. 3. 15, 16; Eccl. 2. 6; Nah. 2. 8; Jo. 5. 2—7: 9. 7 *The* POOL *of Siloah.* Jos. B. 5. 3 *Herod's Monuments adjoined to that which is called the Serpents'* POOL *at Jerusalem.*

[q] 4. 18 FIVE *husbands.* 6. 9 FIVE *loaves.*

[μ] Acts 5. 12 ref.

[r] Mt. 12. 9—13.

[s] Job 38. 16—34; Ps. 104. 4; 148. 1—8; Heb. 1. 7; Rev. 16. 1—5. Talm. ap. Lft. 3. 295 *A certain ulcerous man went down to the Sea of Tiberias when [the Well of Miriam flowed, so that he swam there and was healed.* Jos. A. 5. 9. 4 *When Titus besieged Jerusalem, the Pool of Siloah and other springs which had failed the Jews, then ran abundantly for their enemies; a miracle which also happened when the King of Babylon took the City.*

[t] Lk. 9. 11 ref.

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Pool; but while *I am coming, another steppeth down before me." **8** Jesus saith unto him, "[t]Arise, take up thy [v]pallet-bed, and walk." **9** [t]And immediately the man was made whole, and took up his [v]pallet-bed, and walked. [u]Now on that day was a Sabbath. **10** [u]The Jews therefore said unto him that was cured, "[u]It is a Sabbath: ‡ [u]and it is not lawful for thee to take up thy [v]pallet-bed." **11** ‡ But he answered them, "He that made me whole, *he said unto me, '[t]Take up thy [v]pallet-bed, and walk.'" **12** They asked him therefore, "Who is the man that said unto thee, '[t]Take up thy [v]pallet-bed, and walk'?" **13** But he that was healed knew not who it was: [y]for Jesus gat himself out of the way, a multitude being in the place.

14 After these things Jesus findeth him in the [π]Temple-Courts, and said unto him, "Behold, [w]thou art made whole: [x]sin no more, lest some worse thing come unto thee." **15** The man went away, and [σ]declared unto the Jews that it was Jesus that had made him whole. **16** [y]And therefore did the Jews persecute Jesus, [y]and sought to kill him, [z]because he did these things on a Sabbath. **17** But Jesus answered them, "[a]My Father [b]worketh hitherto, [c]and *I work." **18** [y]Therefore accordingly the Jews sought the more to kill him, because he not only [z]brake the Sabbath, [a]but also called God [τ]his

[t] Mt. 9. 6, 7; Mk. 2. 11, 12; Lk. 5. 24, 25; 9. 11 ref.
[v] Mk. 2. 4 ref.
[u] 9. 13—16; Lk. 6. 2 ref.
[y] 4. 1 ref.
[π] Mt. 21. 12 ref.
[w] Lk. 9. 11 ref.
[x] 8. 11; 9. 1—3; Rom. 6. 6; 7. 6. See Mt. 12. 45 ref.
[σ] Gr. *anangellein*; Eng. *announce by word of mouth, tell unreservedly, declare*; stronger than *tell, report*; opp. *write, conceal*: Gen. 3. 11, A.V. *told*; 24. 28; 49. 1 *I will* DECLARE *unto you what shall befall you.* Deut. 4. 13; Ps. 97. 6; Isa. 21. 6 *Let the watchman* DECLARE *what he seeth.* Jer. 36. 18, A.V. *pronounced*; Jo. 4. 25, of Messiah; 16. 13—15, of The Spirit; Acts 19. 18; 20. 20, 27; Rom. 15. 21; 2 Cor. 7. 7; 1 Pet. 1. 12; 1 Jo. 1. 5 *This message we heard, and* DECLARE *it unto you.* Judith 11. 19 *These things were spoken and told unto me, and I am sent to* DECLARE *them unto thee.*
[y] Vers. 16, 18; 10. 31—33; 15. 20. See Ex. 31. 14; Lev. 24. 16; Mk. 12. 12 ref.
[z] Vers. 9, 10; Lk. 6. 2 ref. Cf. Jo. 2. 23; 6. 2.
[a] Ps. 89. 26 *He shall cry, Thou art* MY FATHER. Mt. 10. 32, 33; 11. 25—27; 16. 17; 18, 19. 20; 26. 42, 53; Jo. 5. 17—23; 10. 25—38; 14. 2—11; 20. 17; Rom. 8. 32; 15. 6; 2 Cor. 1. 3; Eph. 1. 3, 17; Heb. 1. 5; 1 Pet. 1. 3; 1 Jo. 1. 3. Epict. 488 *The fact that God is the Father of mankind is more than an empty phrase to one who thinks and calls God* HIS OWN FATHER, *and has an eye unto him in all his actions.* Cf. Mt. 6. 9 ref., *Our Father*; Lk. 7. 12 ref., *Only-begotten*; Jo. 14. 26 ref.; Rom. 8. 22. See refs. d, τ.
[b] Ps. 65. 1—66. 20; 104. 1—35; 135. 1—136. 26. Phil. J. 1. 44, 46 *Though God rested on the seventh day from his works of creation, yet God never ceaseth working, being not only the Maker, but the* FATHER *of all things.* 308 *God committed the care of the world to his divine Word, his Firstborn.*
[c] Mt. 12. 1—14; Lk. 13. 11—17; 14. 1—6. See Lk. 6. 2 ref. Cf. Jo. 1. 1 ref.
[τ] Gr. *idios*; Lat. *proprius, suus*; Eng. *private, one's own*; opp. *public, common*: 1. 42 HIS OWN *brother Simon.* 10. 3 HIS OWN *sheep.* Acts 4. 32; Rom. 8. 32 *God spared not* HIS OWN *Son.* Heb. 9. 12 *Not by blood of bulls, but by* HIS OWN *blood.* Plut. 2. 644 *To have as* ONE'S OWN *destroys community, except there be equality.*

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own Father, [c]making himself equal with God.

Doctrinal Discourse with The Jews: (1) His Equality with The Father in His Works. *Resurrection, and Eternal Life, and Judgment.* Jo. 5. 19—24.

19 Jesus therefore answered and said unto them, "Verily verily I say unto you, [d]The Son can do nothing of himself, except he seeth the Father doing something: [d]for what things soever *he doeth, these also doeth the Son in like manner. **20** [d]For the Father [β]dearly loveth the Son, [d]and sheweth him all things that he himself doeth. [d]Aye, and greater works than these will he shew him, [d]that *ye may marvel. **21** [e]For as the Father raiseth the dead, [e]and [δ]giveth *them* life, [e]so the Son also [δ]giveth life unto whom he will. **22** [f]For neither doth the Father judge any one, [f]but all the Judgment hath he given unto the Son: **23** [d]that all may honour the Son even as they honour the Father. [d]He that honoureth not the Son, honoureth not the Father [g]that sent him. **24** "Verily verily I say unto you, [h]He that heareth my Word, [h]and believeth [g]him that sent me, [h]hath Eternal Life; [h]and he cometh not into Judgment, [h]but hath passed out of Death into Life.

(2) Twofold Resurrection by The Son of God. *Raising of Spirit and Raising of Body.* Jo. 5. 25—30.

25 "Verily verily I say unto you, [k]The hour cometh, [k]aye, and now is, when [k]the dead shall hear the voice of the [m]Son of God, [k]and they that hear shall live. **26** [n]For as the Father hath life in himself, [n]so †unto the Son also gave he to have life

[c] Ref. a.; [1] ref.

[d] Vers. 28—30; 7. 21; 9. 4 ref.; Isa. 48. 11 *My glory will I not give to another.* Phil. 2. 6; 1 Jo. 2. 23. Phil. J. 1. 414 *The Divine Word, the Image, and Firstborn Son of God, imitating the ways of the Father, and looking to the Father's original patterns, so made the forms of things.* Cf. Jo. 3. 35 ref.

[β] 21. 15 ref. Cf. 3. 35.

[e] (1) Of *God:* Gen. 2. 7; Deut. 32. 39; 2 Kgs. 5. 7; Ps. 71. 20; Hos. 6. 1, 2; Jo. 5. 21; Acts 2. 24—32; Rom. 4. 17; 8. 1—13 *He that* RAISED *Christ shall also* GIVE LIFE *unto your mortal bodies by the Spirit.* 1 Cor. 6. 14; 2 Cor. 4. 14; Col. 2. 12, 13; 1 Tim. 6. 13. 2 Mac. 7. 14, 36. (2) Of *The Father:* Jo. 5. 21; 11. 40—44; Rom. 6. 4—11; Eph. 1. 17, 26 *God, the Father of Glory, when we were* DEAD *in sins,* GAVE LIFE *unto us together with Christ, and* RAISED *us together.* (3) Of *The Son:* Mt. 11. 27; Jo. 5. 21; 6. 38—58, 63; 11. 24, 25 *Jesus said, I am the* RESURRECTION *and the* LIFE. Rom. 8. 9—11; 1 Cor. 15. 22, 45. See Lk. 7. 11—15; 8. 49—56; Jo. 11. 1—44. Cf. Mt. 28. 6 ref.; Jo. 11. 24 ref.

[δ] Gr. *zoopœein;* Lat. *vivificare;* A.S. *geliffæstan;* Eng. *quicken* = *make alive, give life;* opp. *kill, die, live:* 2 Kgs. 5. 7 *Am I God to kill or to* MAKE ALIVE? Ps. 71. 20; Jo. 6. 63 *It is the Spirit that* GIVETH LIFE. Rom. 4. 17; 8. 11; 1 Cor. 15. 22 *In Adam all die; in Christ all shall be* MADE ALIVE. 15. 36, 45 *The first Adam a living soul; the second, a* LIFE-GIVING *Spirit.* 2 Cor. 3. 6 *The letter killeth, the Spirit* GIVETH LIFE. Gal. 3. 21; Eph. 2. 5; Col. 2. 13; 1 Tim. 6. 13; 1 Pet. 3. 18. Arist. Gen. An. 1. 21 *The male parent* GIVETH LIFE *by the power inherent in the seed.* Cf. 1 Jo. 3. 9.

[f] Vers. 27 ref.; 13. 3.

[g] 8. 42 ref.

[h] Ref. k; 3. 15—18 ref.; 5. 24—46; 6. 47—51, 63—69; 1 Jo. 3. 14.

[k] Vers. 21, 24 ref.; Mt. 7. 24, 25; 8. 22; Jo. 6. 63—69; 8. 51; 9. 39; 11. 25—27; Rom. 6. 1—23; Gal. 2. 19—21 *I was* DEAD, *but now I* LIVE *by faith in the Son of God.* Eph. 1. 17—2. 7; 5. 8—14; Col. 2. 12—3. 11 *When ye were* DEAD *in sins, he made you* ALIVE *with Christ, forgiving your sins.* 1 Tim. 5. 6; Rev. 3. 1. Phil. J. 2. 264 *The wretched and depraved in soul are* DEAD, *but they who are with God* LIVE *an immortal life.* See Mt. 8. 22 ref.; Jo. 11. 24 ref. Cf. Rev. 20. 1—6.

[m] Mt. 4. 3 ref.

[n] 1. 4 ref. Cf. vers. 21 ref.; 4. 14; 6. 57, 63—69; 11. 37—39.

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in himself; 27 [p]and he gave him authority to execute judgment ‡, [q]because he is the [q]Son of Man [Dan. 7. 13]. 28 [r]Marvel not at this: [s]because the hour cometh, in which all that are [s]in the graves [s]shall hear his voice, 29 [s]and shall go forth; [s]they that have [θ]done the good things, unto a Resurrection of [s]Life; ‡ [s]they that have [θ]committed the bad things, unto a Resurrection of [s]Judgment [Dan. 12. 2]. 30 [t]*I can do nothing of myself: [t]as I hear, I judge: [u]and *my judgment is just, because [v]I seek not *my will, but the will of [v]him that sent me.

(3) Jesus' Witnesses: (*a*) John Baptist; (*b*) Jesus' Works; (*c*) The Father in The Scriptures. *Jews' Disbelief of Moses' Writings.* Jo. 5. 31—47.

31 ‡[w]If *I bear witness of myself, [w]my witness is not true: 32 [w]it is another that beareth witness of me; [w]and I know that the witness which he beareth of me is true. 33 [x]*Ye have sent unto John, [x]and he hath borne witness unto the truth: 34 [w]yet the witness *I receive is not from man, [y]but these things I say that *ye may be saved. 35 *[z]He was the burning and shining Lamp [Ps. 132. 18; Sirac. 48. 1]; [z]and *ye were willing for a season exceedingly to rejoice in his light: 36 [w]yet the witness *I have is greater than of John. [a]For the works that the Father gave me to accomplish, [b]the very works that ‡ I do, [a]themselves bear witness of me that [c]the Father hath sent me. 37 [d]Aye, and the Father that [c]sent me, [d]himself hath borne witness of me. [e]Ye have never yet either heard his voice,

[p] Ps. 2. 8—12; 72. 1—14; 110. 1—6; Isa. 11. 1—4; 16. 5; 30. 18; 42. 1—4; 59. 11—21; Mal. 3. 5, 6; 4. 1—3; Mt. 12. 20; Jo. 3. 17, 18; 5. 22—27; 8. 26; 9. 39; 12. 31; 16. 8—11. Contr. Jo. 3. 17; 5. 45; 8. 15; 12. 47. For *Authority*, Mt. 21. 23 ref. For *Executing Judgment*, Gen. 18. 19, 25; Deut. 10. 18; 2 Chr. 9. 8; Ps. 119. 84; 140. 13; Jer. 7. 5; 22. 3. For *Final Judgment*, Vers. 29 ref.

[q] Ps. 8. 4—8, with Heb. 2. 5—18; Dan. 7. 13; 1 Cor. 15. 21; 1 Tim. 2. 5 *One Mediator, the* MAN *Christ Jesus.* Rev. 14. 14. See Mt. 8. 20 ref.

[r] Vers. 20.

[s] Dan. 12. 2; Mt. 25. 31—46; Rom. 2. 1—3; 1 Cor. 15. 52; 2 Cor. 5. 10; 1 Th. 4. 16; Rev. 20. 11—15. For *Resurrection*, Jo. 11. 24 ref. For *Judgment*, Mt. 12. 36 ref.; Acts 17. 31 ref.

[θ] Gr. *pœin, prassein:* 3. 20, 21; Rom. 7. 15 ref.

[t] Vers. 19, of the Son; 3. 34 ref.; 8. 42 ref; 9. 4 ref.; Num. 16. 28, of Moses; 24 13, of Balaam; Ezek. 13. 2, 17.

[u] 8. 14—16.

[v] 6. 38. See 4. 34 ref.; 8. 42 ref.; 10. 18 ref.

[w] Vers. 30—39; 8. 12—18 ref.

[x] Ref. z; 1. 19—28 ref.

[y] 1. 7; Mk. 5. 34 ref.

[z] 2 Sam. 21. 17, marg.; 1 Kgs. 11. 36, marg.; Ps. 132. 18 *I have ordained a* LAMP *for my Christ.* Sirac. 48. 1 ELIJAH *stood up, and his words* BURNED AS A LAMP. Mt. 11. 7—15, with Mk. 1. 4 ref., of John and Elijah; Lk. 1. 76, 77; Jo. 1. 8 *John was not the Light, but to bear witness of the Light.* Rev. 21. 23 *In the New Jerusalem, the Lamb is the* LAMP *thereof.* Talm. ap. Lft. 3. 301 *Judah's Father-in-law was the* LAMP *of his town.* Galen. 3. 777 *A* BURNING LAMP *dies away in the bright light of the sun, and every lesser light is quenched by the greater.* Cf. Ps. 119. 105; Mt. 5. 15; Lk. 12. 35; 2 Pet. 1. 19.

[a] 3. 2 ref.; 8. 12—18 ref.; 9. 4 ref.

[b] 4. 34 ref. Cf. Heb. 7. 19; 10. 14.

[c] 8. 42 ref; 14. 26 ref.

[d] Ver. 37—46; Ps. 119. 105; Lk. 24. 27, 44 ref.; 2 Pet. 2. 16—21 *We have not followed fables; we have the sure Word of Prophecy.* See ref. g. Cf. Mt. 3. 17; 17. 5.

[e] Deut. 4. 12, and 5. 4, 22—28, *At Horeb ye heard the* VOICE, *but saw no likeness, &c.; ye said, We have heard the* VOICE *of God speaking, &c.*

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[e]or seen his [β]form: **38** [f]and his Word ye have not abiding in you; because [g]whom *he sent, him *ye believe not. **39** [f]Search the [δ]Scriptures: [f]because *ye think ye have in them [f]Eternal Life; [f]and *they are they that bear witness of me; **40** and yet ye will not come to me, [h]that ye may have Life. **41** [k]I receive not glory from men: **42** but I know you, that ye have not in yourselves the love of God. **43** [k]*I am come in my Father's name, and ye receive me not: [l]if another shall come in his own name, *him ye will receive. **44** [m]How can *ye believe, receiving glory one from another, and ye seek not the Glory that is from [n]the Only God? **45** Think not that *I will accuse you unto the Father: there is one that accuseth you, *even* [p]Moses, in whom *ye have hoped. **46** [q]For if ye believed [p]Moses, ye would believe *me: [q]for *he wrote of *me: **47** [q]but if ye do not believe *his writings, how will ye believe *my words?"

A.D. 29.

Jesus' Plenteous Bread for Hungry Souls: i. Miracle of The Five Loaves of The Five Thousand. *Confession of The Multitude: Jesus The Prophet.* Jo. 6. 1—14. Mt. 14. 13—21. Mk. 6. 30—44. Lk. 9. 10—17.

VI. **1** [r]AFTER THESE THINGS Jesus went away to the other side of the [s]Sea of Galilee, *which is* the [s]*Sea* of Tiberias. **2** †Now a great multitude followed him, [t]because they saw ‡ the [β]miracles that he did [t]upon the sick. **3** [u]But Jesus went up into the mountain, and there he sat with his disciples.

4 [v]Now the Passover, [r]the Feast of the Jews, was nigh. **5** When Jesus therefore lifted up his eyes, and beheld that a great multitude came unto him, he saith unto [w]Philip, "[x]Whence shall we buy bread, that these may eat?" **6** But this he said [δ]trying him: for he himself knew

[e] 6. 46 ref.
[β] Lk. 3. 22 ref.
[f] Vers. 37—47; Isa. 8. 20 *To the Law and to the Testimony, &c.* 34. 16; Mt. 22. 29 ref., *Ye go astray,* NOT KNOWING THE SCRIPTURES. Lk. 16. 29—31 ref.; Acts 17. 11; Rom. 2. 17—20. Cf. Jo. 7. 52 SEARCH *and see.* 1 Cor. 2. 10 *The Spirit* SEARCHETH. 1 Pet. 1. 11 *The Prophets* SEARCH. Contr. Acts 15. 21; 2 Cor. 3. 14—18 *When Moses is read, the veil is on their hearts.* See ref. d; Mt. 19. 16 ref., *Eternal Life;* Jo. 8. 31, 32 ref.; 2 Tim. 3. 16 ref., *Inspiration of Scriptures.*
[g] Ver. 36. ref.
[δ] Mt. 22. 29 ref.
[h] 3. 15 ref.
[k] 8. 12—54 ref.
[l] Mt. 24. 24 ref.
[m] 12. 42, 43; Mt. 23. 5—7; Rom. 2. 29; 1 Cor. 4. 5; 1 Th. 2. 6. Cf. Lk. 6. 22, 26. See Jo. 8. 50 ref.
[n] Mk. 12. 29 ref.; Jo. 17. 3; 1 Tim. 6. 15, 16; Jude 4.
[p] Mt. 17. 3 ref.; Jo. 7. 19; 9. 29; Rom. 2. 17—20.
[q] 12. 41; Lk. 16. 29—31 ref.; 24. 25, 27, 44 ref.; Gal. 3. 24 *The Law brings to Christ.* 1 Pet. 1. 10—12.
[r] Mt. 14. 13; Mk. 6. 30; Lk. 9. 10.
[s] Lk. 5. 1 ref. See Lk. 1. 26 ref., *Galilee;* Jo. 6. 23 ref., *Tiberias.*
[t] 3. 2. See Lk. 9. 11 ref.; Jo. 11. 47 ref., *Jesus' Miracles.*
[β] Mk. 16. 17 ref.
[u] Mt. 5. 1.
[v] 2. 13; 5. 1; 7. 2; 11. 55. See Mt. 27. 15 ref., *Feast;* Lk. 22. 1 ref., *Passover.*
[w] Mt. 10. 3 ref.; Jo. 1. 44—47 *Philip was of Bethsaida, and findeth Nathanael.* 6. 5—7; 12. 21, 22 *Greeks desiring to see Jesus tell Philip.* 14. 8, 9 *Philip saith, Shew us the Father.*
[x] Mt. 14. 15 *This is a desert place.* See Mt. 14. 16 ref.
[δ] Gr. *peirazein:* 2 Cor. 13. 5; Heb. 11. 17; Rev. 2. 2 *Thou hast* TRIED *them which say, &c.*

what he was about to do. **7** [w]Philip answered him, "[z]Two hundred [θ]shillings' worth of bread is not sufficient for them, [z]that each ‡ may take some little." **8** One of his disciples, [a]Andrew, [a]Simon Peter's brother, saith unto him, **9** "There is one lad here, that hath five [b]barley loaves, and two small fishes: [c]but what are these among so many?" **10** ‡ [c]Jesus said, "Make the folk [κ]sit down for meat." Now there was much grass in the place: [c]so the men [κ]sat down for meat, in number about five thousand. **11** † [c]Jesus therefore took the loaves of bread, [c]and when he had given thanks, [d]he distributed ‡ to them that [κ]sat at meat: [d]likewise also of the fishes, as much as they desired. **12** [c]But when they were filled, he saith unto his disciples, "Gather ye the fragments that were over, [e]that nothing be lost." **13** [c]They gathered therefore, and filled twelve [λ]baskets with fragments from the five [b]barley loaves, which were over unto them that had eaten. **14** [f]The men therefore, when they saw the [μ]miracle that Jesus had done, said,

"[f]THIS IS [ν]INDEED THE [f]PROPHET,
"[f]THAT SHOULD COME INTO THE WORLD."

[Deut. 18. 15—22.]

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Popular Plot for Worldly Kingdom, or Church Perils by Turbulence of Worldly Spirit in The Multitude.
Jo. 6. 15—21.
Mt. 14. 22—36.
Mk. 6. 45—53.

15 [g]JESUS therefore, when he knew that they were about to come and to [π]take him by force, [h]to make ‡ *him* King, [g]withdrew again into the mountain himself alone. **16** [k]But when it was evening, his disciples went down to the sea, **17** and went into [m]the Boat, and set out to come [σ]to the other side of the sea, to [n]Capernaum. And it was already grown dark, and Jesus was not ‡ yet come unto them. **18** [p]And the sea began to arise by reason

[z] Num. 11. 21—34. See Mt. 14. 17 ref.
[θ] Mt. 20. 2 ref.

[a] Mt. 10. 2 ref.
[b] Judg. 6. 15, with 7. 13, 14 *The cake of* BARLEY*-bread is the sword of Gideon; and Gideon said, I am* SMALL *and* POOR. 2 Kgs. 4. 42—44; Ezek. 4. 9—17; Rev. 6. 6. Jos. A. 5. 6. 4 BARLEY *is allowed to be the vilest seed.* Phil. J. 2. 254 *From the pious God accepteth* BARLEY *and the vilest offerings before the most costly gifts of the wicked.* 294 BARLEY *is a second-rate food; wheat has the preeminence.* Cf. 1 Cor. 1. 17—31 *The doctrine of the Cross is to them that perish foolishness: but God hath chosen the weak and despised things to confound the mighty.*
[c] Mt. 14. 19 ref. See Mt. 14. 21 *They that had eaten were* 5000 MEN, *beside women and children.*
[κ] Mk. 6 39 ref.
[d] Mk. 6. 41 ref.
[e] Cf. 10. 28 ref.; 17. 12; 18. 9 ref.
[λ] Mt. 14. 20 ref.
[f] 1. 29, 34, 41, 45, 49, 51; 4. 26, 28, 42; 6. 14, 69; 7. 40, 41; 11. 25—27; 20. 28. See Mt. 11. 3 ref., *He that should come;* 16. 13 16 ref.; 26. 63, 64 ref.; Jo. 1. 21 ref., *The Prophet;* 1. 49, 50 ref., *Belief in Jesus;* 11. 47 ref., *Jesus' Miracles.*
[μ] Mk. 16. 17 ref.
[ν] Mt. 14. 33 ref.
[g] Vers. 3; 4. 1 ref.
[π] Mt. 11. 12 ref.
[h] 18. 36, 37 *Jesus said, My Kingdom is not of this world.* See Mt. 1. 16 ref.; 27. 11 ref. Cf. vers. 23 ref., *Tiberias.*
[k] Mt. 14. 15, 23 ref.
[m] Mt. 8. 23 ref.
[σ] Vers. 1, 25; Mt. 8. 18 ref.
[n] Mt. 4. 13 ref.
[p] Mt. 8. 24. Cf. Jos. B. 3. 10, cited Lk. 5. 1 ref., *The Lake is about* 5 *miles broad, and* 12 *long.*

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of a great wind that blew. 19 When therefore they had rowed [p]about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the Boat: and they were afraid. 20 But he saith unto them, "It is *I; fear not." 21 They would therefore receive him into the Boat, [q]and immediately the Boat was at the land whereunto they were going.

Jesus' Plenteous Bread for Hungry Souls continued: ii. Doctrinal Discourse in Synagogue of Capernaum: (1) Fleshly Craving and Work of Faith. *Faith in Jesus the Work of God.* Jo. 6. 22—29.

22 ON THE morrow the multitude that stood [β]on the other side of the sea, having seen that there was no other small Boat there save that one whereinto his disciples went, and that Jesus entered not into the †Boat with his disciples, but his disciples went away alone: (23 yet there came other small Boats from [r]Tiberias nigh unto the place where they did eat the bread, when the Lord had given thanks:) 24 when therefore the multitude saw that Jesus was not there, nor his disciples, they themselves ‡went into the †small Boats, and came to [s]Capernaum, seeking Jesus. 25 And when they had found him [β]on the other side of the sea, they said unto him, "[δ]Teacher, When camest thou hither?" 26 Jesus answered them and said, "Verily verily I say unto you, [t]Ye seek me, not because [t]ye saw [θ]miracles, but because [u]ye did eat of the loaves of bread, and were filled. 27 [v]Work,—not for [w]the meat that perisheth, [x]but for the meat that abideth unto [x]Eternal Life, [x]which the Son of Man will give you: for him hath the Father [z]sealed, *even* God." 28 They said therefore unto him, "[a]What shall we do, that we may work the works of God?" 29 Jesus answered and said unto them, "[a]This is the work of God, [a]that ye believe in him whom *he sent."

[p] Vers. 18 ref.
[q] Mt. 8. 26 ref.; Mk. 6. 53 ref.
[β] Vers. 1, 16; Mt. 8. 18 ref.
[r] Jos. A. 18. 2 *Prince Herod, in honour of the Emp. Tiberius, built the City of Tiberias, called after his name, in the best part of Galilee, on the Lake of Gennesaret.* Vit. 12, 13, 17 *Prince Herod's Royal Palace at Tiberias was plundered and burned in a sedition, the inhabitants of Tiberias being naturally given to sedition and revolution.* 65 *Tiberias was one of the largest Cities of Galilee.* Cf. Lk. 5. 1 ref.
[s] Mt. 4. 13 ref.
[δ] Mt. 8. 19 ref.; 23. 7 ref.
[t] Vers. 2, 14; 4. 48; 7. 31 *Will the Christ do more miracles?* See 1. 50 ref.; 11. 47 ref., *Jesus' Miracles;* Lk. 11. 16 ref.
[u] Vers. 12; Mt. 14. 20.
[v] Vers. 26—29; Lk. 15. 15—17; 2 Th. 3. 10—12.
[w] Isa. 55. 1—3 *Why spend your money and labour for that which is not bread, &c.?* Lk. 15. 15—17; 1 Cor. 6. 13; Col. 2. 22; 1 Tim. 4. 3; Heb. 13. 9.
[x] Vers. 31 ref., 51—68 ref.; 4. 13, 14; Isa. 55. 1—3. Cf. Jo. 5. 38; 1 Pet. 1. 21—25 *The Word of God which liveth and* ABIDETH *for ever, and is preached by the Gospel.* See Mt. 8. 20 ref., *Son of Man;* 19. 16 ref., *Eternal Life.*
[z] Mt. 3. 17; 17. 5; Jo. 1. 32—34; 5. 37; 8. 18; 10. 36; Acts 2. 22; 10. 38 *God anointed Jesus.* 2 Pet. 1. 16—18. Cf. Jo. 8. 42 ref.; Eph. 1. 13 ref., *After ye believed, ye were* SEALED *with the Holy Spirit.*
[a] Mt. 19. 16, 17 ref.; Lk. 3. 10; Acts 16. 30, 31 *What shall I do to be saved?* BELIEVE IN JESUS, *and thou shalt be saved.* See Mk. 5. 34 ref., with Jo. 1. 50 ref., *Saving Faith;* Jo. 8. 42 ref., *Jesus' Mission;* Rom. 3. 28 ref., *Justification by Faith.* N.B. Contr. plural WORKS in vers. 28 with singular WORK in vers. 29.

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(2) The Manna not Bread of God. Jo. 6. 30—33.

30 They said therefore unto him, "[b]What [θ]miracle then doest *thou, that we may [b]see, and [b]believe thee? [b]What workest thou? **31** [c]Our Fathers did eat the manna in the Wilderness [Ex. 16. 1—36], as it is written,

"'[c]**He gave them bread from Heaven to eat.**'" [Ps. 78. 24, Gr.]

32 Jesus therefore said unto them, "Verily verily I say unto you, [d]Moses hath not given you the Bread from Heaven, [d]but my Father doth give you the Bread from Heaven, [e]the [κ]True *Bread.* **33** [d]For the Bread of God is it that [d]descendeth from Heaven, and giveth life unto [d]the world."

(3) Jesus the Bread of Life, and Eternal Life and Resurrection by Faith in Jesus. *Present Life and Future Rising of Believers.* Jo. 6. 34—40.

34 They said therefore unto him, "[f]Sir, Always give us this Bread." **35** But Jesus said unto them, "[g]*I am the Bread of Life: [g]he that cometh to me, shall not hunger; [g]and he that believeth in *me, shall never thirst. **36** [h]But I told you, that ye have both seen me, [h]and believe not. **37** [k]All that which the Father giveth me, unto *me will it fully come; [k]and him that cometh unto me, I will in no wise cast out: **38** [m]because I have descended from Heaven, [m]not to do *my will, but the will of [m]him that sent me. **39** [k]But this is ‡the will of [m]him that sent me, [k]that all that which he hath given me, I should not lose thereof, [k]but should raise it again in the Last Day. **40** †[k]For this is the will of †my Father, [k]that every one that seeth the Son, [k]and believeth in him, should [k]have Eternal Life, [k]and *I should raise him again ‡ in the Last Day."

[b] Mt. 12. 38; Lk. 11. 16 ref.; Jo. 2. 18; 4. 48 ref.; 5. 36 ref.; 1 Cor. 1. 22 *The Jews require a sign.* See Jo. 5. 17; 11. 47 ref., *Jesus' Miracles.*

[θ] Mt. 12. 38 ref.; Mk. 16. 17 ref.; Jo. 3. 2; 11. 47.

[c] Ex. 16. 1—36; Num. 11. 4—9; Deut. 8. 3, 16; Neh. 9. 15—20; Ps. 78. 24, 25; 105. 40; 1 Cor. 10. 1—4 *Our Fathers did all eat the same spiritual meat.* Wisd. 16. 20—29. Cf. vers. 27, 53—68 ref.

[d] Vers. 35, 51—58 ref.; Eph. 4. 10; 1 Jo. 2. 2. See Jo. 3. 13 ref., *Descend;* Mt. 17. 3 ref., *Moses.*

[eκ] Gr. *alethinos;* Lat. *verus;* Eng. *true, real, genuine;* opp. *false, fictitious, idol, image,* and *type:* 1. 9 *Jesus the* TRUE *Light.* 6. 32—35 *Jesus the* TRUE *Bread.* 15. 1 *Jesus said, I am the* TRUE *Vine.* 17. 3; 1 Th. 1. 9; Heb. 8. 2; 9. 24; 1 Jo. 2. 8; 5. 20 *Jesus the* TRUE *God.* Dion. Chrys. 1. 506 *The dancing light on the sides of a ship is not* TRUE *light, but a reflection.*

[f] 4. 15 *Sir, Give me this water.*

[g] Vers. 5 *A multitude* CAME *unto him.* 35—38, 44—51; 5. 24—47; 7. 37—39; 11. 23—27; Heb. 10. 38 *The just shall* LIVE *by* FAITH. Phil. 1. 1. 484 *The* MANNA *is the Divine* WORD. See vers. 53—58 ref.; 1. 50 ref., *Belief in Jesus;* 4. 13, 14 ref.

[h] Vers. 26, 64, 65. See 12. 37 ref., *Unbelief.*

[k] Vers. 37—47, 54; 3. 14—18 ref., 35, 36 ref., *He that* RELIEVETH *hath Eternal Life.* 5. 24—29 ref.; 10. 24—29 ref.; 11. 23—27; esp. 17. 2, 6, 12, 21, 22; 18. 9; Mt. 11. 28—30; Rom. 8. 11, 23; 12. 4, 5; 1 Cor. 6. 20; 12. 12—14 *The Body is* ONE. 1 Th. 5. 23 *God preserve your whole* SPIRIT AND SOUL AND BODY. Phil. 3. 21. See Mt. 19. 16 ref., *Eternal Life;* Jo. 1. 49, 50 ref., *Belief in Jesus;* 11. 24, 25 ref., *Resurrection;* 12. 48 ref., *Last Day.* [m] 4. 34; 5. 30; Heb. 10. 7—10. See Jo. 3. 13 ref.; 4. 34 ref.; 8. 42 ref., *Jesus' Mission;* 10. 18 ref.

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(4)
The Human Jesus the Bread from Heaven, and Immortality by Feeding on Jesus.
Promise of Jesus' Flesh for World's Life.
Jo. 6. 41—51.

41 [n]The Jews therefore murmured concerning him, because he said, "[p]*I am the Bread that [p]descended from Heaven." **42** And they said, "[q]Is not this Jesus, the son of Joseph, [q]whose Father and Mother *we know? How therefore saith this *man*, '[p]I have descended from Heaven'?" **43** Jesus therefore answered and said unto them, "[n]Murmur not one with another. **44** [r]No one can come unto me, except the Father that sent me [r]draw him: [s]and *I will raise him again ‡ in [s]the Last Day. **45** [t]It is written in the Prophets,

'[u]And they shall be all taught of God:'
[Isa. 54. 13.]

[r]every one therefore that hath [u]heard from the Father, and hath [u]learned, cometh unto me. **46** [v]Not that any one hath seen the Father, save [w]he that is from God: [w]*he hath seen the Father. **47** Verily verily I say unto you, [x]He that believeth in *me hath Eternal Life: **48** [x]*I am the Bread of Life. **49** [z]Your Fathers did eat the manna in the Wilderness, [z]and died [Num. 26. 63—65]: **50** [a]this is the Bread that [a]descendeth from Heaven, [a]that any one may eat thereof, and not die. **51** [a]*I am the Living Bread that [a]descended from Heaven: [a]if any one eat of this Bread, he shall live for ever. [b]Aye, and the Bread also which *I shall give, is my flesh, [b]which *I shall give for the life of [b]the world."

[n] Vers. 41—43, 60, 61; 7. 12, 13 *There was much murmuring concerning him, but none spake openly.* 7. 31, 32.

[p] Vers. 31, 35, 38, 58 ref.; 3. 13 ref.

[q] 7. 27, 28; Mt. 12. 46 ref.; Lk. 2. 27 ref.

[r] Vers. 35, 37 ref., 44—46, 65; 12. 32; Cant. 1. 4; Jer. 31. 3; Hos. 11. 4; Mt. 16. 17; Rom. 8. 28—39; Eph. 2. 7—9; Tit. 3. 4—7; 1 Jo. 4. 19 *We love him because he first loved us.* See Mt. 19. 16 ref.; Jo. 8. 42 ref., *Jesus' Mission;* Rom. 3. 20 ref., *Works;* 5. 21 ref., *Grace;* 8. 29 ref., *Predestination;* Col. 3. 12 ref., *Elect.*

[s] Vers. 54. See vers. 39, 40 ref.; 12. 48 ref., *Last Day.*

[t] Isa. 8. 16; 11. 9; 50. 4; 54. 13; Jer. 31. 33, 34; Mic. 4. 1—5; 1 Cor. 2. 9—16; 1 Th. 4. 9; Heb. 8. 10, 11; 10. 16. See ref. u; Jo. 14. 26 ref.; Acts 2. 1—4 ref., *Mission of Spirit.*

[u] 5. 37, 38. Phil. J. 1. 529 *It is peculiar to the* LEARNER *to hear voice and word; for by these only is he* TAUGHT. Polyb. 3. 32 LEARNING *is more excellent than* HEARING. Aristid. 2. 27 *He that* LEARNS *must be inferior to him that* DISCOVERS, *and to him that* TEACHES. See ref. t.

[v] Ex. 33. 20; Deut. 4. 12; Mt. 11. 27; Jo. 1. 18; 4. 24; 5. 37; Col. 1. 15; 1 Tim. 1. 17; 6. 16; Heb. 11. 27; 1 Jo. 4. 12, 20. Sirac. 43. 31—33 *Who hath seen God? We have seen but a few of his works.* Phil. J. 1. 578 *God does not appear to the bodily eye, but to the eye of the soul.* See Jo. 4. 24 ref. Contr. Gen. 16. 13; 17. 1; 32. 30, of Jacob at Peniel, *I have* SEEN *God face to face.* Ex. 24. 9—11 *Moses and Aaron &c.* SAW *the God of Israel: the Nobles of the sons of Israel* SAW *God.* Deut. 5. 4, 24; 34. 10: Judg. 6. 22; 13. 22; Isa. 6. 5, with Jo. 12. 41, *Mine eyes have* SEEN *the Lord of Hosts.* See Mt. 5. 8 ref., *Beatific Vision.*

[w] Ref. v; 1. 1, 18 ref.; 8. 42 ref.

[x] Vers. 35, 40 ref.; 11. 23—27. See 1. 49, 50 ref., *Belief in Jesus.*

[z] Vers. 31 ref.; vers. 58; Num. 14. 26—35; 26. 63—65; Ps. 106. 26; 1 Cor. 10. 5; Heb. 3. 17; Jude 5.

[a] Vers. 38, 39 ref.; 3. 13 ref.; 11. 25, 26 ref.

[b] Vers. 27, 34, 53—58 ref.; 3. 14, 15 ref.; Rom. 5. 6 ref.; *Christ's death;* 1 Tim. 4. 10 ref., *Salvation of All.*

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(5)
Eternal Life and Resurrection by Feeding on Jesus' Flesh and Blood.
Jesus' Atoning Sacrifice.
Jo. 6. 52—59.

52 [c]The Jews therefore [κ]contended one with another, saying, "[c]How can this *man* give us ‡ his flesh to eat?" 53 Jesus therefore said unto them, "Verily verily I say unto you, [e]Except ye eat the flesh of [f]the Son of Man, [e]aye, and drink his blood, [e]ye have no life [g]in yourselves. 54 [e]He that [λ]eateth my flesh, and drinketh my blood, [h]hath Eternal Life, [h]and *I will raise him again ‡in the Last Day. 55 [e]For my flesh is meat [μ]indeed, [e]and my blood is drink [μ]indeed. 56 [e]He that [λ]eateth my flesh, [e]and drinketh my blood, [k]abideth in *me, [k]and *I in him. 57 [l]As the Living Father sent me, [g]and *I live because of the Father, [e]he also that [λ]eateth me, *he also shall live because of *me. 58 [e]This is the Bread that descended from Heaven. [m]Not as your Fathers did eat the manna, and died: [e]he that [λ]eateth this Bread, shall live for ever." 59 [n]These things said he as he taught in Synagogue, in [p]Capernaum.

Unbelief of Many Disciples.
Jo. 6. 60—65.

60 [q]Many therefore of his disciples, when they had heard *it*, said, "[q]This is a hard saying: who can hear it?" 61 But Jesus, [r]knowing in himself [q]that his disciples murmured concerning this, said unto

[c] Vers. 41, 60, 61; 3. 9 ref.; 2 Tim. 2. 23, 24 *Unlearned questions avoid: they gender* CONTENTIONS. See ref. e.

[κ] Gr. *machesthai*, and cogn.; Eng. *fight, contend:* Gen. 26. 20, A.V. *strive;* Ex. 21. 22; Acts 7. 26; 2 Tim. 2. 23, 24.

[e] Vers. 27 ref., 31—58, 60—64 *It is the* SPIRIT *that giveth* LIFE, *the* FLESH *profiteth nothing; my words are* SPIRIT *and are* LIFE. 4. 14 ref.; 4. 42 ref., of Jesus' Meat; 7. 37—39; Prov. 9. 4, 5 *Wisdom saith,* EAT *of my bread, &c.* 10. 21; Isa. 55. 1—3; Rom. 8. 9—11; 1 Cor. 10. 1—4 *They did all* EAT *the same* SPIRITUAL MEAT, *&c., even Christ.* Gal. 2. 20 *I* LIVE *by* FAITH *in the Son of God who* GAVE HIMSELF *for me.* 3. 13; Eph. 1. 17; Heb. 2. 14—17 *Partook of* FLESH *and* BLOOD, *that by* DEATH, *&c.* 9. 25—10. 14; 1 Pet. 2. 24; 1 Jo. 4. 13; 5. 11—13; Rev. 2. 17 *I will give him to* EAT *of the hidden* MANNA. Sirac. 24. 19—22 *Wisdom saith, They that* EAT *me and* DRINK *me, shall yet be hungry, &c.* Phil. J. 1. 63 *To* EAT *is a figure of the feeding of the soul, the assimilation of virtue.* 180 *Their souls were* FED *with* PROPHECY, *the so-called* MANNA. 484 *The* MANNA *is the Divine* WORD, *the soul's* FOOD. Talm. ap. Lft. 3. 307 *All* EATING *and* DRINKING *in the Book of Eccles. signifieth the Law and Good Works.* See 17. 21—23 ref., *Unity;* Mt. 26. 26—28 ref., *Lord's Supper;* Lk. 24. 26 ref., *Christ's Death;* Eph. 1. 7 ref., *Christ's Atoning Blood;* Heb. 10. 10 ref., *Christ's Offered Body;* Mk. 5. 34 ref., *Saving Faith.* Cf. Mk. 4. 11, 12, 34 *Jesus spake to the multitudes in* PARABLES. See Note.

[f] Mt. 8. 20 ref.

[g] 5. 26.

[λ] Gr. *trogein;* Lat. *manducare;* Eng. *press and grind with the teeth, masticate, chew, eat;* of eating *herbage, fruits,* and *bread,* esp. *after-dinner sweets, dessert-dainties with wine;* opp. *eat flesh,* and opp. *taste, bolt, swallow without chewing:* N.T. only Mt. 24. 38, of festivities; Jo. 6. 54—58; 13. 18. Hdt. 2. 37 *Beans they neither* EAT *raw as dainties, nor boil as a dish for food.* 4. 177 *They live by* EATING *the fruit of the Lotus.* Xen. Conv. 4. 8 *If we shall* EAT *onions after dinner.* Comic. Frag. 2. 850 EAT *figs at noon, and have a fever.*

[h] Vers. 39, 40 ref.; Mt. 19. 16 ref.; Jo. 11. 24 ref.; 12. 48 ref., *Last Day.*

[μ] Mt. 14. 33 ref.

[k] Rom. 8. 10, 11; 1 Jo. 3. 24; 4. 13.

[l] 8. 42 ref. For *The Living God,* see 1 Th. 1. 9 ref.

[m] Vers. 49 ref.

[n] 18. 20 ref.; Mt. 4. 23 ref. Cf. Mk. 4. 11, 12, 34.

[p] Vers. 17, 24; Mt. 4. 13 ref.

[q] Vers. 41 ref., 66 ref.; Mt. 19. 11; Mk. 4. 33; Jo. 16. 12. Cf. Lk. 24. 25, 26 *Foolish, and slow of heart.*

[r] 2. 24 ref.

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them, "[s]Doth this [π]cause you to fall into a [π]deadly snare? **62** [s]What then if ye shall see the [t]Son of Man [s]ascending where he [s]was before? **63** [v]It is the Spirit that [σ]giveth life; the flesh profiteth nothing. [w]The words which *I speak unto you, are spirit, and are life: **64** [w]but there are of *you some that [x]believe not." [y]For Jesus knew from the beginning who they were that [x]believed not, [y]and who he was that would deliver him up. **65** And he said, "Therefore have I said unto you, '[z]No one can come unto me, except it have been [z]given him of my Father.'"

Peter's Confession of the Apostles' Faith: Jesus The Christ, the Son of God. Jo. 6. 66—71.

66 [a]Thenceforth many of his disciples went away back, and walked no more with him. **67** Jesus therefore said unto [b]the Twelve, "Will *ye also go?" **68** ‡ [c]Simon Peter answered him, "[c]Lord, To whom shall we go away? [d]Thou hast words of Eternal Life: **69** [d]and *we have believed, [d]and known that

"[c]*THOU ART [c]THE CHRIST,
"[c]THE SON OF THE LIVING GOD."

70 Jesus answered them, [e]Did not *I choose *you Twelve? [f]And of *you one is a [σ]devil!" **71** But he spake of [g]Judas Iscariot *the son* of Simon: [f]for this *man* [τ]was about to deliver him up, [e]being one of the Twelve.

Jesus In Galilee: Approach of The Feast of Tabernacles.

VII. **1** [h]AND after these things Jesus walked in [h]Galilee: [k]for he would not walk in [m]Judea, [n]because the Jews sought to kill him.

[s] 3. 12, 13 ref. See 20. 17; Mk. 16. 19 ref., *The Ascension;* Lk. 24. 25, 26 ref., *Passion and Glory.*
[π] Mt. 5. 29 ref.
[t] Mt. 8. 20 ref.
[v] Vers. 53—56; 3. 6 ref.; 5. 21 ref.; Rom. 8. 9—14; 1 Cor. 15. 45 *The second Adam is a* LIFE-GIVING SPIRIT. 2 Cor. 3. 6; 1 Jo. 3. 24; 4. 13. See Gal. 5. 17 ref., *Flesh and Spirit.*
[σ] 5. 21 ref.
[w] Vers. 68, 69; 3. 34; 5. 47 *How will ye* BELIEVE *my* WORDS? 8. 47; 12. 47—49; 14. 10; 15. 7; 17. 8; 1 Pet. 1. 23—25. See Jo. 6. 27 ref.
[x] Vers. 36; Heb. 3. 19 *They could not enter in because of* UNBELIEF. See Mk. 16. 16 ref., *Unbelief.*
[y] 13. 11; Mt. 26. 14—16. See Jo. 2. 24 ref.
[z] Vers. 44—46 ref.; Eph. 2. 5—8 *It is the* GIFT *of God.* Cf. Jo. 3. 27; 19. 11.
[a] Vers. 60 ref.; Mt. 24. 12; 26. 56; 2 Th. 2. 3; 1 Tim. 6. 20, 21; 2 Tim. 4. 10, 16.
[b] Mt. 10. 1—4; Mk. 3. 13—19; Lk. 6. 13—16.
[c] 1. 29, 34, 51; 4. 26, 42; 6. 14; 11. 23—27; 20. 31 *That ye may believe that Jesus is the Christ, the Son of God.* Mt. 16. 13—20. See ref. d; vers. 14 ref.; Mt. 1. 16 ref., *Christ;* 4. 3 ref., *Son of God;* 10. 2 ref., *Peter;* 16. 16 ref., *Peter's Confession;* 26. 63, 64 ref.; Jo. 1. 49, 50 ref., *Belief in Jesus;* 13. 13 ref., *Lord.*
[d] Vers. 63, 64; 10. 38; 12. 49, 50; 2 Pet. 1. 5 *Add to faith knowledge.* 1 Jo. 5. 13. See ref. c; Jo. 1. 50 ref., *Belief in Jesus;* 3. 34 ref., *Jesus' Words;* 5. 24 ref.; 8. 32 ref., *Knowledge of Truth;* 17. 3 ref., *Knowledge of Jesus.*
[e] Vers. 67 ref.; 13. 18; 15. 16, 19; Acts 1. 2. Cf. 1 Cor. 1. 27, 28. See Lk. 6. 13—16, and parall.
[f] 12. 4; 13. 2, 27 *The* DEVIL *having already put it into Judas' heart to deliver up Jesus.* Mt. 26. 14—16, 20—25, 47—50.
[σ] Gr. *diabolos:* Mt. 12. 26 ref.; 2 Tim. 3. 3 ref.
[g] Mt. 10. 4 ref.
[τ] Gr. *mellein:* 12. 4; Acts 4. 35, A. V. *intend;* 20. 13.
[h] Mt. 16. 21—18. 35, and parall. See Lk. 1. 26 ref., *Galilee.*
[k] 4. 3 ref.; 8. 59; 11. 54, 55.
[m] 4. 3 ref.
[n] Vers. 19, 20, 25; 5. 16—18 ref.; Mk. 12. 12 ref. Cf. Lk. 13. 31—34.

A.D. 29.
Unbelief of Jesus' Brethren: Jesus the World's Hatred.
Jo. 7. 1—8.

2 [p]But the Jews' [q]Feast of Tabernacles was nigh. **3** His [r]brethren therefore said unto him, "[sβ]Pass from hence, [s]and go into Judæa, [t]that thy disciples also may see thy works that thou doest. **4** [u]For no one doeth anything [s]in secret, [v]and seeketh himself to [δ]be spoken of openly. [t]If thou doest these things, [θ]manifest thyself unto the world." **5** [w]For neither did his brethren believe in him. **6** Jesus therefore saith unto them, "[x]*My time is not yet arrived: but *your time is always ready. **7** [y]The world cannot hate *you: [y]but *me it hateth, [y]because *I bear witness of it, that its works are evil. **8** Go *ye up unto ‡the Feast: [x]*I go not up ‡unto [z]this Feast, [x]because *my time is not yet fulfilled."

Jesus' Secret Journey to The Feast. *Divers Mutterings of The Multitude.*
Jo. 7 9—13.

9 ‡When he had said these things unto them, he ‡himself abode [a]in Galilee. **10** But when his [r]brethren were gone up, then he himself also went up unto [b]the Feast, not openly, but as in secret. **11** [c]The Jews therefore sought him at [b]the Feast, and said, "Where is *he?" **12** [d]And there was much murmuring concerning him among the multitudes: some said, "He is a [κ]good *man*;" but others said, "No; but he leadeth the multitude astray." **13** [c]No one however spake [λ]openly concerning him, [c]for fear of the Jews.

Doctrinal Discourse at The Feast of Tabernacles:

14 But when it was already the midst of [b]the Feast, Jesus went up into the [μ]Temple-Courts, and taught. **15** [f]And the Jews

p 6. 4 ref.

q Also called, *Feast of Ingathering;* in October: Ex. 23. 16 *When thou hast* GATHERED IN THY LABOURS. Lev. 23. 34—43 *The Feast of* TABERNACLES *for seven days; ye shall carry palm-branches, &c., and dwell in booths as ye did in the Wilderness: the eighth day, the last, shall be a sabbath, a holy convocation.* Num. 29. 12—38; Deut. 16. 13—16; Neh. 8. 13—18; Zech. 14. 16—21. Jos. A. 8. 4. 1 *At the Dedication of Solomon's Temple was the Feast of* TABERNACLES, *which is a very holy and very great Feast.* Phil. J. 2. 297 *The last of the Jews' yearly Feasts is the Feast of* TABERNACLES, *about the autumnal Equinox, reminding us of pilgrimage perils, and of thanks due to God for his having now matured the year's fruits.* See Mt. 27. 15 ref., *Feasts.*

r Vers. 3—10; Mt. 12. 46 ref.; Mk. 3. 21.

s Vers. 1 ref. See Mt. 15. 1—18. 35, of the Work in Galilee.

β Gr. *metabænein;* Lat. *transire:* 5. 24; Mt. 8. 34; 11. 1; 12. 9; 15. 29; 17. 20; Lk. 10. 7.

t Cf. Mk. 5. 43 ref.; Jo. 14. 21—23 *Wherefore wilt thou* SHEW *thyself unto us, and not unto the world?* 17. 6; 18. 20. See Jo. 11. 47 ref., *Jesus' Miracles.*

u Vers. 1 ref., 3 ref.; 3. 20, 21 ref.

v Vers. 13 *None spake* OPENLY, *&c.* 12. 42, 43; 18. 20; Mt. 10. 32, 33; Mk. 8. 34—38 *Whosoever shall be ashamed of me, &c.*

δ Gr. lit. *be in openness of speech:* Vers. 13, 26; Mk. 8. 32 ref.

θ 21. 1 ref.

w Mk. 3. 21. See Mt. 12. 46 ref. Cf. Lk. 4. 16—29.

x Vers. 9; 8. 20 ref. Cf. 7. 39 ref., of the Ascension.

y 3. 19—21; 8. 23; 9. 29; 15. 18—25; 16. 33 ref.

z Vers. 2 ref.

a Vers. 1 ref.; Lk. 1. 26 ref.

b Vers. 2 ref.

c Vers. 1 ref.; 11. 8, 56, 57.

d Vers. 31, 32, 40—53; 9. 16; 10. 19. Cf. Mt. 12. 23, 24; 21. 46 ref.

κ Mt. 19. 17 ref.

e 9. 22; 12. 42, 43; 19. 38; 20. 19; Acts 5. 13. Cf. Prov. 29. 25 *The fear of man bringeth a snare.* See Mt. 10. 31—33 ref., *Confession of Christ.*

λ Mk. 8. 32 ref.

μ Mt. 21. 12 ref.

f Mt. 7. 28, 29; 13. 54, 55; 22. 33; Mk. 1. 22, 27: Lk. 4. 22; Jo. 7. 14—16; 10. 41; Acts 2. 7; 4. 13 *Peter and John were* UNLEARNED *men.* 13. 12; 1 Cor. 1. 26—31. Contr. Acts 26. 24, of Paul, *Much* LEARNING.

A.D. 29.
i. Jesus' Doctrine is God's Doctrine.
Jesus The Unlearned.
Jo. 7. 14—18.

marvelled, saying, "[h]How knoweth this *man* [λ]letters, not having learned?" **16** Jesus ‡ therefore answered them and said, "[k]*My doctrine is not mine, [k]but his that sent me. **17** [m]If any one be willing to do his will, he shall know of the doctrine, [k]whether it be of God, or whether *I speak of mine own mind. **18** He that speaketh of his own mind, seeketh his own glory: [k]but he that seeketh the glory of him that sent him, [k]this *man* is true, and there is no unrighteousness in him [Mal. 2. 4—7].

Justification of Sabbath-Healing by Example of Circumcision.
Jo. 7. 19—24.

19 "[n]Hath not Moses given you the Law? [p]And none of you doeth the Law. [q]Why seek ye to kill me?" **20** The multitude answered and said, "[r]Thou hast a devil: who seeketh to kill thee?" **21** Jesus answered and said unto them, "[s]One work did I, [s]and ye all marvel †because thereof. **22** [t]Moses hath given you circumcision [Lev. 12. 1—3]: ([t]not that it is of Moses, but of the Fathers [Gen. 17. 9—14]:) [u]and on a Sabbath ye circumcise a man. **23** [u]If a man receiveth circumcision on a Sabbath, [v]that the Law of Moses may not be broken; [u]are ye enraged with *me, [s]because I made a man every whit whole on a Sabbath? **24** [w]Judge not according to appearance, but judge just judgment."

ii. Jesus' Twofold Origin.
The Known Unknown.
Jo. 7. 25—31.

25 Some therefore of [x]them of Jerusalem said, "[z]Is not this he whom they seek to kill? **26** [a]And, lo, he speaketh [μ]openly, and they say nothing unto him! [b]Have the Rulers [v]indeed determined that this is

[h] λ Gr. *grammata*; Lat. *literæ*; Eng. *letters, writings, literature, book-learning*, esp. of *the art of reading and writing*: Isa. 29. 11, 12 *Him that knoweth* LETTERS, A.V. *is learned.* Acts 26. 24; 2 Tim. 3. 15. Plat. Leg. 810 *From the age of* 10 *to* 12 *let boys learn* LETTERS, *till they can read and write.* Dion. H. Rh. 211 *In learning* LETTERS, *first we learn their names, forms, &c.; then to read and write by syllables, &c.* Dion. Chr. 1. 305 *If you know* LETTERS, *you will both write and read correctly.*

[k] 3. 34 ref.; 5. 31, 32 ref.; 8. 26—28; Mt. 22. 16 *Thou art true, and teachest the Way of God truly.* Heb. 3. 1—6 *Jesus Christ, faithful to him that appointed him.* See Mal. 2. 4—7 *The Law of Truth in his mouth, and no unrighteousness in his lips: he is the messenger of the Lord of Hosts.* Jo. 8. 50 ref.

[m] Cf. Arist. Eth. 6. 12 *Even practical wisdom cannot exist without moral virtue.*

[n] 1. 17 ref.

[p] Vers. 23; Mt. 12. 5—8. Cf. Rom. 2. 17—29; 3. 20 ref.

[q] Vers. 1 ref.

[r] 8. 48—52; 10. 20, 21; Mt. 9. 32—34; 12. 23, 24; Mk. 3. 21. Cf. Mt. 11. 18, of John Baptist; Acts 2. 13; 26. 64; 1 Cor. 14. 23. See Mt. 15. 22 ref.

[s] 5. 1—16, the Healing at the Pool of Bethesda. Cf. 5. 20; 10. 32 *Many good works have I shewed you: for which of them do ye stone me?*

[t] Lk. 1. 59 ref.; Acts 15. 1 ref. See Mt. 17. 3 ref., *Moses;* Jo. 1. 17 ref.

[u] Mt. 12. 5—8; Lk. 6. 2 ref.; Gal. 3. 17 *The Law cannot disannul the Covenant.* Talm. ap. Meusch. 152 *Circumcision and its cure nulleth the Sabbath.*

[v] Vers. 22; Mt. 5. 17, 18 ref.

[w] 8. 15; Deut. 1. 16, 17; 16. 18—20; Isa. 11. 1—5; Lk. 12. 57; Rom. 2. 1—11. Cf. Acts 17. 31 ref.

[x] Acts 2. 5 *At the Feast were gathered at Jerusalem men of every nation under Heaven.*

[z] Vers. 1 ref.

[a] 18. 20 ref.

[μ] Vers. 4, 13; 18. 20; Mk. 8. 32 ref.

[b] Vers. 48 ref.; 12. 42. See Jo. 1. 49, 50 ref.; 4. 42.

‡ the [π]Christ? 27 [b]Yet this *man*, we know [b]whence he is: [c]but the [π]Christ, when he cometh, no one knoweth whence he is."

28 Jesus therefore cried out in the [σ]Temple-Courts, teaching, and saying, "[d]Ye both know *me, and ye know [d]whence I am: [e]and yet I have not come of mine own mind, but [f]he is [τ]true [e]that sent me, [g]whom *ye know not. 29 ‡[e]*I know him, [e]because I am from him, [e]and *he sent me." 30 [h]They sought therefore to [β]apprehend him: [k]and yet no one laid his hand on him; [m]because his hour was not yet come.

31 [n]But †of the multitude many believed in him, and said, "[n]Will the [δ]Christ, [n]when he is come, do more [θ]miracles than [n]these which this *man* hath done?"

32 The [p]Pharisees heard the multitude [q]murmuring these things concerning him; and †the [r]High-Priests and the [p]Pharisees [s]sent [κ]constables to [β]apprehend him.

33 Jesus therefore said‡, "[t]Yet a little while am I with you, [t]and I go unto [u]him that sent me. 34 [t]Ye shall seek me, and shall not find *me:* [t]and where *I am, *ye cannot come."

35 The Jews therefore said among themselves, "[t]Whither is this *man* about to go, that *we shall not find him? [v]Is he about to go unto the [λ]dispersion of [v]the Greeks, and teach [v]the Greeks? 36 What saying is this that he hath said,

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iii. Jesus' Short Sojourn and Far Departure. Jo. 7. 32—36.

π Mt. 1. 16 ref.
b 1. 45 ref.; 6. 42 ref. Cf. 1 Sam. 30. 13; 2 Sam. 1. 13; Jon. 1. 8. Contr. Jo. 8. 14, 19 ref.; 8. 25; 9. 29; 19. 9 *Whence art thou?*
c Isa. 59. 16—21; Dan. 7. 13; Mic. 4. 8; Mal. 3. 1. Talm. ap. Lft. 3. 316 *The latter Redeemer, even as Moses, shall appear and be hid again.* Phil. J. 2. 436 *On their unexpected deliverance, the dispersed of Israel shall at one signal gather from all lands, guided by some superhuman appearance, seen only by themselves.* Contr. Mt. 1. 1 ref.; 2. 4—6 ref.; Jo. 7. 41, 42.
σ Mt. 21. 12 ref.
d Vers. 27 ref.
e Vers. 28, 29; 8. 42, 54, 55 ref.; 10. 15; Mt. 11. 27. Cf. Jo. 1. 1, 14 ref.; 17. 3; 1 Jo. 5. 19—21.
f 1 Th. 1. 9 ref., *The Living and* TRUE *God.* 1 Jo. 5. 19—21.
τ 6. 32 ref.
g 8. 54, 55; Mt. 11. 27; Lk. 13. 25—30. Cf. Jo. 17. 3 *This is Eternal Life, to know thee, &c.* Acts 17. 23 *The Unknown God.* Rom. 2. 17—29.
h Vers. 44; 10. 39. See Mk. 12. 12 ref.
β Vers. 44 ref.
k Vers. 44; 8. 20; Mt. 26. 50.
m 8. 20 ref.
n Vers. 48, 49; 4. 25; 10. 41, 42; Mt. 12. 23, 24. See Jo. 1. 50 ref.; 11. 47 ref., *Jesus' Miracles.*
δ Mt. 1. 16 ref.
θ Mt. 12. 38 ref.; Mk. 16. 17 ref.
p Mt. 3. 7 ref.
q Vers. 12 ref.
r Mk. 11. 27 ref.
s 18. 3; Mk. 12. 12 ref.
κ Mt. 5. 25 ref.
t Vers. 33—36; 8. 14, 21—24; 12. 35; 13. 33; 14. 19; 16. 16—28; Lk. 12. 56—58. Cf. Deut. 4. 29; Is. 55. 6; Hos. 1. 4; Am. 5. 6; Hag. 2. 7, with Heb. 10. 37; Jo. 12. 26 *Where I am, there shall my servant be.* 14. 2—7; 17. 24. N.B. From Feast of Tabernacles to Passover of Crucifixion was 6 months. See Jo. 7. 2 ref.
u 8. 42 ref.
v λ Gen. 9. 19, Gr. *From Noah's sons were men* DISPERSED *over the whole earth.* 10. 18, 32; 11. 4, 9 *From Babel the Lord* DISPERSED *men over the whole earth.* Deut. 32. 8, 9, Gr. *When the Lord* DISPERSED *the sons of Adam, Israel became his inheritance.* Isa. 33. 3; 1 Pet. 1. 1, with 2. 10. See Jo. 12. 20 ref., *Greeks;* Eph. 3. 6 ref., *Fellowship of Gentiles:* and contr. for *Dispersion of Jews,* Jas. 1. 1 ref.

A.D. 29.

iv. Promise of Outpouring of The Holy Spirit upon Faith in Jesus. Jo. 7. 37—39.

'[t]Ye shall seek me, and shall not find *me:* [t]and where *I am, *ye cannot come'?"

37 But in [w]the last day, [w]the great *day* of the Feast, Jesus stood and cried out, saying, "[x]If any one thirst, let him come unto me, and drink: **38** he that [x]believeth in *me,—[y]as the [κ]Scripture hath said,

"'[x]**Out of his belly shall flow rivers of living water.**'"

[Ps. 78. 15—20; 105. 41; Ezek. 47. 1—12.]

39 [x]But this he said of the Spirit [z]which they that believed in him were about to receive [Joel 2. 28, 29]: [z]for the Holy Spirit was not yet given, [z]because Jesus also was not yet glorified [Ps. 68. 18].

Division of The Multitude, and Exasperation of The Pharisees. Jo. 7. 40—8. 1.

40 ‡[a]Some of the multitude therefore, when they had heard †these sayings, said,

"[b]THIS IS [λ]INDEED THE PROPHET;"

[Deut. 18. 15—22.]

41 others said,

"[b]THIS IS THE [μ]CHRIST:"

[Ps. 2. 1—12.]

but †some [ν]said, "[c]Why, doth the [μ]Christ come out of [c]Galilee? **42** [d]Hath not the [π]Scripture said, that the [μ]Christ cometh of the seed of [d]David [Jer. 23. 5, 6], and from [d]Bethlehem, the town where [d]David was [Mic. 5. 2]?" **43** [e]A division therefore arose among the multitude because of him: **44** [f]and some of them would have [σ]apprehended him; [f]but no one laid their hands on him.

45 [f]The constables therefore came unto the [f]High-Priests and [f]Pharisees: and *they said unto them, "[f]Why have ye not brought him?" **46** The constables answered, "[g]Never man so spake as this

[w] Vers. 2 ref.; Lev. 23. 36, 39; 1 Kgs. 8. 66.

[x] 4. 14 ref.; 6. 34, 35, 53 ref.; Ex. 17. 6, and 1 Cor. 10. 4, with Ps. 78. 15—20, and 105. 41 WATERS FLOWED *out of the* ROCK, *and ran down like* RIVERS. Isa. 8. 6; 12. 2, 3; 35. 6; 41. 17, 18; 44. 3, 4 *I will pour* WATER *upon the* THIRSTY, *I will pour my* SPIRIT. 55. 1—3 *Ho! every one that* THIRSTETH, *come ye to the* WATERS, *&c.* 58. 11; Ezek. 47. 1—12 RIVERS *of* LIVING WATER *issued from under the Temple, &c.* Joel 2. 28, 29; 3. 18; Zech. 14. 8; Jo. 1. 16 *Of Jesus' fulness we all received, &c.* Acts 10. 45; Rom. 5. 20; Tit. 3. 6 *He poured the* SPIRIT *on us* ABUNDANTLY. Cf. Prov. 18. 4; Sirac. 47. 14 *How wise was Solomon, as a* RIVER, *filled with understanding.* Talm. ap. Wetst. 2. 288 *At the Feast of Tabernacles, for seven days, they draw and offer* WATER *from* SILOAH *in a golden bowl, with great rejoicing, praying for the year's rains: it is called the House of Drawing, because thence they draw the* HOLY SPIRIT. See Jo. 3. 15, 16 ref., *Faith and Life;* 6. 53 ref., *Drinking of Christ.*

[y] Vers. 42; 1. 23; 12. 14. See Mt. 2. 15 ref.

[κ] Vers. 42; 2. 22; 20. 9; Mt. 22. 29 ref.

[z] Vers. 8 ref.; 16. 7; 20. 22; Ps. 68. 18 *He hath ascended, and obtained gifts for men.* Acts 2. 1—21, 32—39; 8. 14—19; 19. 1—6; Eph. 1. 13; 4. 7—13. Contr. Ps. 51. 11; Lk. 1. 15, 35, 41, 67; Jo. 1. 32, 33. See Jo. 15. 26 ref.; 3. 15, 16 ref.; 12. 16 ref., *Glorification of Jesus;* Acts 2. 1—4 ref., *Spirit's Mission.*

[a] Vers. 31 ref.

[b] 4. 42 ref.; 6. 14 ref.

[λ] Mt. 14. 33 ref. [μ] Mt. 1. 16 ref. [ν] Mt. 28. 17 ref. [c] Vers. 52 ref.; 1. 46 ref. See Lk. 1. 26 ref., *Galilee.* [d] Mt. 1. 1 ref.; 2. 1—6 ref. Contr. Jo. 7. 27 ref. [π] Vers. 38; 10. 35; Mt. 22. 29 ref. [e] 9. 16 ref. [f] Vers. 30—32 ref. [σ] Vers. 30—32; 8. 20; 10. 39; 11. 57; Acts 12. 4 ref. [g] Vers. 15 ref.; Mt. 7. 28, 29.

man." 47 The [f]Pharisees therefore answered them, "Have *ye also been led astray? 48 [h]Hath any of the Rulers [h]believed in him? [h]Or of the Pharisees? 49 [k]But this multitude that knoweth not the Law, cursed are they." 50 [m]Nicodemus saith unto them, ([m]he that came unto him by night, being one of them,) 51 "[n]Doth our Law judge the man, except it †first hear from him, and know what he doeth [Deut. 1. 16, 17]?" 52 They answered and said unto him, "[p]Art *thou also of Galilee? Search, and see, [p]that out of Galilee †ariseth no Prophet." 53 And †they went each unto his own house:

VIII. 1 [q]but Jesus went unto the [q]Mount of Olives.

A.D. 29.

Jesus The Light of The World. First Example: The Adulteress and The Pharisees. *Light's Dawn on The Conscience.* Jo. 8. 2—12.

2 [r]BUT at dawn of day he came again into the [β]Temple-Courts: [r]and all the people came unto him; [r]and he sat down and taught them. 3 But the [δ]Doctors of the Law and the [s]Pharisees bring ‡ a woman taken † for [t]adultery: and when they had set her in the midst, 4 they say unto him, "[θ]Teacher, This woman was taken in [t]adultery, in the very act. 5 [t]Now in the [u]Law Moses [t]commanded us, that such should be stoned [Lev. 20. 10; Deut. 22. 22—24]: [t]what therefore sayest *thou?" 6 [v]But this they said tempting him, [v]that they might have to accuse him. [w]But Jesus stooped down, and [x]with his finger †began to [x]write a sentence upon the ground: 7 but when they continued asking him, he lifted up himself,

[h] Vers. 26; 1 Cor. 1. 18—31. Contr. Jo. 3. 1, 2, of Nicodemus; 12. 42, of many Rulers; 19. 38, 39, of Joseph; Acts 6. 7, of many Priests. See Lk. 14. 1 ref., *Rulers;* Jo. 1. 50 ref., *Belief in Jesus.*

[k] Deut. 27. 14—26. Cf. Lk. 11. 52 *Woe unto you, ye Lawyers! Ye have taken away the key of knowledge.*

[m] 3. 1 ref.

[n] Ex. 23. 1—3; Lev. 19. 15; Deut. 1. 16, 17; 19. 15. Cf. Jo. 18. 19; Acts 7. 1; 25. 26, 27. Jos. A. 14. 9 *It is contrary to our Jewish Law to slay even a wicked man, except he be first condemned to death by the High Council.*

[p] Vers. 41, 42. Contr. 1 Kgs. 17. 1, of Elijah the Tishbite of Gilead; 19. 16, of Elisha of Abelmeholah in Galilee; Nah. 1. 1, of Nahum of Elkosh in Galilee; and cf. Isa. 9. 1, 2; Mt. 4. 12—16. See Mt. 28. 11—15, of High Priests' Lies.

[q] Lk. 21. 37, 38 ref. See Mt. 21. 1 ref.; Mk. 11. 1, with Jo. 11. 1, 18.

[r] 18. 19—21; Lk. 21. 38 ref. Cf. Lk. 24. 1 ref.

[β] Mt. 21. 12 ref.

[δ] Mt. 2. 4 ref.

[s] Mt. 3. 7 ref.

[t] Vers. 7; Lev. 20. 10; Deut. 22. 22—24; Mt. 5. 27 ref. Phil. J. 2. 311 *Criminal intercourse with a betrothed woman is a kind of* ADULTERY: *wherefore Moses' Law commanded* BOTH *the offenders to be* STONED. See Jo. 19. 7 ref., *Jewish Law.*

[θ] Mt. 8. 19 ref.; 23. 7 ref.

[u] Mt. 5. 17, 18 ref., *The Law;* 17. 3 ref., *Moses.*

[v] Mt. 12. 10; 19. 3—9; 22. 15—18, 35; Lk. 11. 54.

[w] Plut. 2. 532 *Without uttering a syllable, by merely raising the eyebrows, or* STOOPING DOWN, *or fixing the eyes upon the ground, you may baffle unreasonable importunities: for silence is an answer to wise men.*

[x] Ex. 31. 18; Deut. 9. 7—12 *Tables of stone* WRITTEN OVER *with the* FINGER *of God, whereon were the Ten Commandments: but the people quickly corrupted themselves.* Cf. Jer. 17. 13. Tenny. Po. 223 *I might as well have traced it in the sands.* κ Gr. *cata-graphein;* Heb. *cathav;* Eng. *write down, record, register, write a sentence* or *decree;* stronger than Gr. *graphein, write:* Ex. 17. 14; 32. 15; Job 13. 26; Isa. 10. 1; 65. 6; Hos. 8. 12; N. T. here only. N.B. in vers. 8 below is the general term Gr. *graphein, write.*

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and said unto them, "[y]He of you that is [λ]sinless, let him [z]first cast the stone upon her." 8 [a]And again he stooped down, and began to write upon the ground. 9 But they, having heard *it*, and [b]being convicted by conscience, went out one by one, beginning with [c]the Elders‡: and Jesus was left alone, and the woman †being [d]in the midst. 10 But when Jesus had lifted up himself, and beheld none but the woman, he said unto her, "Woman, Where are those thine accusers? Hath no one condemned thee?" 11 And she said, "No one, Lord." And Jesus said unto her, "[e]Neither do *I condemn thee: [f]go, and ‡ from henceforth sin no more."

12 Again therefore Jesus spake unto them, saying, "[g]*I am the Light of the world: [g]he that followeth *me shall not walk in [g]the Darkness, but shall have the [g]Light of Life."

Jesus' Self-Witness and God's Witness to Jesus. Jo. 8. 13—20.

13 The [h]Pharisees therefore said unto him, "[k]*Thou bearest witness of thyself: thy witness is not true [Deut. 19. 15]." 14 Jesus answered and said unto them, "Even if *I bear witness of myself, my witness is true; [m]because I know whence I came, and whither I go: [m]but *ye know not whence I come, †or whither I go. 15 [n]*Ye judge after the flesh; [p]*I judge no one: 16 [q]and yet even if *I judge, *my judgment is true; [q]because I am not alone, but *I and the Father [q]that sent

[y] Mt. 7. 1—5; Rom. 2. 1—24. For their *Adultery*, see Mt. 5. 27 ref.

[λ] Gr. *anamartetos;* Eng. *sinless;* either as to *general* or *particular* sin: N. T. here only. 2 Mac. 8. 4 SINLESS *babes.* Hdt. 5. 39 He *refused to put away a* SINLESS *wife.* Plut. 2. 87 *Watchful habits insensibly glide into a* SINLESS *life.* Epict. 673 *Is it possible to be* SINLESS? *No; but it is possible to strive to be so.*

[z] Deut. 13. 9 *Thine hand shall be* FIRST *upon him, &c.* 17. 5—7.

[a] Vers. 6 ref.

[b] Vers. 7 ref.; Rom. 2. 15, 24 *The* CONSCIENCE *bearing witness: thou that sayest a man should not* COMMIT ADULTERY, *dost thou* COMMIT ADULTERY? Phil. J. 1. 236 *The* CONSCIENCE, *that unbribeable and most truthful* CONVICTER. 2. 49 *If there be no other informer, I shall inform against myself by my colour, my look, my voice, &c., being* CONVICTED *by* CONSCIENCE. Cf. Mt. 5. 32; 19. 3—9 ref.

[c] Susan. 1—64, of Susanna and the two Elders.

[d] Vers. 2, 3.

[e] 3. 17 ref.; Lk. 7. 36—50, of Mary Magdalen; 15. 2 ref.; 1 Tim. 1. 15 *Christ came to save sinners.*

[f] 5. 14 ref.

[g] 3. 19; 9. 5, 39; 12. 46. See 1. 4, 5 ref. Cf. Mt. 5. 14, and Phil. 2. 15, of *Disciples.* Talm. ap. Meusch. 153 *On the evening of the first day of the Feast of Tabernacles, large golden Candlesticks were lit in the Court of the Women, which, from the height of the Temple, threw light over the whole City.*

[h] Mt. 3. 7 ref.

[k] Vers. 13—18; 5. 31, 32; Deut. 19. 15, with Mt. 18, 16 ref. For *Christ's Witnesses*, see Mt. 3. 16, 17, of the Father and Spirit; 11. 2—6, of his Works; 17. 5; Jo. 1. 7, 15—36, with 5. 33—36, of John Baptist; 5. 36—47, of Works, Father, and Scriptures; 6. 27; 8. 13—18; 10. 24, 25; 12. 28—30; 15 24—27, with Lk. 24. 48, 49, of Spirit, and Apostles; Acts 2. 22; 5. 32; 10. 43; 2 Pet. 1. 16—21; 1 Jo. 5. 6—11, of Divine Witness.

[m] Verse 19 ref.

[n] Mt. 7. 1 ref.; Jo. 7. 24 ref. Cf. Rom. 8. 4—13; Gal. 5. 17 ref., *Flesh and Spirit.*

[p] 3. 17 ref.; 12. 47. Contr. 5. 22—30 ref.; 8. 26.

[q] Vers. 15—18, 29; 5. 30; 14. 10, 11; 16. 32. See 8. 42 ref.; 14. 26 ref.

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me. 17 [r]Aye, and even in *your Law it is written, [r]that two men's witness is true [Deut. 19. 15]: 18 [r]*I am one that bear witness of myself, [r]and the Father that sent me beareth witness of me." 19 They said therefore unto him, "[s]Where is thy Father?" Jesus answered, "[t]Ye neither know *me, nor my Father: [t]if ye knew *me, ye would know my Father also." 20 These words spake‡ he in the [λ]Treasury, [u]as he taught in the [μ]Temple-Courts: [νν]and no one [ν]apprehended him, [w]because his hour was not yet come.

(r) Unbelief's Dark End of Death in Sin. *Jesus' Heavenly Original and Divine Message.* Jo. 8. 21—30.

21 ‡He said therefore again unto them, "[x]*I go, [x]and ye shall seek me, [z]and in your sin shall ye die: [x]whither *I go, *ye cannot come." 22 The Jews therefore said, "[a]Will he kill himself, because he saith, '[x]Whither *I go, *ye cannot come'?" 23 And he said unto them, "[b]*Ye are from beneath; [c]*I am from above: [d]*ye are of this world; [d]*I am not of this world. 24 [e]I said therefore unto you, '[e]Ye shall die in your sins:' [f]for except ye shall believe [g]that *I am he, [e]ye shall die in your sins." 25 They said therefore unto him, "[h]Who art *thou?" ‡Jesus said unto them, "[kν]Originally [k]what I also [k]speak unto you.

26 "[m]I have many things to speak [m]and to judge of you: [n]but he that sent me is true; [n]and as for *me, the things which I heard from him, these †speak I unto the world." 27 They knew not that he spake unto them of [p]the Father. 28 Jesus therefore said unto them, "[q]When

[r] Vers. 13 ref.; 1 Jo. 5. 5—12 *If we receive the witness of* MEN, *the witness of* GOD *is greater: for this is the witness of* GOD *concerning his Son.* See Mt. 5. 17, 18 ref., *The Law;* Jo. 8. 42 ref., *Jesus' Mission.* Cf. Jo. 10. 34, 35; Rom. 2. 17 *Thou art called a Jew, and restest on the Law.*

[s] Contr. 7. 27 ref.

[t] Vers. 14, 55; 1. 26; 14. 7—11; 16. 3. See 1. 1 ref.; 14. 7—11 ref. Cf. Mt. 4. 3 ref., *Son of God.* Contr. Jo 7. 27—29 ref.

[λ] Lk. 21. 1 ref.

[u] Mt. 26. 55 ref.

[μ] Mt. 21. 12 ref.

[νν] 7. 30, 44 ref.

[w] Mt. 26. 18; Lk. 22. 53; Jo. 2. 4; 7. 6—8, 30; 8. 20; 13. 1; 17. 1. 1 Mac. 9. 10 *If our time be come, let us die manfully.*

[x] Vers. 21—24; 7. 33—36; 13. 33. See 7. 33 ref.

[z] Vers. 24 ref.; Ezek. 3. 19; 18. 4—32. Contr. Rev. 14. 13 *Die in the Lord.*

[a] 7. 33—36; 10. 17, 18; Mt. 5. 21 ref.

[b] Vers. 43—47.

[c] 1. 1, 2 ref.; 3. 13. Cf. Col. 3. 1—3.

[d] 7. 7 ref.

[e] Vers. 21 ref.

[f] 12. 37 ref., with Mk. 16. 16 ref., *Unbelief.* Cf. Jo. 1. 50 ref., *Faith in Jesus.*

[g] Vers. 28; 1. 50 ref. Cf. Isa. 43. 10—13; Jo. 8. 58 ref. Contr. Jo. 1. 20; Acts 13. 25.

[h] 10. 24—27, 34—38. Cf. 1. 19—22, of John.

[k] Vers. 12; 1. 1—5 ref.; Phil. 2. 6—8 *Who being in the form of God, &c.* Cf. Jo. 3. 11; Heb. 13. 8.

[kν] Gr. *ten archen;* Lat. *principio;* Eng. *at the beginning, at the first, originally;* opp. *at the end, at last, afterward, now:* Gen. 41. 21 *They were still ill-favoured, as* AT THE BEGINNING. 43. 18, 20; Dan. 8. 1. N. T. here only. Hdt. 8. 128 *I cannot say how it was* ORIGINALLY; *but at the last, it was on this wise.* Hdn. 3. 1 *It shews the skill of them that built the wall* ORIGINALLY, *and the strength of them that demolished it afterward.* See Note.

[m] Vers. 15, 16 ref. Cf. Ps. 19. 12; 1 Jo. 3. 20.

[n] 3. 32—34 ref.; 12. 49, 50; 1 Jo. 5. 9—11. See Jo. 8. 42 ref., *Jesus' Mission.*

[p] 14. 26 ref.

[q] 3. 14, 15 ref.

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ye have lifted up on high the [q]Son of Man, [r]then shall ye know that *I am he, [s]and *that* I do nothing of mine own mind, but speak these things [s]as ‡the Father taught me. 29 [t]And he that sent me is with me: ‡[t]he hath not left me alone: [u]because *I do always the things that are pleasing unto him."

30 As he spake these things, [v]many believed in him.

(2) True Freedom by Gospel-Truth. *Sin's Bondage.* Jo. 8. 31—36.

31 Jesus therefore said unto the Jews that had believed him, "[x]If *ye abide in *my Word, [x]ye are my disciples [v]indeed; 32 [x]and ye shall know the Truth, [z]and the Truth shall make you free." 33 They answered ‡unto him, "[a]We are Abraham's seed, [b]and have never yet been in bondage to any one: how sayest *thou, '[z]Ye shall become free'?" 34 Jesus answered them, "Verily verily I say unto you, [z]Every one that doeth sin, is a bondman of sin. 35 [c]Now the bondman abideth not in the house for ever; [c]the Son abideth for ever. 36 [z]If therefore the Son shall make you free, [z]ye shall be free [π]indeed.

[q] Vers. 24: 10. 24 *How long, &c.?* 12. 32; 16. 7—14. See 1. 50 ref.; Acts 2. 14—41; 5. 14, 28; Rom. 1. 4. Cf. vers. 32.

[r] 3. 32—34 ref.; 7. 16—18 ref.

[s] Vers. 16 ref. See vers. 42 ref.; 1. 1 ref.

[t] Mt. 3. 17 ref. Cf. 1 Jo. 3. 22 *Because we do* THE THINGS THAT ARE PLEASING *in his sight.*

[u] 1. 50 ref.

[v] Vers. 31, 32; Deut. 18. 19; 27. 26; Hos. 6. 3 *We shall* KNOW, *&c.* Mt. 13. 3—23, of Sower; Jo. 5. 38; 7. 17; 8. 47; 14. 6 *Jesus said, I am the* TRUTH. 15. 1—16; 16. 7—13 *The Spirit shall guide you into* TRUTH. 17. 17—19 *Thy* WORD *is* TRUTH. 18. 37, 38; Rom. 1. 16—25; 2. 17—29; Gal. 2. 4—16; Eph. 1. 13 *The* WORD *of* TRUTH, *the Gospel.* Col. 1. 4—6, 21—23; 2 Th. 2. 6—15 *Believe a* LIE, *and be damned; believe the* TRUTH, *and be saved;* HOLD FAST *the traditions, &c.* 1 Tim. 2. 3—7; 4. 1—16 *Some will* FALL AWAY *from the* FAITH, *speaking* LIES, *but* CONTINUE *thou in the* DOCTRINE. 6. 3—5; 2 Tim. 1. 13; 2. 15—26; 3. 1—17, esp. 7, 14; 4. 2—4; Tit. 1. 9—14; 3. 8—11; Heb. 10. 26; 1 Pet. 1. 25; 2 Pet. 2. 1—3; 1 Jo. 2. 18—27; 4. 1—6; 2 Jo. 1—11 *Whosoever* ABIDETH *not in the* DOCTRINE, *hath not God.* Rev. 2. 25, 26; 3. 11. See Lk. 14. 25—35 ref., *Perseverance;* Jo. 3. 32—34 ref., *Jesus' Words;* 14. 6 ref., *Jesus the Truth;* 17. 3 ref.; 18. 38 ref. See ref. 2. *v* Mt. 14. 33 ref.

[x] Vers. 32—36; Lev. 25. 39—46; Jer. 2. 14; Mt. 11. 29, 30; Acts 15. 10; Rom. 6. 6—23 *Ye were the* BONDMEN OF SIN, *but ye obeyed the Doctrine, and were made free.* 7. 1—25; 8. 2—21; 1 Cor. 7. 21—23; 2 Cor. 3. 17; Gal. 2. 4, 5 *To spy our* FREEDOM *in Christ, to bring us into* BONDAGE *from the* TRUTH *of the Gospel.* 4. 1—5. 13 *Stand fast in the* FREEDOM *wherewith Christ made us* FREE: *and be not shackled again with the yoke of* BONDAGE. Heb. 2. 15; Tit. 3. 3; Jas. 1. 25; 2. 12; 2 Pet. 2. 18—22; 1 Jo. 2. 28—3. 9. Phil. J. 2. 448—454 *There is a* BONDAGE *of the soul, and a* BONDAGE *of the body, and a* FREEDOM *of both: of the body men are the Masters; but of the soul, Vices and Passions: vicious men are all* BONDMEN; *virtuous men are all* FREE: *he is the only* FREEMAN, *who takes God only for his Guide.* Cf. Mk. 10. 44, 45 ref.; Jo. 1. 12 ref.; 14. 6 ref., *Jesus the Truth.*

[z] Vers. 33—47; vers. 39 ref.; Lk. 3, 8 ref. See Gen. 22. 15—18 *The Lord said unto Abraham, Thy seed shall possess the gate of his enemies, &c.*

[a] Lev. 25. 39—46; Jer. 2. 14. Cf. Jo. 19. 7 ref. Contr. Gen. 15. 13, 14; Ex. 1. 7—14; Judg. 3. 1—16. 31; 2 Kgs. 24. 10—16. Jos. A. 14. 4 *By faction we Jews* LOST OUR FREEDOM, *and became subject to the Romans.* B. 5. 9. 3 *We Jews have already had experience of being* IN BONDAGE *unto the Romans.* 7. 8 *We Jews resolved never to be* IN BONDAGE *unto the Romans, nor unto any other but God; we shook off* BONDAGE, *therefore let us die in* FREEDOM.

[b] Gen. 21. 1—20; Gal. 4. 28—31 *Cast out the* BONDWOMAN, *and her son.* Heb. 3. 1—6 *Moses as a* SERVANT, *Christ as a* SON. Cf. Jo. 5. 38; 12. 34.

[c] Lk. 23. 47 ref.

37 "[a]I know that ye are Abraham's seed: [d]but ye seek to kill me, [e]because *my Word [π]findeth no room in you. 38 [f]*I speak that which I have seen with ‡*my* Father, [g]and *ye therefore do that which ye have seen with ‡*your* Father." 39 They answered and said unto him, "[h]Our Father is Abraham." Jesus saith unto them, "[k]If ye were children of Abraham, [k]ye would do the works of Abraham: 40 [m]but now ye seek to kill me, [n]a man who hath spoken unto you the truth, [n]which I heard from God. This did not [k]Abraham. 41 [g]*Ye do the works of your Father."

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The Jews Abraham's Seed not Abraham's Children. Jo. 8. 37—41 (a).

They said therefore unto him, "[p]*We have not been born of fornication: [q]we have one Father, *even* God." 42 Jesus therefore said unto them, "[r]If God were your Father, [r]ye would love *me; [s]for *I came forth and am come of God: [s]for neither have I come of mine own mind, [s]but *he sent me. 43 [t]Why know ye not *my speech? [t]Because ye cannot hear *my Word. 44 [u]*Ye are of ‡your Father,—the [σ]Devil; and the lusts of your Father [τ]would ye do. [v]*He was a murderer

The Jews Satan's Children not God's Children: and The Devil A Murderer and Father of Lies. Jo. 8. 41 (b)—50.

[d] 7. 1 ref.

[e] Vers. 31, 43 ref. Contr. Acts 11. 1; 17. 11 *They received the Word.* Cf. Mt. 19. 11 ref.

[π] 2 Cor. 7. 2. See Mt. 19. 11 ref.

[f] 3. 11, 32—34 ref.

[g] Vers. 37, 40, 44. Cf. vers. 39 ref. See Note.

[h] Vers. 33 ref.

[k] Vers. 44; 10. 37; Rom. 9. 1—8 *Nor, because they are Abraham's* SEED, *are they all* CHILDREN. 1 Cor. 4. 14—16; Gal. 3. 29; Eph. 5. 1. Aristid. 2. 160 *So closely did he tread in his Father's steps, that from his* WORKS *you might have guessed his* FATHER. See Lk. 3. 8 ref., *Father Abraham.*

[m] 7. 1 ref.

[n] 1. 14 ref.; 19. 5; Phil. 2. 6—8.

[p] Ex. 20. 3—6, with 34. 12—17, of Spiritual Adultery, that is, Idolatry and its Vices, *The Lord is a* JEALOUS *God; go not* WHORING *after other Gods.* Num. 15. 37—41; Deut. 31. 16; Judg. 2. 16—19; 2 Kgs. 9. 22, with 1 Kgs. 18. 17—19; Ps. 73. 27, 28; Isa. 1. 21—23 *How is the faithful City become a* HARLOT! Jer. 3. 1—25; Ezek. 16. 1—63; 23. 1—49; 43. 7—9; Hos. 1. 1—4. 19, esp. 2. 1—5 *Thy People are the* CHILDREN OF FORNICATION: *their Mother hath played the* HARLOT. Rev. 2. 20—23; 17. 1—19. 9 *Babylon the Great, the Mother of* HARLOTS, *&c.* Wisd. 14. 12 *The devising of idols was the beginning of* FORNICATION. Contr. Lk. 5. 34 ref., *Spiritual Marriage.* See next ref.

[q] Vers. 41—47; Deut. 32. 6; Isa. 63. 15, 16 *Thou, Lord, art our* FATHER, *though* ABRAHAM *be ignorant of us.* 64. 8. See Mt. 6. 9 ref.; Mk. 12. 29 ref., *One God;* Jo. 1. 12, 13 ref., *Children of God;* 4. 16—18 ref., *Samaritan Idolatries.*

[r] 15. 23; 16. 27; 1 Jo. 2. 22—24; 5. 1 *Whoso* LOVETH *him that begat,* LOVETH *him also that is begotten of him.*

[s] Isa. 42. 1—4, with Mt. 12. 15—21; Isa. 49. 1—12; Zech. 3. 8; Mt. 10. 40; Jo. 1. 1, 14; 3. 17, 34; 5. 19, 36; 6. 38, 46; 7. 28, 29; 9. 7, of Siloah, *Whom the Father sanctified, and* SENT *into the world.* 11. 42; 13. 3, 16; 16. 27—32; 17. 3—8, 18—26 *That the world may know that thou hast* SENT *me.* 20. 21; Acts 2. 22; 3. 19—26; 10. 36—38; Rom. 8. 3; Heb. 3. 1—6; 5. 4—10 *Christ glorified not himself, &c.* 1 Jo. 4. 9, 10 *God* SENT *his Son.* See Mt. 4. 3 ref., *Son of God;* Jo. 3. 32—34 ref., *Jesus' Words;* 5. 19 ref.; 9. 4 ref., *Jesus' Works.* Cf. Jo. 15. 26 ref., *Mission of Spirit.* And for *Moses' Mission,* Ex. 3. 11—14; Num. 16. 28.

[t] Vers. 32, 37, 47; 3. 11, 12; 7. 17; 10. 4, 5, 27; 1 Cor. 2. 1—16 *Spiritual things are spiritually discerned by spiritual men.*

[u] Vers. 23, 41—47; Mt. 13. 38; 23. 29—36; Acts 13. 8; Eph. 2. 2; 1 Jo. 3. 8—12. See Jo. 8. 39 ref.

[σ] Mt. 4. 1 ref.

[τ] Lk. 14. 28 ref.

[v] Gen. 3. 1—24, with Rev. 12. 9; Rom. 5. 12; Heb. 2. 14; 1 Jo. 3. 8—12. Wisd. 2. 23, 24 *Through envy of the* DEVIL *came* DEATH *into the world.*

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from the beginning; [x]and he standeth not in the truth, because there is no truth in him [Gen. 3. 1—24]: [x]when he speaketh lies, he speaketh of his own; because he is a liar, and the Father thereof. **45** [y]But *I, because I say the truth, ye believe me not. **46** [y]Which of you [β]convicteth me of sin? ‡[y]If I say truth, why do *ye not believe me? **47** [z]He that is of God, heareth [y]the words of God: [z]therefore do *ye hear *them* not, because ye are not of God."

48 ‡The Jews answered and said unto him, "Do not *we say well, [a]that *thou art a Samaritan, [a]and hast a devil?" **49** Jesus answered, "*I have not a devil, [b]but I honour my Father, and *ye dishonour me. **50** [b]But *I seek not my glory: [b]there is that seeketh and judgeth.

(3) Immortality by Jesus' Word. *Abraham's Joy by Faith in Jesus.* Jo. 8. 51—56.

51 "Verily verily I say unto you, [c]If any one keep *my Word, he shall never [δ]see death."

52 The Jews therefore said unto him, "[d]Now we know that thou hast a devil. [c]Abraham died, [c]and the Prophets [Zech. 1. 5]: and *thou sayest, '[c]If any one keep my Word, he shall never [θ]taste of death.' **53** [f]Art *thou greater than [f]our Father Abraham, [e]which died? [e]And the Prophets died. Whom makest ‡thou thyself?" **54** Jesus answered, "[g]If *I glorify myself, my glory is nothing: [g]it is my Father that glorifieth me, [h]of whom *ye say, 'He is †our God:' **55** [k]and yet ye have not known him: [k]but *I know him; and if I shall say that I know him not, [m]I shall be your like,—a liar: [k]but I know him, [n]and I keep his Word. **56** [p]Your

[x] Gen. 3. 1—24, with Rev. 12. 9; Eph. 4. 20—27 *Put away* LYING, *and speak every man* TRUTH *with his neighbour, and give no place to the* DEVIL. 2 Th. 2. 8—10 *The working of* SATAN *with wonders of* LYING. Cf. Lk. 6. 43—45. See Jo. 8. 31, 32 ref., *Knowledge of Truth*; Eph. 4. 25 ref., *Lying.*

[y] Vers. 24, 30 ref.; 7. 18; 10. 37, 38. See 3. 32—34 ref.; 8. 32 ref.; Mk. 16. 16 ref., with Jo. 12. 37 ref., *Unbelief*; 1 Pet. 2. 22 ref., *Jesus' Sinlessness.*

[β] 3. 20 ref.; 16. 8.

[z] Vers. 31, 32, 41 ref.; 3. 32—34 *He whom God hath sent, speaketh* THE WORDS OF GOD. 10. 26, 27; 17. 8; 1 Jo. 4. 5, 6.

[a] 7. 20 ref. See 4. 9 ref.; Lk. 10. 33—35, of The Good Samaritan.

[b] Vers. 15, 54; 5. 41—44; 7. 17, 18; Rom. 15. 7; 1 Cor. 10. 31; 2 Cor. 1. 20; Phil. 2. 3—14 *That every tongue should confess that Jesus is Lord, to the* GLORY OF GOD THE FATHER. Heb. 5. 4—10; 1 Pet. 4. 11 *That* GOD *in all things may be* GLORIFIED *through Jesus Christ.* See Lk. 17. 15 ref., *Glorifying God*; Jo. 12. 16 ref., *Jesus' Glory.*

[c] Vers. 31 ref.; 5. 24 ref.

[δ] Lk. 2. 26 ref.

[d] Vers. 48 ref.

[e] Gen. 5. 1—31 *Adam lived, and* DIED; *Seth* DIED; *Enos* DIED, *&c., &c.* 25. 8; Zech. 1. 5 *Your Fathers, where are they? The Prophets, do they live for ever?* Heb. 11. 13 *These all* DIED *in faith.*

[θ] Mt. 16. 28 ref.

[f] Vers. 33 ref.; 4. 12.

[g] Vers. 50 ref.; Heb. 5. 4—10. See Jo. 12. 16 ref., *Jesus' Glory.*

[h] Vers. 41 ref. Cf. Mt. 22. 32 ref.

[k] Vers. 19 ref.; 7. 28, 29 ref.

[m] Vers. 44 ref.

[n] 15. 10. Cf. 14. 15 ref.

[p] Vers. 33 ref.; Gen. 12. 1—3; 15. 1—5; 17. 1—22, esp. 17; Lk. 10. 24 ref. Cf. Lk. 17. 24, with Mt. 24. 27.

Father [p]Abraham [κ]eagerly desired to see *my day: [q]and he saw *it*, and rejoiced."

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(4) Jesus' Pre-existence and Eternal Being. *Before Abraham.* *Peril of Death by Stoning.* Jo. 8. 57—59.

57 The Jews therefore said unto him, "Thou art not yet [r]fifty years old; and hast thou seen [s]Abraham?" **58** Jesus said unto them, "Verily verily I say unto you, [t]Before Abraham [κ]was born, *I [λ]am."

59 [u]They took up stones therefore to cast upon him: [v]but Jesus hid himself, and went out of the [μ]Temple-Courts ‡.

Jesus The Light of The World continued. Second Example: The Blind-born and The Pharisees. (1) Receiving of Sight by Siloah's Waters. Jo. 9. 1—7.

IX. 1 [x]AND as he passed by, he saw a man [x]blind from his birth. **2** And his disciples asked him, saying, "[y]Teacher, [z]Who sinned, this *man*, or his Parents, [z]that he should be born blind?" **3** Jesus answered, "[z]Neither this *man* sinned, nor his Parents: [a]but that the works of God should be manifested in him. **4** [b]*I [π]must work the works of [b]him that sent me while it is day: [b]night cometh, when no one can work. **5** [c]When I am in the world, [c]I am the Light of the world."

6 [d]When he had said these things, [d]he spat upon the ground, and made clay of the spittle, and smeared the clay upon †his eyes, **7** and said unto him, "[e]Go, [σ]wash *thine eyes* in the [τ]Pool of [f]Siloah;"

κ Mt. 5. 12 ref.

q Gen. 15. 1—5; 17. 1—22; 22. 1—18; Heb. 11. 1, 13 *By faith Abraham* SAW *the promises afar off, &c., &c.* Cf. 1 Sam. 9. 9 *A Prophet was called a* SEER: that is, *one who* SAW. Jo. 12. 41 *These things said Isaiah, because he* SAW *Christ's Glory.* Acts 3. 24; 10. 43; Rom. 4. 16—21; Heb. 11. 27; 1 Pet. 1. 10—12. Also Mt. 2. 10.

r Num. 4. 3.

s Lk. 1. 55 ref.

t 1. 1, 2 ref.; 17. 5, 24; Col. 1. 17; Rev. 1. 4, 8. Cf. Ex. 3. 14 I AM *hath sent me.* Ps. 90. 2, of God's Eternity; 102. 24; Isa. 40. 28 *The* ETERNAL *God.* Dan. 7. 9; Rom. 16. 26 *The* ETERNAL *God.* 1 Tim. 1. 17.

κ Gr. *genesthai*; opp. *am, was:* 1. 3 ref. Hdt. 2. 82 *The day the king* WAS BORN. Plat. Phæd. 88 *Our soul existed even before we* WERE BORN, *and will continue to exist after we are dead.* Comic. Frag. 5. 122 *I knew it before Theognis* WAS BORN.

λ Gr. *einai*; opp. *become, be born:* 1. 1 ref. Ex. 3. 14 I AM *hath sent me.* Rev. 1. 4, 8 *He that* IS *and he that* WAS.

u 10. 31—33 *We stone thee because thou being a* MAN *makest thyself* GOD. 11. 8. Cf. 8. 7. Jos. A. 17. 9. 3, in ref. on Lk. 13. 1. See Mk. 12. 12 ref.; Jo. 5. 18 ref.; 7. 1 ref.; 18. 31 ref.

v 4. 1—3 ref.; 5. 13; 12. 36; Lk. 4. 30.

μ Mt. 21. 12 ref.

x Vers. 1—33; 10. 21; 11. 37; Mk. 8. 22—26 ref.; Lk. 18. 41—43 ref. Cf. Mk. 7. 32—35; Acts 3. 1—11.

y Mt. 8. 19 ref.; 23. 7 ref.

z Mt. 9. 2; Lk. 13. 1—5; Jo. 5. 14; Acts 28. 4. See Ex. 20. 5; Job 2. 3—7; 4. 7, 8; 33. 1—34. 37. Talm. ap. Lft 3. 340 *Do evil affections begin to prevail in a child in the womb, or at its birth?* Cf. Gen. 25. 22, 23; Lk. 1. 41—44. Wisd. 8. 20 *Being good, I came into a body undefiled.*

a 11. 4 ref. Cf. ref. z above.

b Eccl. 9. 10; Mt. 11. 2; Jo. 4. 34 *My meat is to do his will, and accomplish his* WORK. 5. 19, 30, 36; 6. 38; 9. 4; 10. 32; 14. 10—12; 15. 24 *The* WORKS *which no other man hath done.* 17. 4 *Father, I have accomplished the* WORK *thou gavest me to do.* Phil. 2. 8; Heb. 3. 1, 2; 5. 8. Cf. Num. 16. 28, of Moses. See Jo. 3. 34 ref., *Jesus' Words;* 8. 42 ref., *Jesus' Mission;* 11. 47 ref., *Jesus' Miracles.*

π Mt. 16. 21 ref.

c Vers. 39; 17. 11. See 8. 12 ref.

d Vers. 1 ref.

e 2 Kgs. 5. 10—14. Aristid. 1. 254 *What water can compare with the Holy Well of Æsculapius, the discovery of the God of Medicine, who works for men's salvation? For by washing therein many have recovered their sight, and been healed of divers maladies.* See Jo. 1. 9 ref., *Enlightenment.*

σ Vers. 11 ref.

τ 5. 2 ref.

f Vers. 11 ref.

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which is interpreted, [f]SENT. [e]He went away therefore, and [σ]washed *his eyes*, [e]and came seeing.

Examination and Confession and Excommunication. Jo. 9. 8—34.

8 The neighbours therefore, and they which before saw him, that he was †[g]a beggar, said, "Is not this he that [g]sat and begged?" **9** Some said, "This is he;" others, "‡No; but he is like him:" *he said, "*I am he." **10** They said therefore unto him, "[h]How were thine eyes opened?" **11** *He answered ‡, "[h]A man, called Jesus, made clay, and smeared mine eyes, [h]and said unto me, 'Go to ‡[k]Siloah, and [τ]wash *thine eyes*:' [h]and when I had gone away, and [τ]washed *them*, I received my sight." **12** ‡They said unto him, "Where is that *man*?" He saith, "I know not."

13 They bring him unto the [m]Pharisees, him that once was blind. **14** [n]Now it was a Sabbath when Jesus made the clay, and opened his eyes. **15** The [m]Pharisees also therefore asked him again, how he received his sight. And he said unto them, "[p]He put clay upon mine eyes, and I [β]washed *them*, and do see." **16** Some therefore of the [m]Pharisees said, "†[q]This man is not from God, [n]because he keepeth not the Sabbath:" others said, "[q]How can a man that is a sinner do such [δ]miracles?" [r]And there was a division among them. **17** They say ‡therefore unto the blind *man* again, "What sayest *thou of him? Because he opened thine eyes." And he said, "[s]He is a Prophet."

18 The Jews therefore did not believe concerning him, that he had been blind, and received his sight, until they called the Parents of him that received his sight. **19** And they asked them, saying, "[t]Is this your son, of whom *ye say that he was

σ Vers. 11 ref.

g Lk. 16. 3 ref.

h Vers. 6, 7 ref.

k Interp. *Sent, sent forth*, esp. as any *stream, aqueduct*; opp. *source, fountain*: Neh. 3. 15 *The Pool of* SILOAH, *by the King's Garden.* Isa. 8. 6 *The waters of* SILOAH, *that go softly.* Jo. 8. 7. Jos. B. 5. 4 *Between Upper and Lower Jerusalem is a sweet and plenteous fountain, which we called* SILOAH. 9 *For the Jews* SILOAH *and the other fountains almost dried up, but for their enemies they ran abundantly.* Fig. of Jesus, as *issuing* and *sent* from God: see Jo. 8. 42 ref., *Jesus' Mission*; 10. 36 *Whom the Father* SENT. Cf. Rom. 11. 15.

τ Gr. *niptein*; Eng. *to wash* face, eyes, hands, or feet; opp. *wash the whole person, bathe* (13. 10 ref.): Gen. 18. 4; Ex. 30. 18—21; Mt. 6. 17; 15. 2; Mk. 7. 3; Jo. 9. 7, 11, 15; 13. 5—14; 1 Tim. 5. 10. Cf. Jo. 13. 10 ref.; Tit. 3. 5 ref.

m Mt. 3. 7 ref.

n Vers. 14—16; 5. 8—16; 7. 2, with Lev. 23. 39 *At the Feast of Tabernacles, the eighth day shall be a* SABBATH. See Lk. 6. 2 ref.

p Vers. 6, 7 ref.

β Vers. 11 ref.

q Vers. 29 ref. See 11. 47 ref., *Jesus' Miracles.*

δ Mt. 12. 38 ref.; Mk. 16. 17 ref.

r 7. 43; 9. 16; 10. 19; Acts 14. 4; 23. 7. See 1 Cor. 1. 10 ref., *Schisms.*

s Lk. 7. 16 ref.; 24. 19 ref. Cf. vers. 22; 1. 50 ref., *Belief in Jesus.*

t Vers. 20.

born blind? How then doth he †see now?" A.D. 29.
20 ‡But his Parents answered ‡and said, "We know that this is our son, and that he was born blind: 21 but how he doth now see, we know not; or who opened his eyes, *we know not: †ask himself; he is of age: he himself shall speak for himself." 22 [t]These things said his Parents because they feared the Jews: [t]for the Jews had agreed already, that if any one should confess him *to be* [θ]Christ, [u]he should be [κ]excommunicated. 23 Therefore said his Parents, "He is of age; ask himself."

24 †A second time therefore called they the man who had been blind, and said unto him, "[v]Give glory to God: *we know that this man is a sinner." 25 *He therefore answered‡, "Whether he is a sinner, I know not: one thing I know, that, whereas I was blind, now I see." 26 †They said therefore unto him‡, "[w]What did he unto thee? How opened he thine eyes?" 27 He answered them, "[w]I have told you already, and ye did not hear: why would ye hear again? Would *ye also become his disciples?" 28 ‡They reviled him, and said, "*Thou art *his disciple; [x]but *we are Moses' disciples. 29 [x]**We know that God hath spoken unto Moses [Ex. 33. 11]; [z]but this *man*, we know not whence he is." 30 The man answered and said unto them, "Why, herein is a marvellous thing, [z]that *ye know not whence he is, and yet he opened mine eyes! 31‡[a]We know that God heareth

[t] 7. 13 ref.; 12. 42. Cf. Mt. 10. 32, 33 ref., *Whosoever shall* CONFESS *me before men, &c.* Jo. 4. 42 ref., of Samaritans.

[θ] Mt. 1. 16 ref.

[u] Judg. 5. 23, of Meroz; Ezr. 10. 8; Lk. 6. 22; Jo. 9. 22, 34; 12. 42; 16. 2 *They shall* EXCOMMUNICATE *you.* Talm. ap. Wetst. 1. 904 *Ezra, Zerubbabel, and Joshua,* EXCOMMUNICATED *the Samaritans, that no Israelite should eat a morsel of theirs: and the authority for* EXCOMMUNICATION *is the Divine cursing of Meroz.* Cæs. B. G. 6. 13 *In Gaul the Druids are the Priests and Supreme Judges: if any abide not by their decisions, they* INTERDICT *them from the* SACRIFICES: *which is a most severe punishment: for the* INTERDICTED, or EXCOMMUNICATED, *are held for impious and accursed, and are debarred from all social intercourse, rights, and honours.* See ref. κ; Mt. 18. 15—20 ref.; Lk. 6. 22 ref.

[κ] Gr. *apo-synagogos;* lit. *away from synagogue:* N.T. only here, and 12 42; 16. 2. Conc. Nicæn. 1. 5 *Those cast out by their own Bishops are not to be received by others: but let it be proved that they have not been* EXCOMMUNICATED *through any narrow-mindedness, &c. of the Bishop.* Const. App. 4. 8 *Receive no alms or gifts from the* EXCOMMUNICATED, *before they be counted worthy to be members of the Church.* Cf. Lk. 6. 22 ref.

[v] Josh. 7. 19; 1 Sam. 6. 5; Jer. 13. 16; Lk. 17. 15 ref.

[w] Vers. 15 ref.

[x] Vers. 28, 29; Ex. 33. 11; Jo. 5. 45; Acts 21. 21. See Mt. 17. 3 ref.

[z] Vers. 16, 29—33; 8. 14 ref. Contr. 7. 27, 28 ref. See 3. 2 ref.; 8. 42 ref., *Jesus' Mission;* 11. 47 ref., *Jesus' Miracles.*

[a] 11. 22; Gen. 4. 7; 2 Chr. 7. 14; Job 8. 3—6; 27. 8, 9; 35. 13; Ps. 34. 15—22; 66. 18—20; 109. 7; Prov. 1. 28—33; 15. 29; 28. 9; Isa. 1. 10—20; 58. 3—59. 4; Jer. 11. 11—14; 14. 10—12; Ezek. 8. 17, 18; Zech. 7. 8—14; Jas. 4. 3. Cf. Jo. 11. 41, 42.

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not sinners [Ps. 66. 18]; [a]but if any one be [λ]religious, and do his will, him he heareth [Prov. 15. 29]. 32 Since the world began hath it not been heard, [b]that any one opened the eyes of one that was born blind. 33 [c]If this *man* were not from God, he could do nothing." 34 They answered and said unto him, "[d]*Thou wast wholly born in sins, [d]and dost *thou teach *us?" [e]And they cast him out.

Faith in Jesus and Worship of Jesus. Jo. 9. 35—38.

35 Jesus heard that [e]they had cast him out; and when he had found him, he said unto him,

"[f]BELIEVEST *THOU IN THE SON OF GOD?"

36 *He answered and said, "‡And who is he, Lord, that I may [f]believe in him?" 37 ‡Jesus said unto him, "[g]Thou hast both seen him, and

"[g]HE THAT SPEAKETH WITH THEE IS*HE."

38 And he said,

"[f]I BELIEVE, LORD:"

[h]and he worshipped him.

(2) Penal Blindness of Unbelieving Israel. *The Pharisees.* Jo. 9. 39—41.

39 And Jesus said, "[k]For a judgment came *I into this world, [m]that they which see not, may see; [m]and they which see, may become blind." 40 ‡They of the [n]Pharisees that were with him heard these things, and said unto him, "[m]Are *we also blind?" 41 Jesus said unto them, "[o]If ye were blind, ye would have no sin; [o]but now ye say, '[m]We see:' ‡your sin abideth.

Jesus The Shepherd of The Sheep. (1) Proverb of The Sheepfold. Jo. 10. 1—6.

X. 1 "Verily verily I say unto you, [p]He that entereth not in by the door into the sheepfold, but climbeth up [λ]from another quarter, [p]*he is a thief, and a robber: 2 but he that entereth in by the

λ Gr. *theosebes*, cogn.; Eng. lit. *God-venerating, God-fearing*; opp. *sinner, superstitious*, and opp. *righteous*: Gen. 20. 11, A.V. after Heb. *fear of God*; Ex. 18. 21; Job 1. 1, 8, of Job, *One that* FEARED GOD, *and eschewed evil.* N.T. only here, and cogn. 1 Tim. 2. 10. Judith 11. 17 *Thy servant is* RELIGIOUS, *and serveth the God of Heaven day and night.* Sirac. 1. 25 RELIGION *is an abomination to a sinner.* Bar. 5. 4 *The Peace of Righteousness and the glory of* RELIGION. Dion. H. 1. 363 *King Numa was a* RELIGIOUS *and righteous man.* Anton. 6. 30 *Be* RELIGIOUS *without being superstitious.* Cf. Acts 17. 22 ref.; 1 Tim. 3. 16 ref.; Jas. 1. 26 ref.

[b] Vers. 1 ref.

[c] Vers. 30 ref.

[d] Vers. 2 ref. Cf. Rom. 2. 17—29.

[e] Vers. 22 ref.; Lk. 6. 22 ref. Cf. Mk. 4. 11 ref., *Those without.* Contr. Jo. 10. 7—9 *By me if any enter in, he shall be saved.*

[f] 1. 49, 50 ref.; 10. 36; Mt. 14. 33; 16. 16; 1 Jo. 5. 13. See Mt. 4. 3 ref., *Son of God*; Mk. 5. 34 ref., with 16. 16 ref., *Saving Faith.*

[g] 4. 26 ref.

[h] Mt. 8. 2 ref.; Lk. 4. 8 ref. See Acts 10. 25, 26; Rev. 22. 8, 9.

[k] 5. 22—27 ref.

[m] Vers. 39—41; 10. 6; Mt. 13. 13—15 ref.; Lk. 18. 41—43 ref.; Rom. 2. 17—29 *The Jew boasteth of his light, &c.* 11. 25 *Blindness is happened to Israel, &c.* 2 Cor. 3. 13—16. Cf. Mt. 9. 10—13; Lk. 5. 30—32 ref.

[n] Mt. 3. 7 ref.

[o] Vers. 39 ref.; 15. 22—24. See Lk. 12. 47, 48 ref. Cf. Jo. 3. 36 *The wrath of God* ABIDETH *on him.*

[p] Vers. 8—13 ref., of False-Shepherds. See 9. 34, 35. Cf. Mt. 23. 13—24, of the Pharisees; Acts 8. 18—23, of Simon Magus; Rom. 2. 17—29.

λ Gr. *allacothen*; Lat. *aliunde*: Esth. 4. 14, A.V. *from another place.* N.T. here only. Alciph. 3. 47 *The watch-dogs came rushing about me, some from one quarter, and some* FROM ANOTHER QUARTER.

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door, [p]is a shepherd of the sheep. **3** To him the porter openeth, [p]and the sheep hear his voice; [q]and his own sheep he †calleth by name, and leadeth them forth. **4** And when he hath put forth † all his own, [r]he goeth before them, [p]and the sheep follow him, because they know his voice: **5** [p]but a stranger will they not follow, but will flee from him, [p]because they know not the voice of the strangers." **6** This [μ]proverb [s]said Jesus unto them; [s]but *they knew not what things they were which he [s]spake unto them.

(2) Interpretation of The Sheepfold. (a) Jesus The Door of The Sheep. *Salvation by Jesus Only.* Jo. 10. 7—10.

7 Jesus therefore said unto them again, "Verily verily I say unto you, [t]*I am the Door of [t]the sheep. **8** [u]All that † came before *me, are thieves, and robbers: [u]but the sheep did not hear them. **9** [t]*I am the Door: [t]by *me if any one enter in, [t]he shall be saved, and shall [v]come in and go out, [t]and shall find pasture. **10** [u]The thief cometh not except that he may steal, and sacrifice, and destroy: [x]*I came that they may have life, [z]and may have *it* abundantly.

(b) Jesus the Good Shepherd. *Salvation by Jesus' Death.* Jo. 10. 11—15.

11 "[a]*I am the Good Shepherd: [b]the Good Shepherd layeth down his life for the sheep. **12** [c]‡He that *is* a hireling, and is not a shepherd, whose [v]own the sheep are not, seeth [c]the wolf coming, and leaveth the sheep, and fleeth; [c]and the wolf snatcheth them, [c]and scattereth ‡ *them*:

[p] Vers. 3—5, 8, 14, 27; 21. 15—17 ref. Cf. Lk. 19. 28. Contr. Mt. 23. 1—4, of the Pharisees; 24. 24, of False-Christs, &c.

[q] 20. 16; Ex. 33. 12, 17 *I know thee* BY NAME. Isa. 40. 26—31; 43. 1; Rom. 16. 1—23, of divers saints; 3 Jo. 14 *Greet the friends* BY NAME. See Lk. 10. 20 ref., *Names written in Heaven.* Cf. Arist. H. A. 6. 19 *In every flock is a Leader appointed from among the rams, who, when* THE SHEPHERD CALLS HIM BY NAME, *leads the way.*

[r] Ref. p; 1 Pet. 2. 21.

[μ] Gr. *paræmia*; Lat. *proverbium*; Eng. *proverb:* Prov. 1. 1 *The* PROVERBS *of Solomon.* N.T. only here, and Jo. 16. 25, 29; 2 Pet. 2. 22. Sirac. 6. 35; 8. 8; 39. 1—3 *The wisdom of the ancients, and prophecies, the secrets of* PROVERBS, *and the enigmas of parables.* Orig. 7. 161 *A* PROVERB *is a dark saying signified by another that is plain.* Cf. Mt. 13. 3 ref., *Parable.*

[s] 9. 39—41; 12. 49, 50 ref. See Lk. 18. 34 ref.

[t] 14. 6 *I am the Way, &c.* Ps. 121. 1—8; Acts 4. 7—12 *No other Name whereby men can be* SAVED. 10. 43; 1 Cor. 2. 2; Eph. 2. 18; 4. 5 *One Faith, one Baptism.* 1 Tim. 2. 5, 6 *One Mediator.* Cf. Jo. 1. 50 ref., *Belief in Jesus.* See Mt. 26. 31 ref., with Jo. 21. 15—17 ref., *Shepherd and Sheep.* Contr. Jo. 9. 35—41 *They cast him out.*

[u] Vers. 5, 12, 13 ref.; Acts 5. 36, 37. Cf. Jer. 23. 1—8 *The Shepherds that destroy the sheep, &c.* Ezek. 34. 1—11 *Woe to the Shepherds, &c.* Zech. 10. 2, 3; 11. 3—17. Also cf. Mt. 24. 24 ref. Contr. vers. 11, 16 ref.

[v] Ps. 121. 1—8. Cf. Deut. 28. 6; 1 Sam. 29. 6; 2 Sam. 3. 25; 2 Chr. 1. 10.

[x] Vers. 28 ref.; 3. 16 ref.

[z] Mt. 13. 12 ref. Cf. Ps. 16. 11; 36. 7—9.

[a] Vers. 11—15; Ps. 23. 1—6; Isa. 40. 3—11; Ezek. 34. 11—31. See Mt. 26. 31 ref.; Jo. 21. 15—17 ref.

[b] Vers. 11—18; 11. 6—16, 49—52; 15. 13; Acts 20. 28; Phil. 2. 8; 1 Jo. 3. 16. See Rom. 5. 6—8 ref. Plat. Rep. 345 *The true Shepherd ever has an eye to the good of the flock, of which he is guardian.* Cf. Ex. 32. 32, of Moses; 1 Sam. 17. 35, of David; Isa. 31. 4; Am. 3. 12; Jo. 21. 15—17, of Peter; Acts 20. 28, 29.

[c] Vers. 8, 28 ref.; Jer. 23. 1; Ezek. 34. 5; Zech. 11. 17. See Mt. 7. 15; Acts 20. 28—30, of wolves; 1 Tim. 3. 3, 8; Tit. 1. 7, 11; 1 Pet. 5. 2—4, of lucre. Cf. Lk. 16. 14, of Pharisees. Contr. vers. 11 ref.; Acts 8. 1—3, of Saul and Apostles.

[v] 5. 18 ref.

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13 ‡ [c]because he is a hireling, and careth not for the sheep. 14 [a]*I am the Good Shepherd; [d]and I know mine, [e]and am known of mine, 15 [f]as the Father knoweth me, [f]and *I know the Father; [b]and I lay down my life for the sheep.

(3) One Flock and One Shepherd. *Union of Jews and Gentiles.* Jo. 10. 16.

16 "[h]And other sheep I have, which are not of [h]this fold: [h]those also [π]must I bring, and they shall hear my voice: [h]and there shall become

'[h]One Flock,
'[h]One Shepherd.'

[Ezek. 34. 23; 37. 21—24.]

Willingness of Jesus' Death. Jo. 10. 17, 18.

17 "[k]Therefore the Father loveth me, [m]because *I lay down my life, [n]that I may take it again. 18 No one taketh it away from me, [m]but *I lay it down of myself. [m]I have [σ]liberty to lay it down, and I have [σ]liberty to take it again. [p]This commandment received I from my Father."

Division of The Multitude. Jo. 10. 19—21.

19 [q]A division ‡ again arose among the Jews because of these sayings. 20 And many of them said, "[r]He hath a [τ]devil, [r]and is mad: why hear ye him?" 21 Others said, "[s]These are not the words of one [τ]possessed with a [τ]devil: [t]can a [τ]devil open the eyes of the blind?"

(4) Obedience and Final Safety of Jesus' Sheep.

22 But there came to pass in Jerusalem [u]*the Festival of* the [β]Dedication: ‡ [u]it was winter; 23 and Jesus walked in the [δ]Temple-Courts, in [v]Solomon's Cloister.

[a] Mt. 16. 21 ref.
[b] 7. 29 ref.
[c] Vers. 4; 17. 3 ref.
[d] Vers. 3, 27; Isa. 40. 27—31; Nah. 1. 7; 2 Tim. 2. 19.
[e] Vers. 14; 17. 3 ref.
[f] 7. 29 ref.
[h] Vers. 11 ref.; 11. 50—52; 17. 20, 21; Isa. 56. 6—8; Jer. 23. 1—8; Ezek. 34. 23; 37. 21—24; Mic. 2. 12; Rom. 11. 25—32; Gal. 3. 27—29 *All* ONE *in Christ Jesus.* Eph. 1. 10—3. 21. Plut. 2. 239 *Alexander the Great seemed to realize the dream of Zeno the Stoic, viz. of uniting all nations as a herd grazing together in a common pasture.* See Eph. 3. 6 ref., *Fellowship of Gentiles.*
[π] Mt. 16. 21 ref.
[k] 3. 35 ref.; Mt. 3. 17 ref. Cf. Phil. 2. 8—11.
[m] Vers. 11 ref. Cf. 8. 22 *Will he kill himself?*
[n] 2. 19 ref.; Ps. 16. 9—11 *My flesh shall rest in hope: for, &c.* Lk. 23. 46. Cf. Jo. 5. 21. See Mt. 28. 6 ref., *Jesus' Resurrection.*
[σ] 1. 12 ref.
[p] 12. 49, 50; 14. 31; 15. 10. See Mt. 26. 42 ref.; Jo. 4. 34; 5. 30; 6. 38 *I came down from Heaven to do the will of Him that sent me.* 8. 40—42 ref. Cf. Phil. 2. 8.
[q] 9. 16 ref.
[r] 7. 20 ref.
[τ] Mt. 15. 22 ref.
[s] 7. 46 ref.
[t] 9. 1—7 ref., 30—33; 11. 37; Lk. 7. 21, 22; 18. 41 ref. See Jo. 3. 2 ref.
[u] Also called *Lights;* in December, in memory of the *Purification* and *Restoration* of the Temple and its Worship after *Profanation* and *Desolation* by Antiochus Epiphanes: 1 Mac. 1. 20—63, of the Desolation; 4. 36—59 *Let us cleanse and* DEDICATE *the Sanctuary; and they did so, and ordained the days of* DEDICATION *to be kept year by year for eight days.* Similarly 2 Mac. 10. 1—9, and Jos. A. 12. 7, who adds, *And from that time to this we Jews do celebrate this Feast, calling it Lights.* Cf. 1 Kgs. 8. 1—66, of Solomon; 2 Chr. 29. 1—31. 21, of Hezekiah; Ezr. 6. 1—22, of Ezra. See ref. β.
[β] Gr. *encænia,* and cogn.; Heb. *hanuccah;* Lat. *initiatio, dedicatio;* Eng. *hanseling, renewal, dedication:* Num. 7. 10, 11, 84, 88; Deut. 20. 5 *Built a new house, and not* DEDICATED *it.* 1 Sam. 11. 14, A.V. *renew;* 2 Chr. 7. 8, 9; 15. 8; Ezr. 6. 16, 17 *The* DEDICATION *of this House of God.* Neh. 12. 27; Ps. 30 Title; Dan. 3. 2, 3 *The* DEDICATION *of the Image.* N. T. only here, and cogn. in Heb. 9. 18; 10. 20 *The new way which he* DEDICATED *for us.* 1 Mac. 4. 36—59, and 2 Mac. 10. 1—9, as in ref. u.
[δ] Mt. 21. 12 ref.
[v] Acts 3. 11; 5. 12 ref.

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Oneness of Jesus and Father.
Jo. 10. 22—30.

24 The Jews therefore compassed him about, and said unto him, "[x]How long dost thou [x]hold us in suspense? [x]If *thou be the [λ]Christ, tell us [μ]plainly." **25** Jesus answered them, "[z]I have told you, [a]and ye believe not: [b]the works that *I do in my Father's name, [b]these bear witness of me. **26** [a]But *ye believe not, †[c]because ye are not of *my sheep, as I have told you. **27** [c]*My sheep hear my voice, [c]and *I know them, and they follow me: **28** [d]and *I give unto them [d]Eternal Life, [e]and they shall never perish, [e]and not any one shall snatch them out of my hand. **29** [f]My Father, [f]who hath given *them* me, is greater than all; [e]and no one can snatch out of ‡ the Father's hand: **30**

"[g]*I AND THE FATHER ARE [ν]ONE."

Jesus' Vindication of Divine Sonship.
Jo. 10. 31—39.

31 ‡[h]The Jews again bare stones to stone him. **32** Jesus answered them, "[k]Many good works have I shewed you from my Father: [h]for which work's sake of them do ye stone me?" **33** The Jews answered him ‡, "[m]For a good work we stone thee not, [m]but for blasphemy; [m]and because *thou, being a man, makest thyself God." **34** Jesus answered them, "Is it not written in [n]your Law,

'*I said, Ye are [p]gods'?

[Ps. 82. 86.]

35 If he called *them [p]gods, [q]unto whom the Word of God came; ([r]and the [π]Scrip-

[x] 7. 3, 4 ref.; 8. 28; Mt. 26. 63 ref. See Jo. 4. 25, 26 ref. Cf. Milt. S. A. 1569 SUSPENSE *in news is torture: speak them out.*

[κ] Gr. lit. *lift up our soul?*

[λ] Mt. 1. 16 ref.

[μ] Mk. 8. 32 ref.

[z] Vers. 7—18, 30, 36, 38; 5. 17—47; 8. 12—58, esp. 24—28. See 4. 25, 26 ref.

[a] Vers. 37, 38; 5. 31—47; 8. 12—59. See Mk. 16. 16 ref., with Jo. 12. 37 ref., *Unbelief.*

[b] Vers. 37, 38 ref.

[c] Vers. 4, 14 ref.; 6. 44; 1 Jo. 4. 6.

[d] Vers. 10, 11; 5. 24; 11. 25, 26; 17. 2. See 3. 14—16 ref.

[e] Vers. 12, of the wolf; vers. 28, 29; 1 Sam. 12. 21, 22; Ps. 94. 14; 125. 1—5; Prov. 4. 18; Isa. 44. 21; 49. 14—17; 54. 7—10; Jer. 32. 38—40; Jo. 3. 14—16; 4. 14; 5. 24; 6. 37—58; 10. 28, 29; 11. 25, 26; 17. 2, 9—26; 18. 9; Rom. 8. 28—39; 11. 1, 2, 29; 1 Cor. 1. 7—9; 10. 13; Eph. 1. 3—14; Phil. 1. 6 *He that hath* BEGUN *a good work in you, will* FINISH *it.* 1 Th. 3. 13; 5. 23, 24; 2 Th. 2. 13, 14; 2 Tim. 4. 18; Heb. 6. 9—20; 13. 5, 6; 1 Pet. 1. 5; 2 Pet. 2. 5—9; 1 Jo. 2. 19; 3. 9; Rev. 3. 12. Contr. Jo. 15. 2, 9, 10; 17. 11—17; Phil. 2. 12, 13; Heb. 6. 4—8; 10. 26—29; 2 Pet. 1. 5—11 *Make your election sure.* See Lk. 14. 35 ref.; Jo. 3. 14—16 ref., *Life by Faith;* 17. 11, 12 ref.; Phil. 1. 28 ref.

[f] 17. 2, 6—12, 24.

[g] Parall. explan. vers. 38; 8. 19; 12. 44; 14. 5—11; 17. 11, 21, 22. See 1. 1 ref., and ref. *ν*. Cf. Acts 4. 32; 1 Cor. 6. 16, 17; Gal. 3. 28.

[ν] Gr. *hen:* 17. 21 ref.

[h] Vers. 31—33; 8. 59 ref.; Mk. 12. 12 ref.

[k] 3. 2 ref.; 11. 47 ref.

[m] Vers. 30, 31; 5. 17, 18 ref. See Mt. 9. 3 ref.; 26. 63—66 ref. Cf. Mt. 4. 3 ref., *Son of God;* Jo. 1. 1, 14 ref., *Incarnation;* Phil. 2. 5—8.

[n] Opp. *Teachers, Rabbis:* 12. 34, of Psalms and Prophets; 15. 25; 1 Cor. 14. 21. Cf. Jo. 7, 51; 18. 17; Rom. 2. 17, of Jew and the Law. See Mt. 5. 17, 18 ref., *The Law.*

[p] Vers. 34, 35; Gen. 31. 24; Ex. 21. 6, A. V. *judges;* 22. 8, 28; Ps. 8. 6, A. V. *Angels;* 82. 1, 6; 97. 7, with Heb. 1. 6, of Angels; Ps. 138. 1; 1 Cor. 8. 5 ref., *Though there be that* ARE CALLED GODS, *&c.* See Mk. 12. 29 ref., *One God.*

[q] Rom. 3. 1, 2 ref. Cf. Isa. 2. 1; Jer. 1. 1—10; Ezek. 1. 3; 2. 6, 7.

[r] 5. 39 ref.; Mt. 5. 17, 18 ref.; 22. 29 ref.; 2 Tim. 3. 16 ref.

[π] Mt. 22. 29 ref.

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ture cannot be broken;) 36 say *ye of him [s]whom the Father sanctified, [t]and sent into the world, '[u]Thou blasphemest,' [u]because I said, 'I am [u]the Son of God'? 37 [v]If I do not the works of my Father, believe me not: 38 [v]but if I do, even if ye believe not *me, [v]believe the works; [x]that ye may be [σ]resolved, [x]and †know [z]that the Father *is* in *me, [z]and *I in †the Father." 39 ‡[a]They sought again to [r]apprehend him: [b]and he gat him forth out of their hand.

Retreat Over the Jordan: John's Witness True.
Jo. 10. 40—42.
Mt. 19. 1, 2.
Mk. 10. 1.

40 [c]And he went away again to the [d]other side of the Jordan, [d]to the place where [d]John at the first was baptizing; [c]and he abode there. 41 [c]And many came unto him: and they said, "[c]John indeed did no [β]miracle; [f]but all things that John said of this *man*, were true." 42 †[g]And many believed in him there.

A.D. 30.

Jesus the Resurrection and The Life, and Immortality by Faith in Jesus. *Lazarus' Falling Asleep and Rising Again.*
Jo. 11. 1—44.

XI. 1 BUT there was a certain *man* sick, [h]Lazarus of [k]Bethany, [m]of the village of Mary and her sister [m]Martha. 2 Now it was [m]the Mary that anointed the Lord with [δ]perfume, and wiped his feet with her hairs, whose brother [h]Lazarus was sick. 3 The sisters therefore sent unto him, saying, "[n]Lord, Behold, [n]he whom thou [θ]dearly lovest is sick!" 4 But when Jesus heard *it*, he said, "[p]This sickness is not unto death, [q]but for the glory of God, [q]that the Son of God may be glorified thereby."

5 [r]Now Jesus [κ]loved Martha, and her sister, and Lazarus. 6 When therefore he heard that he was sick, then indeed he abode two days [s]in the place where he

[a] 6. 27; 17. 17—19; Heb. 2. 10—18; 5. 4—10. See Mk. 1. 24 ref., *The* HOLY ONE *of God.* Cf. Ex. 13. 2, of Firstborns; 28. 41, of Aaron and Sons as Priests; 29. 1, 21; 30. 30, A.V. *consecrate;* Lev. 8. 30; 21. 8, 15; Jer. 1. 5, of Jeremiah, *Before thy birth I* SANCTIFIED *thee to be Prophet.* Mt. 3. 16 ref., of Jesus' Anointing; Lk. 1. 15; Rom. 15. 16; Gal. 1. 15, 16; Heb. 10. 1—14. Also 1 Cor. 6. 11 ref.

[b] 8. 42 ref.

[c] Vers. 33 ref.

[d] Vers. 25; 5. 36—47 ref.; 8. 39, of works and sonship; 14. 10, 11. See 1. 50 ref., *Belief in Jesus;* 9. 4 ref., *Jesus' Works.*

[e] Ver. 24 ref., *How long dost thou hold us in suspense?* See 8. 32 ref.

[σ] Gr. *gnonai:* Ps. 39. 4, P. B. V. *That I may be* CERTIFIED. Lk. 16. 4 *What shall I do? I am* RESOLVED. Cf. Shksp. Hy. v. 1. 2 *We would be* RESOLVED *of some things of weight, That task our thoughts.* 1 Hy. VI. 3. 4 *Long since we were* RESOLVED *of your truth.*

[f] Vers. 30 ref.; 14. 10, 11, 20; 17. 21—23.

[g] 7. 30—32 ref.

[τ] 7. 44 ref.

[h] 7. 1 ref.; 8. 59 ref. Cf. Gen. 39. 12; 1 Sam. 14. 41; Eccl. 7. 18.

[i] Vers. 39 ref.; Mt. 19. 1, 2; Mk. 10. 1.

[k] 1. 28 ref., (*Bethany on the other side of the Jordan*), with 11. 1, 3, 6, 7; 3. 26. Cf. 3. 23. See Mt. 3. 1—17, and parall.

[l] Mk. 1. 4 ref.

[β] Mk. 16. 17 ref.

[m] 1. 6—8 ref.; 5. 33—35 ref. [n] See 3. 2 ref.; 11. 47 ref., *Jesus' Miracles.*

[o] 8. 30; 11. 45. Contr. 12. 37 ref. See 1. 50 ref.

[p] 11. 1—12. 18. Cf. Lk. 16. 20 ref.

[q] Mt. 21. 17 ref., with Jo. 1. 28; 10. 40.

[δ] Mk. 14. 3 ref.

[θ] Vers. 36; 5. 20; 21. 15 ref.

[r] Vers. 40; 9. 3. See 8. 50 ref.; 12. 16 ref.; Mt. 4. 3 ref., *Son of God.*

[s] Vers. 1, 3 ref.

[t] Lk. 10. 38—42 ref. Cf. Mt. 27. 56 ref.; Lk. 7. 36—38 ref.

[u] Vers. 5, 11, 36. See 13. 13 ref.; 15. 12, 13.

[v] 21. 15 ref. [p] 2 Kgs. 20. 1. Cf. 1 Jo. 5. 16, 17.

[x] See 8. 50 ref.; 12. 16 ref.; Mt. 4. 3 ref., *Son of God.*

[κ] 21. 15 ref. [s] 10. 39, 40 ref. See 4. 3 ref., *Judæa.*

was; 7 then after that he saith unto the disciples, "[s]Let us go into Judæa again." 8 The disciples say unto him, "[λ]Teacher, [t]Of late the Jews sought to stone thee; and goest thou thither again?" 9 Jesus answered, "[u]Are there not twelve hours of the day? [v]If any one walk in the day, he stumbleth not, because he seeth the light of this world: 10 [v]but if any one walk in the night, he stumbleth, because the light is not in him." 11 These things said he, and after that he saith unto them, "[w]Lazarus our friend is [μ]fallen asleep: but I go that I may [ν]awake him out of sleep." 12 †The disciples therefore said unto him, "[x]Lord, [w]If he is [μ]fallen asleep, he will be [π]saved." 13 Now Jesus had said *it* of his death; but *they thought that he said *it* of the [σ]repose of sleep. 14 Then therefore Jesus said unto them [τ]plainly, "[x]Lazarus is dead. 15 And I rejoice for your sakes that I was not there, [z]that ye may believe. But let us go unto him." 16 [a]Thomas therefore, which is called [β]Didymus, *that is, the Twin*, said unto his fellow-disciples, "[b]Let *us also go, [b]that we may die with him."

17 When therefore Jesus was come, he found [c]that he had already been in his grave four days. 18 Now [d]Bethany was nigh unto Jerusalem, [e]about fifteen furlongs off, 19 [f]and many of the Jews had

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λ Mt. 8. 19 ref.; 23. 7 ref.

t 10. 31—39 ref.

u 9. 4 ref. Hdt. 2. 109 *The Greeks learned the use of the sun-dial, and the* TWELVE *parts of the day, from the Babylonians.*

v 9. 4; 12. 35; Jer. 13. 16; Eph. 5. 8—13; 1 Jo. 2. 11. Cf. Jo. 1. 5 ref.

w Vers. 1 ref.; vers. 11—14; Mt. 9. 24 ref. See Lk. 12. 4 ref., *You my* FRIENDS.

μ Gr. *cæmasthai*; Heb. *shacav*; Lat. *cubare, dormire*; Eng. lit. *lie down*, as for rest or sleep, *repose, fall asleep*; fig. of death: cogn. *cæmeterion* = *sleeping-place*, Eng. *cemetery*; opp. *rise up, rise again, resurrection, awake*: (1) lit.: Gen. 19. 4; 28. 11, 12 *Jacob* LAY DOWN *to sleep, and dreamed.* Ps. 3. 5; Lk. 22. 45, with Mt. 26. 40, 43; Acts 12. 6. (2) fig.: Deut. 31. 16 *Thou shalt* SLEEP *with thy Fathers.* 2 Kgs. 2. 10, of David; Job 14. 12, 13; Ps. 3. 5; Dan. 12. 2 *Many that* SLEEP *in the dust shall awake.* Mt. 27. 52; Jo. 11. 11—14, of Lazarus; Acts 7. 60, of Stephen; 13. 36, of David; 1 Cor. 15. 16—20 *Christ is risen, the first-fruits of them that are* FALLEN ASLEEP. 1 Th. 4. 13—15; 2 Pet. 3. 4. 2 Mac. 12. 44, 45.

ν 1 Kgs. 3. 15, A.V. *awake*; Job 14. 12; N.T. only here, and cogn. in Acts 16. 27.

π 13. 13 ref.

π Jas. 5. 15. See Mt. 9. 22 ref.

σ Gr. *cæmesis*; Eng. *lying down, repose, sleep*; lit. and fig.: N.T. here only. cogn. *cæmasthai*, vers. 11 ref.

τ Mk. 8. 32 ref.

z 2. 11; 10. 38 ref. See 17. 8.

a Mt. 10. 3 ref. See ref. δ.

β Gr. *didymos*; Heb. *tom, thom* (cf. Eng. *Tom, Thomas*); Eng. *twin*: N.T. only here, and 20. 24; 21. 2.

b Vers. 7, 8; 10. 39, 40.

c Vers. 6, 7; 10. 40.

d Mt. 21. 17 ref.

e That is, *about one mile and a half.*

f Gen. 23. 1, 2, of Abraham; 37. 34, 35; 50. 1—11, of Joseph, &c.; Deut. 34. 8; Num. 19. 11—15, of Uncleanness from Dead Bodies; 2 Sam. 10. 1, 2; 12. 21—23; Job 2. 11—13, of Job's Comforters; 29. 25; 42. 11; Mt. 2. 10; 9. 23—25; Mk. 5. 38; 16. 10; Acts 9. 36—39. Talm. ap. Lft. 3. 362, 367 *When the Jews return from burial, they stand in a circle about the mourner comforting him: the first three days are for Weeping, during which they visit the dead at the graves; the Lamentation continues till the seventh day, and the Mourning till the thirtieth day.* Cf. for *Christian Consolation*, vers. 23—25, 31; Isa. 61. 1—3, of Christ the Comforter; Mk. 16. 10; 1 Cor. 15. 57, 58; 2 Cor. 1. 3—6; 1 Th. 4. 13—18 *Sorrow not as they that have no hope: for Jesus, &c.*

Sirac. 46. 19 *His eternal* SLEEP. 48. 13, A.V. *death.* See

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come unto the *women* that were about [g]Martha and [g]Mary, [f]to console them concerning ‡ their brother. 20 [g]Martha therefore, when she heard that Jesus was coming, met him: but [g]Mary sat still in the house. 21 [g]Martha therefore said unto Jesus, "[h]Lord, If thou hadst been here, my brother had not been dead. 22 [i]But even now I know that whatsoever things thou shalt ask God, God will give thee." 23 Jesus saith unto her,

"[k]THY BROTHER SHALL [k]RISE AGAIN."

24 [g]Martha saith unto him, "[m]I know that he shall rise again, [m]in the Resurrection, [m]in the Last Day." 25 Jesus said unto her,

"[n]*I AM THE RESURRECTION, AND THE LIFE:

"[n]HE THAT BELIEVETH IN *ME, [n]THOUGH HE DIE, [n]YET SHALL HE LIVE:

26 "[n]AYE, AND EVERY ONE THAT LIVETH, [n]AND BELIEVETH IN *ME, [n]SHALL NEVER DIE.

[n]Believest thou this?" 27 She saith unto him, "Yes, [p]Lord: [p]*I have believed that

"*THOU ART [p]THE CHRIST,

"[p]THE SON OF GOD,

"[p]THAT SHOULD COME INTO THE WORLD."

28 And when she had said these things, she went away, and called [q]Mary her sister privily, saying, "The [θ]Teacher is [κ]arrived, and calleth thee." 29 *She, when she

[g] Vers. 1 ref.; vers. 32. Cf. Lk. 10. 39—42.

[h] Vers. 32; 13. 13 ref.

[i] 9. 31 ref. See Mt. 7. 7 ref.

[k] Correl. *lie down, sleep:* Vers. 11—14; Mk. 5. 42 ref.; Lk. 7. 14 ref. See vers. 24 ref.; and contr. vers. 19 ref.

[m] Vers. 23, 25 ref.; Ex. 3. 6, with Lk. 20. 37, 38; Job 14. 1—22; 19. 25—27 *I know that my Redeemer liveth, &c.* Ps. 3. 5; 16. 9—11, with Acts 4. 24—32, *My flesh shall rest in hope, &c.* 17. 14, 15; 49. 1—20; 73. 24—26; 90. 1—17; Isa. 26. 19; Ezek. 37. 1—14; Dan. 12. 2, 3; Hos. 6. 1, 2; Mt. 25. 31—46; Mk. 9. 10; 12. 23; Lk. 14. 14; 16. 22—31; 20. 27—38; Jo. 5. 28, 29; 6. 39—44; 11. 24; Acts 4. 1, 2; 17. 18; 23. 6—8; 24. 15 *A* RESURRECTION *of the dead, both of the righteous and unrighteous.* 26. 6—8 *The hope of the* RESURRECTION, *whereunto the Twelve Tribes hope to come.* 1 Cor. 15. 1—58 *How say some, There is no* RESURRECTION? Col. 3. 4; 1 Th. 4. 13—18 *Them that sleep in Jesus will God bring with him.* 2 Tim. 1. 10; 2. 16—18 *They have erred who say that the* RESURRECTION *is past.* Heb. 6. 2; 11. 9—22, 35; Rev. 20. 1—21. 4 *The first and second* RESURRECTIONS: *no more death.* Wisd. 3. 1—8; 5. 14—16; 2 Mac. 7. 1—36, of the Seven Brethren, *We die under God's Covenant of Eternal Life, and he will* RAISE *us* AGAIN. 12. 43—45 *He prayed for the dead, mindful of the* RESURRECTION. 14. 46. Jos. B. 2. 8. 11, of the Essenes' Belief; 3. 8. 5, with Jos. Ap. 2. 30, *The soul, being a part of Divinity within us, is immortal, and in the revolution of ages the souls of the righteous are again sent into pure bodies and receive a better life.* Contr. Heathen Belief, Æsch. Eum. 647 *Man once dead, he hath no* RESURRECTION. See ref. n; Mt. 28. 6 ref., *Jesus' Resurrection;* Jo. 12. 48 ref., *Last Day.*

[n] Vers. 23, 24 ref.; 3. 36; 5. 24—29 ref.; 14. 6; 2 Tim. 1. 10 *Life and Immortality.* 5. 24, 25 ref. See Jo. 1. 4 ref., *Life;* 1. 50 ref., *Belief in Jesus;* Mt. 19. 16 ref., *Eternal Life.*

[p] 1. 49, 50 ref.; 4. 42 ref.; 6. 14, 69 ref.; 13. 13 ref. See Mt. 11. 3 ref., *He that should come;* 16. 16 ref., *Peter's Confession;* 26. 63, 64 ref.

[q] Vers. 1 ref.

[θ] Mt. 8. 19 ref.; 23. 7 ref.

[κ] Lk. 13. 1 ref.

heard *it*, ariseth quickly, and setteth out to come to him. 30 Now Jesus was not yet come to the village, but was in the place where [q]Martha met him. 31 [r]The Jews therefore that were with her in the house, [r]and consoling her, when they saw [q]Mary, that she rose up quickly, and went out, followed her, saying, "[s]She goeth to the grave, [s]to weep aloud there." 32 [q]Mary therefore, when she was come [t]where Jesus was, and saw him, fell down at his feet, saying unto him, "[u]Lord, [u]If thou hadst been here, my brother had not died." 33 [v]Jesus therefore, when he saw her weeping aloud, and the Jews also weeping aloud, that came with her, [λ]groaned heavily in his spirit, [v]and troubled himself, 34 and said, "Where have ye laid him?" They say unto him, "[w]Lord, Come and see."

35 [x]Jesus [μ]wept.

36 The Jews therefore said, "Behold, how [y]dearly he loved him!" 37 But some of them said, "Could not this *man*, [z]that opened the eyes of him that was blind, have caused that this *man* also should not have died?"

38 Jesus therefore, again [π]groaning heavily in himself, cometh to the grave. [a]Now it was a cave, [b]and a stone lay upon it. 39 Jesus saith, "[b]Take ye away the stone." [c]Martha, the sister of him that †was dead, saith unto him, "[w]Lord, [d]Already he stinketh: [d]for it is his fourth day." 40 Jesus saith unto her, "[e]Have I not said unto thee, that, [e]if thou shalt believe, thou shalt see the Glory of God?" 41 So they took away the stone‡. [f]But Jesus lifted up his eyes above, and said, "[f]Father, I give thanks unto thee [g]that

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[q] Vers. 20 ref.
[r] Vers. 19 ref.
[s] Vers. 19 ref., 35 ref. Ant. Lib. Transf. 2 *On the death of Meleager, his sisters bewailed him at his tomb unceasingly.*
[t] Vers. 30.
[u] Vers. 21; 13. 13 ref.
[v] Vers. 41, with Rom. 8. 26, of the Spirit's Groans of Prayer; Mt. 26. 37—39; Mk. 8. 12; Jo. 12. 27; 13. 21. Cf. Gen. 43. 30, of Joseph. Contr. Lk. 7. 13 ref.; Jo. 14. 1, 27.
[λ] Vers. 38; Mt. 9. 30 ref. Cf. Mk. 8. 12. Spens. F. Q. 6. 3 *He deeply sighed and* GROANED INWARDLY, *To think of this ill state in which she stood.*
[w] 13. 13 ref.
[x] [μ] Gr. *dacryein*; Lat. *lacrymare*; (cogn. Gr. *dacry*; Lat. *lacryma*; Eng. *tear*;) Eng. not *weep aloud*, as in vers. 31, 33, but *shed tears, weep*: N.T. here only. Cf. vers. 19 ref.; Lk. 7. 13 ref.; 19. 41; Heb. 5. 7, with Lk. 22. 44. Juv. 15. 131 *Full tender are the hearts that Nature's self doth give, who gave us* TEARS, *of* HUMAN *feeling the right noblest part.* See Heb. 4. 15.
[y] Vers. 3 ref.
[z] 9. 1—34 ref.
[π] Vers. 33 ref.
[a] Gen. 23. 8—20 *The* CAVE *of Machpelah was made sure unto Abraham for a* BURYING-PLACE. 49. 29—33; 50. 13.
[b] Mt. 27. 60—28. 2.
[c] Vers. 1 ref.
[d] Vers. 17 *In his grave four days already.* See vers. 19 ref. Talm. ap. Lft. 3. 367 *It is a tradition that after three days the spirit ceases to hover round the tomb, and leaves the body to itself.*
[e] Vers. 23—26 ref.; 1. 49, 50 ref., *Belief in Jesus.* Cf. 2. 11 *Manifested his Glory.* Acts 7. 55; Rom. 6. 4.
[f] Mt. 11. 25; 14. 19. See Lk. 18. 11 ref., *Thanksgiving.*
[g] Vers. 33, 38; Ps. 6. 8, 9; 31. 22. Cf. Heb. 5. 7. See Mt. 7. 7, 8 ref.

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thou hast heard me. **42** Yet *I knew [g]that thou always hearest me: [h]but for the multitude's sake, that standeth round about, have I said *it*, [h]that they may believe that *thou sentest me." **43** And when he had said these things, [k]he cried with a loud voice, "[k]Lazarus, Come forth." **44** [m]And he that was dead came forth, bound feet and hands with [r]bandages, [n]and his face was bound about with a napkin. Jesus saith unto them, "Loose him, and let *him* go."

Caiaphas' Priestly Prophecy of Jesus' Death, and Resolution of High Council for Jesus' Death. Jo. 11. 45—53.

45 [p]Many of the Jews therefore, [q]they that came unto Mary, [p]and beheld the things that ‡ he had done, [p]believed in him: **46** [r]but some of them went away unto the [s]Pharisees, and told them the things that Jesus had done. **47** The [t]High-Priests therefore and the [s]Pharisees [u]assembled a Council: and they said, "What do we? Because [v]this man doeth many [β]miracles. **48** If we let him alone thus, [x]all will believe in him; [y]and the Romans will come and take away both our [z]place and nation." **49** But a certain one of them, [a]Caiaphas, being High-Priest of [a]that year, said unto them, "[b]*Ye know nothing; **50** neither reason ye that

[g] 12. 30; 17. 8, 21. See 1. 50 ref., *Belief in Jesus;* 8. 42 ref., *Jesus' Mission.*

[h] 5. 28, 29 ref. Cf. Dan. 3. 26.

[k] Vers. 24, 25 ref.: 1 Kgs. 17. 17—24; 2 Kgs. 4. 18—37; 13. 20, 21; Mt. 27. 52, 53; Lk. 7. 11—18, 22; 8. 49—56; Acts 9. 36—42; 20. 9—12. See Mt. 28. 6 ref., *Jesus' Resurrection.*

[r] Gr. *ceiria;* Lat. *institia;* Eng. *girth, cord, bandage,* esp. for cording beds, or swathing the dead: Prov. 7. 16, Gr. *I have stretched my bed with* CORDS. N.T. only here. Petron. Sat. 20 *The maid drew forth two* BANDAGES *from her bosom; with one whereof she bound our feet, and with the other our hands.*

[n] 20. 7.

[p] Vers. 47 ref.; 12. 11, 17, 18. See 1. 50 ref., *Belief in Jesus.*

[q] Vers. 19, 31.

[r] Mt. 28. 11.

[s] Mt. 3. 7 ref.

[t] Mk. 11. 27 ref.

[u] 12. 19; Mk. 12. 12 ref.; Acts 4. 5—28.

[v] Mt. 11. 2—5, 20—23; 13. 54—58 *Whence hath he these mighty powers?* 14. 1, 2; Lk. 19. 37; 23. 8; Jo. 2. 11, 23; 3. 2; 4. 45—54; 5. 36; 6. 2, 14; 7. 31 *Will the Christ do more* MIRACLES? 9. 16; 10. 41, 42; 11. 45—48; 12. 9—11, 37 *Though he did so many* MIRACLES, *they believed not.* 20. 30 *Many other* MIRACLES *did Jesus which are not written.* Acts 2. 22 *Jesus approved of God by* MIRACLES. 10. 38. See Mt. 8. 1—9. 35, &c.; Mk. 16. 17, 18 ref.; Jo. 9. 4 ref., *Jesus' Works.* Cf. Ex. 7. 1—16. 35, with Acts 7. 36, of Moses; 1 Kgs. 17. 1—18. 46, and 2 Kgs. 1. 1—2. 11, of Elijah. Of the Apostles and others, Mk. 16. 17, 18; Acts 4. 30; 5 12; 1 Cor. 12. 9, 10, 28—30; Gal. 3. 5; Heb. 2. 4. Of the Deacons, Acts 6. 8; 8. 13. Of Paul and Barnabas, Acts 14. 3; 15. 12; 19, 11, 12; 2 Cor. 12. 12.

[β] Mt. 16. 17 ref.

[x] 12. 19 See 1. 50 ref.

[y] For the ensuing Roman Desolation, Mt. 24. 15—22 ref.; Lk. 19. 41—44 ref.; 21. 6, 20—24 ref.

[z] Isa. 60. 13; Acts 6. 14; 21. 28. 2 Mac. 3. 18, 30, of the Temple; 5. 15—20 *The* PLACE *itself, the most holy* TEMPLE, *was set up again with glory; for God chose not the People for the* PLACE, *but the* PLACE *for the People.* See Mt. 24. 15 ref.

[a] Vers. 47—53; 18. 13, 14; Mt. 26. 3—5, 57—66; Lk. 3. 2; Acts 4. 1—7, with 23. 8, *The Sadducees, and* CAIAPHAS, *grieved that they preached the Resurrection.* Jos. A. 18. 2, 4 *The Roman Governor Gratus, Pontius Pilate's predecessor, made Eleazar* HIGH-PRIEST, *who was son of* ANNAS *the* HIGH-PRIEST; *next year he deposed him, and made Simon* HIGH-PRIEST, *who the year after was succeeded by* JOSEPH, *called* CAIAPHAS; *and he in turn was removed by Vitellius in favour of Jonathan son of* ANNAS. See Mk. 11. 27 ref., *High-Priests;* Jo. 18. 13 ref., *Annas.*

[b] Ps. 82. 5; Mic. 3. 1; 1 Cor. 1. 18—29. Contr. Rom. 2. 17—29.

"[c]IT IS [δ]EXPEDIENT FOR †YOU, A.D. 30.
"[c]THAT ONE MAN DIE FOR THE PEOPLE,
"[c]AND NOT THE WHOLE NATION PERISH."

51 Now this he said [d]not of his own mind, but, [a]being High-Priest of that year, [d]he prophesied [c]that Jesus was about to die for the nation; **52** [c]and not for the nation only, [e]but that he might also gather together into one the [f]children of God [e]that were scattered abroad. **53** [g]From that day forth therefore they consulted that they might kill him.

His Retreat into The Country. Jo. 11. 54.

54 [h]Jesus therefore walked no more [θ]openly among [h]the Jews; [h]but went away from thence into the country, nigh unto [k]the Wilderness, to a City called [m]Ephraim; [h]and there he tarried with ‡ the disciples.

Approach of The Passover: Rulers' Order for Jesus' Betrayal. Jo. 11. 55—57.

55 [n]BUT the Jews' Passover was nigh, [n]and many went up to Jerusalem out of the country before the Passover, [n]to purify themselves. **56** [p]They sought Jesus therefore, and said one with another, as they stood in the [κ]Temple-Courts, "[q]What think ye? [p]That he will not come to the Feast?" **57** [r]Now ‡ the [s]High-Priests and the [t]Pharisees had given a commandment, [r]that, if any one should know where he was, he should [λ]give information, [r]that they might [μ]apprehend him.

Embalming for Jesus' Burial.

XII. 1 JESUS therefore, [u]six days before the Passover, came to [v]Bethany, where

[c] Vers. 50—52; 18. 14; Mk. 10. 45 ref.; Rom. 5. 6 ref.; 1 Tim. 2. 4 ref. See 1 Jo. 2. 1, 2 *Jesus Christ the Propitiation for our sins, and not for ours only, but also for those of the whole world.*

δ 18. 14; Mt. 5. 29 ref.

[d] 3. 32—34 ref.; 2 Pet. 1. 20, 21 ref. Cf. Num. 22. 1—24. 25, of Balaam; Jo. 19. 19—22, of Pilate.

[e] Vers. 50 ref.; 10. 16 ref. See 7. 35 ref., *Dispersion;* Eph. 3. 6 ref., *Fellowship of Gentiles.*

[f] 1. 12; Rom. 8. 16—21. Cf. Lk. 3. 8 ref.

[g] Mt. 26. 4; Mk. 12. 12 ref. Cf. Jo. 12. 10. Contr. Lk. 23. 51, of Joseph.

[h] 10. 39, 40. See 7. 1 ref.

θ Mk. 8. 32 ref.

[k] Mt. 3. 1—3; 4. 1; 24. 26.

[m] N.T. only here. Perhaps O.T. *Ophrah,* Josh. 18. 23; 1 Sam. 13. 17: or *Ephrain,* 2 Chr. 13. 19 *Bethel and* EPHRAIN. Jos. B. 4. 9 *Vespasian, on his march to besiege Jerusalem, went up to the mountainous district, and took two small Cities, Bethel and* EPHRAIM.

[n] 2. 13; 6. 4, 5; 18. 28; Mk. 14. 2 ref.; Lk. 22. 1 ref., *Passover.* See Num. 9. 6—13; 2 Chr. 30. 1—3, 13—20; Mt. 27. 15 ref., *Feasts.* Talm. ap. Wetst. 1. 920 *Every one is bound to purify himself for a Feast.* Cf. Ex. 19. 10; 2 Chr. 29. 34; Acts 21. 24—26.

[p] 7. 1—13.

κ Mt. 21. 12 ref.

[q] Mt. 18. 12; 22. 42; 26. 66. Cf. Lk. 16. 3.

[r] 7. 30—32, 44; 10. 39; 11. 8, 53; Mk. 12. 12 ref. Contr. Jo. 12. 9—19.

[s] Mk. 11. 27 ref. [t] Mt. 3. 7 ref.

λ Gr. *menucin;* Lat. *deferre;* Eng. *disclose* or *discover* what is hidden or lost sight of; esp. law t. t. *discover, inform, give* or *lay information,* as of plots, criminals, &c.; opp. *conceal:* N.T. only here, and Lk. 20. 37; Acts 23. 20; 1 Cor. 10. 28. 2 Mac. 3. 7—9; 6. 11 *They hid in caves, but were* DISCOVERED *to the Governor and burnt.* 14. 37. Andoc. 3 *There were several* INFORMATIONS; *and these are the names of those against whom he* INFORMED. Apollod. 91 *The story is that he was blinded by the gods because he* DISCLOSED *to men the things which the gods wished to conceal.* Stob. Fl. 290 *It shall be honourable, for the country's weal, for any who be privy to a crime to* INFORM, *even if it be against parents.* Cf. Acts 24. 1 ref. μ 7. 44 ref. [u] 11. 55 ref.

[v] Interp. *House of Dates:* Mt. 21. 17 ref. Cf. Jo. 12. 13.

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Thief Judas and Loving Mary.
Jo. 12. 1—8.
Mt. 26. 6—13.
Mk. 14. 3—9.
[Lk. 7. 36—50.]

[x]Lazarus was, that had been dead, [z]whom ‡ Jesus raised from the dead. 2 [a]They made him therefore a supper there, and [x]Martha served: [a]but Lazarus was one ‡ of them that †[v]sat at meat with him. 3 [x]Mary therefore took a pound of [π]perfume of [σ]pure nard, very precious, [b]and anointed the feet of Jesus, [b]and wiped his feet with her hairs: [c]but the house was filled with the odour of the [π]perfume. 4 One of his disciples therefore, [d]Judas Iscariot, [d]*the son* of Simon, [d]he that was about to deliver him up, saith, 5 "[e]Why was not this [π]perfume sold for three hundred [τ]shillings, [f]and given to the poor?" 6 Now he said this, not because he cared for the poor, [g]but because he was a thief, and, †[g]having the [β]chest, used to [δ]convey away the things [h]that were cast *therein*. 7 Jesus therefore said, "[k]Suffer her to have kept it against the day of my [θ]preparation unto burial. 8 [f]For the poor always have ye with you, [m]but *me ye have not always."

Rulers' Resolve for Lazarus' Death.
Jo. 12. 9—11.

9 A great multitude therefore of the Jews knew that he was there: and they came, not for Jesus' sake only, but that they might see [n]Lazarus also, [n]whom he raised from the dead. 10 [p]But the High-Priests consulted that they might kill [n]Lazarus also, 11 [q]because that for his sake many of the Jews were going, [q]and believing in Jesus.

Jesus' Royal Ride to Jerusalem.

12 On the morrow [r]the great multitude that was come to the Feast, when

[x] 11. 1, 2 ref.; Lk. 10. 38—42 MARTHA *was distracted about* SERVICE.
[z] 11. 1—46.
[a] Parall. Mk. 14. 3 *In the house of Simon the Leper.* Cf. Mt. 8. 11 ref.
[v] Mk. 6. 39 ref.
[π] Mk. 14. 3 ref.
[σ] Mk. 14. 3 ref.
[b] Lk. 7. 38 ref.
[c] Plin. N.H. 12. 26, in Mk. 14. 3 ref.
[d] 6. 71; 13. 2, 26; Mt. 26. 14—16. See Mt. 10. 4 ref.; 26. 47—50.
[e] Vers. 3 *Mary took a* POUND *of perfume.* Plin. N.H. 13. 3, in Mk. 14. 3 ref.
[τ] Mt. 20. 2 ref.
[f] 13. 29; Mt. 5. 42 ref.
[g] 13. 29. Cf. Lk. 8. 3. See Mt. 26. 14—16.
[β] Gr. *glossocomon*; Heb. *aron*; Lat. *arca, arcula; loculus*; Eng. *case*, made of wood, either for *coffin*, as Old Eng. *chest*, or for *coffer, box, chest*, and Heb. for *Ark*: 2 Chr. 24. 8—11, of Money Chest; N.T. only here, and 13. 29. Jos. A. 6. 1 *The Philistines put five golden mice in a* CHEST: for which in parall. 1 Sam. 6. 8, A.V. *coffer*. Plut. 1. 1060 *He commended the minstrel, and, calling for his* CASH-BOX, *gave him gold pieces therefrom.*
[δ] Gr. *bastazein*; Eng. *lift, bear*; also fig. of force or fraud, *lift* as in *shop-lifting*, Lat. *auferre*, Old Eng. *convey, convey away*: Jos. A. 7. 15 *To raise the money, he opened David's Tomb, and* CONVEYED AWAY 3000 *talents*: for which parall. in 13. 8 *He carried off, &c.* 8. 10 *Shishak spoiled the Temple, and emptied the Temple-Treasures,* CONVEYING AWAY *gold and silver incalculable.* Diog. 4. 59 *The servants, breaking the seal of the store-closet, ever* CONVEYED AWAY *what they pleased, and then sealed it again.* Cf. Shksp. M. W. 1. 3 *To steal?* CONVEY, *the wise it call.* Rich. II. 4. 1 *Convey?* CONVEYERS *are ye all, That rise thus nimbly by a true King's fall.*
[h] Mk. 12. 41—44.
[k] Mk. 16. 1 ref. See Note.
[θ] Mt. 26. 12 ref.
[m] Mt. 9. 15 ref. Contr. Mt. 28. 20.
[n] Vers. 1 ref.
[p] 11. 53. Cf. 18. 31, 32 ref.; Mt. 26. 3, 4 ref.; Mk. 12. 12 ref., of Jesus; Lk. 16. 31; Acts 21. 27—36, of Paul; 23. 12—15; 25. 1—3; 2 Cor. 11. 24—26. See Mk. 11. 27 ref., *High-Priests.*
[q] 11. 45 ref.
[r] 11. 55 ref.; Lk. 19. 37 ref.

they heard that Jesus was coming to Jerusalem, 13 [s]took the branches of the [s]palm-trees, and went forth to meet him, and cried out, ‡ saying,

"[c] [κ]**Hosanna!**
"[t]**Blessed** *be* **He that cometh in the name of THE LORD!**
"‡[t]**The King of Israel!"**
[Ps. 118. 25, 26; Zeph. 3. 15.]

A.D. 30.
Hosannas, and Fulfilment of Prophecy.
Jo. 12. 12—19.
Mt. 21. 1—11.
Mk. 11. 1—11.
Lk. 19. 29—44.

14 [u]But when Jesus had found a young ass, he sat thereon, [u]as it is written,

15 "[v]**Fear not, O [λ]Daughter of Zion:**
"[v]**Behold, thy King cometh,**
"[v]**Sitting on an ass's colt."**
[Zeph. 3. 14—16; Zech. 9. 9.]

16 ‡[x]These things knew not his disciples at the first; but when [z]Jesus was glorified, [x]then remembered they that these things were written of him, [x]and these things they had done unto him.

17 [a]The multitude therefore that was with him when he called [a]Lazarus out of his grave, [a]and raised him from the dead, bare witness. 18 [b]Therefore also the multitude met him, because they heard that he had done this [μ]miracle. 19 [c]The Pharisees therefore said among themselves, "[c]Ye see that ye avail nothing: [d]behold, the world is gone away after him!"

Jesus and The Greeks. *Approach of Jesus' Glory:*

20 [e]Now of them that used to go up to worship at the Feast, [f]were certain Greeks. 21 These therefore came to [g]Philip, which was from [h]Bethsaida of Galilee, and prayed

[s] Mt. 21. 8 ref.; Lev. 23. 40, at Feast of Tabernacles; Rev. 7. 9. 1 Mac. 13. 51 *The conquerors entered the City with thanksgiving and* PALM-BRANCHES. Cf. Ex. 15. 27; Judg. 4. 5, of Deborah; Ps. 92. 10—15 *The righteous shall flourish like the* PALM-TREE. Cant. 7. 6—8; Jer. 10. 5; Mt. 20. 29, and Jo. 12. 1, with Deut. 34. 3, and 2 Chr. 28. 15, *Jericho, the City of* PALMS. Phil. J. 2. 111, cited in Lk. 10. 1 ref.

[κ] Mt. 21. 9 ref.

[t] Mt. 21. 9 ref. See Mt. 11. 3 ref.; 27. 11 ref.

[u] Mt. 21. 1—4 ref.

[v] Mt. 21. 5 ref. See Isa. 62. 1—63. 6; Zeph. 3. 14—20.

[λ] Mt. 21. 5 ref.

[x] 14. 26; Lk. 18. 34 ref. See Mt. 2. 15 ref., *Fulfilment;* Lk. 18. 31 ref.

[z] Ps. 8. 1—9; 24. 7—10; Mt. 25. 31; Lk. 24. 26; Jo. 1. 14; 2. 11; 5. 41—44; 8. 50—54; 12. 16, 23; 13. 31, 32; 16. 13—15; 17. 1—5, 24 *Father,* GLORIFY *me with the* GLORY *which I had with thee before the world was.* Acts 3. 13—15 *God hath* GLORIFIED *his Son Jesus.* 1 Cor. 2. 8; Phil. 3. 20, 21; Col. 3. 1—4; 1 Tim. 3. 16; Tit. 2. 13; Heb. 1. 1—4; 2. 5—9; 3. 3; 5. 4—10; 1 Pet. 1. 11, 21 *Christ's sufferings, and the* GLORIES *thereafter; whom God raised from the dead, and gave him* GLORY. Rev. 5. 13. Cf. 1 Cor. 15. 43; 2 Tim. 2. 10 ref., *Saints' Glory.* See Mt. 28. 6 ref., *Jesus' Resurrection;* Mk. 16. 19 ref., *Jesus' Ascension;* Jo. 1. 14 ref., *Shekinah Glory.*

[a] 11. 17, 31—45.

[b] Vers. 12 ref.

[μ] Mk. 16. 17 ref. See Jo. 11. 47 ref.

[c] 11. 45—57. Cf. 4. 19; Acts 19. 26; 21. 20. See Mt. 3. 7 ref., *Pharisees.*

[d] 11. 47, 48. Cf. Acts 17. 6; Rev. 11. 15; 13. 3.

[e] 1 Kgs. 8. 41, 42; Jo. 4. 45, of Galilæans; Acts 2. 5—11, of All Nations; 8. 27, of Ethiopian. See Mt. 27. 15 ref.; Lk. 22. 1 ref., *Passover.*

[f] Mk. 7. 26; Jo. 7. 35 ref., *Will he teach the* GREEKS? 12. 20—33; Acts 11. 19—26; 14. 1; 16. 1—4, of Timothy; 17. 12; 18. 4; 19. 8—10; 20. 17—21; Rom. 1. 14—16 *A debtor to the* GREEKS, *to preach the Gospel to the Jew first, and also to the* GREEK. 2. 9—11; 3. 9, 10 *Jews and* GREEKS, *all under sin.* 10. 12; 1 Cor. 1. 18—24 GREEKS *seek wisdom; Christ crucified, foolishness to* GREEKS; *but, &c.* 12. 13 *All baptized into one Body, Jews or* GREEKS. Gal. 2. 3, of Titus; 3. 26—29; Col. 3. 11. Cf. Lk. 23. 38, Title on Cross; Jo. 18. 19, 20, of teaching Jews. See Eph. 3. 6 ref., *Fellowship of Gentiles.*

[g] 6. 5 ref.

[h] Mk. 6. 45 ref.; Lk. 1. 26 ref.

A.D. 30.
Satan's Expulsion, and Attraction of The World to Christ Crucified.
Jo. 12. 20—33.

him, saying, "[f]Sir, We would see Jesus." 22 [g]Philip cometh and telleth [g]Andrew: ‡ Andrew cometh, and Philip, ‡ and they tell Jesus. 23 But Jesus †answereth them, saying, "[m]The hour is come, that [m]the Son of Man should be [m]glorified. 24 Verily verily I say unto you, [n]Except the grain of the wheat fall into the earth, and die, it abideth itself alone; [n]but if it die, it beareth much fruit. 25 [p]He that loveth his life, †loseth it; [p]and he that hateth his life in this world, shall [μ]keep it unto [p]Eternal Life. 26 [p]If any one [ν]minister unto *me, let him follow *me; [q]and where *I am, there shall also *my [ν]minister be. ‡ [q]If any one [ν]minister unto *me, the Father will [q]honour him. 27 [r]Now is my soul troubled: and what shall I say? '[r]Father, Save me from this hour'? But for this cause came I unto this hour. 28 '[s]Father, Glorify thy name.'"

[t]There came therefore a voice out of Heaven,

"[s]I HAVE BOTH GLORIFIED *it*,
"[s]AND I WILL GLORIFY *it* AGAIN."

29 The multitude therefore that stood and heard *it*, said, [u]that there was thunder: others said, "[v]An Angel hath spoken unto him." 30 Jesus answered and said, "[w]This voice came not for *my sake, but for *your sakes. 31 [x]Now is there a judgment of this world: [x]now shall the Prince of this world be cast out: 32 [z]and *I, if

[m] Vers. 16 ref.; 13. 31, 32; 17. 1. Cf. vers. 28 ref. See Mt. 8. 20 ref., *Son of Man;* 26. 18 ref.

[n] Vers. 31, 32; Mt. 3. 12 *The* WHEAT. Jo. 6. 31—35 *I am the* BREAD *of Life.* 1 Cor. 15. 36, 37 *That which thou sowest is not quickened* EXCEPT IT DIE, *whether* GRAIN OF WHEAT, *&c.* Cf. Isa. 53. 11, 12; Rev. 7. 4—10. See Eph. 3. 6 ref., *Fellowship of Gentiles.*

[p] Mk. 8. 34—37 ref.; Acts 10. 28—35. Cf. Jo. 10. 10—18, of Jesus. Contr. Plat. Apol. 37 *Blinded by* LOVE OF LIFE. See Mt. 19. 16 ref., *Eternal Life.*

[μ] 17. 12 ref.

[ν] Mt. 20. 26—28 ref.

[q] 14. 3; 17. 24; Lk. 22. 24—30; 1 Th. 4. 17. Cf. Mt. 27. 55 *Women who* FOLLOWED *Jesus,* MINISTERING *unto him.* Rom. 2. 7; 8. 17; 2 Cor. 1. 7; 2 Tim. 2. 10—12; 1 Pet. 1. 7; 4. 13. See Mk. 9. 35 ref., *Exaltation;* Lk. 14. 14 ref., *Recompence;* 2 Tim. 2. 10 ref., *Saints' Glory.*

[r] 11. 33 ref. See vers. 35, 36, with Lk. 19. 41, 42 ref.; 22. 41—44 ref.

[s] Vers. 32; Mt. 26. 42 ref.; Jo. 8. 49, 50 ref.; 21. 19; 1 Pet. 4. 11. Cf. vers. 23 ref.; Phil. 1. 20. See 2 Sam. 7. 22—26; Mal. 1. 11—14 *My* NAME *shall be great among the* GENTILES. 1 Cor. 1. 24; 2 Cor. 4. 6 *The Glory of God in the face of Jesus.*

[t] Mt. 3. 17 ref.

[u] 1 Sam. 7. 9, 10; Job 26. 14; 37. 4, 5; Ps. 18. 6—20; 29. 3—9; 77. 16—19; Rev. 6. 1; 8. 5; 10. 3, 4; 14. 2; 19. 6. Hom. Od. 20. 97 *He prayed to God, saying, Father, &c.: and God heard him, and straightway thundered.*

[v] Acts 7. 38; 23. 9. [w] Vers. 28; 11. 42. [x] Vers. 32 ref.; Mt. 12. 18; Lk. 4. 6; 10. 18; 22. 53; Jo. 12. 31; 14. 30; 16. 11; Acts 26. 17, 18, of Satan and Gentiles; Rom. 5. 12—21, of Reign of Death; 2 Cor. 4. 4 *The god of this world.* Eph. 2. 2; 4. 8; 6. 12; Col. 1. 13; 2. 15; Heb. 2. 14; 1 Pet. 2. 9; 1 Jo. 5. 4, 5; Rev. 11. 15; 12. 7—17; 20. 1—10. Talm. ap. Lft. 3. 384 *Samael, the Angel of Death, is the Prince of all Satans, and the* PRINCE OF THE WORLD, *having power over the whole world, excepting Israel.* Cf. Gen. 3. 15; Ps. 68. 18; Mt. 9. 34 ref., *Prince of Devils.* Contr. Jo. 3. 17 ref., with 5. 24—30. [z] Vers. 20—28; 3. 14—17 ref.; 18. 31, 32; 1 Cor. 1. 22—24 *Christ crucified, to the called, both Jews and Greeks, &c.* 1 Tim. 2. 4 ref. Cf. Jo. 6. 44; 21. 18, 19. See Mt. 27. 22 ref., *Crucifixion;* Lk. 10. 17 ref., *Jesus' Name;* Eph. 3. 6 ref., *Fellowship of Gentiles.* Contr. Jo. 8. 59 ref., of Death by Stoning.

I be lifted up on high from the earth, will draw [z]all *men* unto [z]myself." **33** [z]Now this he said, signifying by what manner of death he was about to die.

A.D. 30.

34 The multitude answered him, "*We have heard out of [a]the Law, that

[b]'**The Christ abideth for ever**:'

[Ps. 89. 36.]

[c]and how sayest *thou, that '[c]The Son of Man [π]must [c]be lifted up on high'? Who is this [c]Son of Man?" **35** Jesus therefore said unto them, "[d]Yet a little while is [d]the Light †among you: [d]walk †while ye have the Light, [d]lest darkness overtake you: [d]and he that walketh in the darkness, knoweth not whither he goeth. **36** †[d]While ye have the Light, [d]believe in the Light, [d]that ye may become [e]sons of Light." [f]These things spake Jesus, and went away, [f]and hid himself from them.

Jesus and The Jews. *Coming Darkness and Jesus Hidden.* Jo. 12. 34—36.

37 [g]BUT though he had himself done so many [σ]miracles before them, [h]yet they believed not in him: **38** [k]that the saying of Isaiah the Prophet might be fulfilled, which he said,

"[m]**Lord, Who hath believed our report?**
"[n]**And unto whom hath [p]the Arm of THE LORD been revealed?**" [Isa. 53. 1.]

Unbelief and Penal Blindness of The Jews: Fulfilment of Prophecy. Jo. 12. 37—43.

39 [k]Therefore they could not believe, because Isaiah said again,

40 "[q]**He hath blinded their eyes,**
"[q]**And [r]dulled their heart;**
"[q]**Lest they should see with their eyes,**
"[q]**And perceive with their heart,**
"[q]**And should [β]return, and I †should heal them.**" [Isa. 6. 10.]

41 [r]These things said Isaiah, †[r]because he saw his Glory, [s]and spake of him.

[a] 10. 34 ref.
[b] 2 Sam. 7. 12—16; Ps. 89. 19—37; 102. 25—27; 110. 4; Isa. 9. 6, 7; Ezek. 37. 25; Dan. 2. 44; 7. 13, 14; Mic. 4. 1—7; Lk. 1. 31—33; Heb. 7. 22—28. See Mt. 1. 1 ref., *Son of David;* 1. 16 ref., *Christ;* 8. 20 ref., *Son of Man.* Cf. Mt. 22. 41—45, *David's Son and Lord;* Lk. 24. 25, 26 ref., *Christ's Sufferings.*
[c] Vers. 32: 16. 16—30; Mt. 16. 13, with Mk. 8. 27. See Mt. 8. 20 ref.; Lk. 24. 25, 26 ref.
[π] Mt. 16. 21 ref.
[d] Vers. 40 ref., 44—46; 7. 33 ref.; 8. 12; 11. 9, 10. See Jo. 1. 4, 5 ref., *Light and Darkness;* 1. 12, 13 ref., *Sons by Faith;* 1. 50 ref., *Belief in Jesus.* Cf. Mt. 23. 37—24. 28 ref.; Rom. 11. 25.
[e] Lk. 16. 8; Eph. 5. 8; 1 Th. 5. 5. Cf. Mt. 8. 12 ref.
[f] 8. 59 ref. Cf. Mt. 24. 1; 2 Cor. 4. 3, 4, of the Veiled Gospel.
[g] 11. 47 ref.
[σ] Mk. 16. 17 ref.
[h] Vers. 37—46; Mt. 13. 13—15; Jo. 3. 12; 5. 36—47; 6. 30—36; 7. 48; 8. 24, 45—47; 9. 39—41; 10. 25, 26; 16. 9; Rom. 10. 12—21. See Mk. 16. 16 ref., *Unbelief;* Jo. 1. 50 ref., *Belief in Jesus.*
[k] Mt. 2. 15 ref.
[m] Rom. 10. 16.
[n] Mt. 12. 25—27 ref.
[p] Correl. *Salvation:* Ex. 6. 6 *I will redeem you with a stretched out* ARM. Deut. 4. 34; 33. 27; 2 Chr. 32. 8; Job 40. 9; Ps. 44. 3; 89. 11—14; 98. 1—3 *The Lord's Holy* ARM *hath gotten the victory; and he hath made known his salvation.* Isa. 40. 9—11; 51. 5—11 *O* ARM *of the Lord, Awake as in the ancient days, &c.* 52. 10; 59. 16—21; Jer. 32. 17; Lk. 1. 51; Acts 13. 17. Cf. Lk. 11. 20 ref., *Finger.*
[q] Vers. 37 ref.; 9. 39—41; Mt. 13. 13—15 ref.; Lk. 18. 41 ref., *Blindness;* Rom. 11. 7, 8, 25; 2 Cor. 3. 13—16; 4. 4.
[τ] Mk. 3. 5 ref.
[β] Mt. 13. 15 ref.
[r] Isa. 6. 1—10, Gr. *I* SAW *the Lord, &c.: the House was full of his* GLORY, *&c.* Jo. 8. 56 ref.; 12. 16 ref., *Jesus' Glory.*
[s] 1. 45 ref.; 5. 46, 47 ref.; Acts 8. 26—35 *Of whom speaketh Isaiah this? Of Jesus.*

A.D. 30.

42 Notwithstanding, however, [t]even of the Rulers many believed in him; [u]but because of the Pharisees they did not confess *him*, [u]lest they should be [σ]excommunicated: **43** [v]for they loved the glory of men rather than the Glory of God.

Enlightenment by Faith in Jesus, and Future Judgment of Unbelief. *Jesus' Very Words be God's Command.* Jo. 12. 44—50.

44 But Jesus cried out, and said, "[x]He that believeth in *me, believeth not in *me, [x]but in him that sent me: **45** [x]and he that seeth *me, [x]seeth him that sent me. **46** [z]*I have come *for* Light into the world, [z]that every one that believeth in *me may not abide in the Darkness. **47** [a]And if any one hear my words, [a]and †keep *them* not, [a]*I judge him not: [a]for I came not to judge the world, [a]but to save the world. **48** [b]He that [τ]disregardeth *me, and receiveth not my words, [b]hath one that judgeth him: [b]the Word that I have spoken, that shall judge him [b]in the Last Day. **49** [c]Because *I have not spoken of mine own mind; [c]but the Father that sent me, [c]he himself †hath given me a commandment [c]what I should say, [c]and what I should speak. **50** [d]And I know that his commandment is [d]Eternal Life: [c]the things therefore that *I speak, [c]as the Father hath said unto me, [c]so I speak."

Discourse at the Last Supper. *Jesus' Hour of Departure.* (1) Duty of Lowly Ministry.

XIII. **1** [c]But before the Feast of the Passover, Jesus, knowing that [f]his hour †was come, [g]that he should [β]pass out of this world unto the Father, [h]having loved [δ]his own [k]that were in the world, [m]he loved them [θ]unto the end. **2** [n]And sup-

[t] 7. 48 ref.; 10. 42 ref.

[u] Vers. 42, 43; 7. 13 ref.; 9. 22 ref.; Rom. 10. 1—10. See Mt. 3. 7 ref., *Pharisees;* 10. 32 ref., *Confession.*

[σ] 9. 22 ref.

[v] 5. 41—44; Mt. 23. 5—7; Rom. 2. 29; 1 Th. 2. 6. Cf. Lk. 6. 22, 26. See Jo. 8. 50 ref.; 2 Tim. 2. 10 ref.

[x] Vers. 44—50; 14. 7—11; 15. 23, 24; Mk. 9. 37 ref. Cf. Col. 1. 15; Heb. 1. 3. See Jo. 1. 49, 50 ref., *Belief in Jesus;* 3. 32—34 ref., *Jesus' Words;* 8. 42 ref., *Jesus' Mission;* 9. 4 ref., *Jesus' Works;* 10. 30 ref., *Jesus' Unity with the Father.*

[z] Vers. 35, 36 ref.; 3. 14—21, 36; 9. 41; Eph. 5. 8.; Col. 1. 13; 1 Jo. 2. 8—10.

[a] 3. 16, 17 ref. Contr. 5. 27 ref. Cf. 8. 31 ref.

[b] 5. 45; Deut. 18. 18, 19; Mt. 12. 41, 42 ref. See Mt. 12. 36 ref., *Day of Judgment;* Mk. 16. 16 ref., *Unbelief:* and for *Last Day,* Jo. 6. 39, 40, 44, 54; 11. 24; 12. 48.

[τ] Lk. 10. 16; 1 Th. 4. 8. See Mk. 6. 26 ref.

[c] Vers. 44—50; 8. 26—28; 14. 24, 31; Deut. 18. 18, 19. Cf. Ex. 4. 10—16 *Aaron can* SPEAK *well.* Lev. 1. 2 SPEAK *and* SAY. 17. 2; 18. 2; Eccl. 3. 7 *A time to keep silence, and a time to* SPEAK. See Jo. 3. 32—34 ref., *Jesus' Words;* 10. 18 ref., *Commandment.*

[d] 5. 24; 6. 63, 68; 15. 10; Rom. 10. 1—10; 1 Jo. 3. 23, with Jo. 17. 2—4. See Mt. 19. 16 ref., *Eternal Life.*

[e] Mt. 26. 17; Mk. 14. 12; Lk. 22. 7, 8. See Lk. 22. 1 ref., *Passover.*

[f] 17. 1; Mt. 26. 18 ref.

[g] 16. 28 ref.

[β] 7. 3 ref.

[h] Vers. 34; 15. 9—12. See ref. m.

[δ] Gr. *hoi idioi;* Lat. *sui;* Eng. *private, one's own;* of *private* friends and relations; opp. *common, public:* 1. 11; 8. 44; Acts 4. 23; 24. 23; 1 Tim. 5. 8 *If any provide not for* HIS OWN. See Jo. 5. 18 ref.; 19. 27 ref.

[k] 17. 11 ref.

[m] 15. 12—14 *No greater* LOVE, *than to lay down one's life for one's friends.* Rom. 8. 34—39; 2 Cor. 5. 14, 15; Gal. 2. 20; Eph. 3. 19 *The* LOVE *of Christ, which passeth knowledge.* 5. 2, 25 *As Christ* LOVED *the Church, and gave himself for it.* 1 Jo. 3. 16. Cf. Jo. 3. 16 ref., *God's Love.*

[θ] Lk. 18. 5 ref.

[n] Lk. 22. 8, 14 ref.

per [κ]being come, [p]the Devil having already put *it* into the heart of [q]Judas Iscariot, *the son* of Simon, [p]to deliver him up, 3 Jesus, knowing [r]that the Father had given him all things into his hands, [s]and that he had come forth from God, [s]and was going to God, 4 [t]riseth from the supper, [t]and layeth aside his upper garments, [t]and took a towel and girded himself: 5 [t]then he putteth water into the basin, [t]and began to [λ]wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

A.D. 30.

Jesus' Example of Washing of Feet.
Jo. 13. 1—17.

6 He cometh therefore to [u]Simon Peter, and *he saith unto him, "[v]Lord, [v]Dost *thou [λ]wash my feet?" 7 Jesus answered and said unto him, "That which *I do *thou knowest not now, but thou shalt truly know hereafter." 8 [u]Peter saith unto him, "[v]Thou shalt [μ]never [λ]wash my feet." Jesus answered him, "[x]Except I [λ]*thus* wash thee, [z]thou hast no part with me." 9 [u]Simon Peter saith unto him, "[v]Lord, Not my feet only, but also my hands, and my head." 10 Jesus saith unto him, "[a]He that is [v]bathed, hath no need [a]but to [λ]wash his feet, [a]but is clean every whit: [a]and *ye are clean; [b]but not ye all." 11 [b]For he knew him that was about to deliver him up: therefore said he, "Ye are not all clean."

Peter's Expostulation: The Bath and The Basin, or Regeneration and Penance.
Jo. 13. 6—11.

κ Gr. *ginesthai:* Lk. 22. 14 *When the supper-hour* WAS COME. Jo. 21. 4 *Morning* WAS *now* COMING, or, *It was drawing to morning.* Acts 16. 35.

p Lk. 22. 3 ref. Cf. vers. 27; Acts 5. 3. See Mt. 12. 26 ref., *Satan.*

q 6. 70, 71; Mt. 10. 4 ref.

r 16. 15 ref. Cf. 5. 22.

s 16. 28 ref.

t Vers. 10, 17 ref.; Lk. 22. 24—31; Phil. 2. 5—8. Cf. Gen. 18. 4; 24. 32; 43. 24; 1 Sam. 25. 41 *Let thine handmaid be a servant to wash the feet.* Lk. 7. 38, 44; 1 Tim. 5. 10. See 1 Pet. 5. 5 *All of you be* APRONED WITH HUMILITY.

λ Gr. *niptein;* Eng. *wash* hands, feet, head; opp. *bathe* the body (vers. 10 ref.): Vers. 5, 6, 8, 10; 9. 11 ref. N.B. in vers. 8, the insertion of '*thus*' is needed in Eng. because of the ambiguity of the Eng. word *wash.*

u Mt. 10. 2 ref.

v Vers. 4, 13 ref. Cf. Mt. 3. 14, of John Baptist; 16. 22, of Peter; Lk. 5. 8.

μ Mk. 3. 29 ref.

x Vers. 10. ref. N. B. Distinguish 3. 3—5 ref., *Except ye be born again, &c.*

z Mt. 24. 51 ref.

a Lev. 15. 1—33; Isa. 1. 16—20; 36. 25—31; Zech. 13. 1; Acts 22. 16; 1 Cor. 6. 9—11; Eph. 5. 25—27; Tit. 3. 3—7 *The* BATH *of Regeneration.* Heb. 1. 3; 9. 13, 14; 10. 1—22 *Once cleansed, they have no more conscience of sins.* 1 Pet. 1. 22; 3. 21. Cf. Ps. 26. 6; 73. 13; Jo. 15. 3; Rom. 12. 1—15. 7; Eph. 4. 1—6. 24; Col. 3. 1—4. 18; 1 Pet. 1. 14—4. 19. See ref. π; Mt. 28. 19 ref., *Baptism;* Mk. 1. 4 ref., *Repentance;* Jo. 3. 3—6 ref., *New Birth;* Tit. 3. 5 ref., *Bath.* ν Gr. *louein;* Heb. *rachats;* Lat. *lavare;* Eng. *lave* or *wash the whole body, bathe;* as *new-born* babes (Tit. 3. 5 ref.), or with anointing, as preparation for *supper* or dinner; correl. *baptize* (Mt. 28. 19 ref.), *cleanse* (1 Jo. 1. 7 ref.), *anoint* (2 Cor. 1. 21 ref.), *supper* (Mt. 8. 11 ref.); opp. *uncleanness, sprinkle, wash clothes, wash hands* or *head* or *feet* (Jo. 9. 11 ref.): Ex. 2. 5; Lev. 15. 1—33, of Divers Uncleannesses, *Wash his clothes, and* BATHE *his flesh, and be clean.* Num. 19. 7, 19; Ruth 3. 3 BATHE *and anoint thee.* 2 Sam. 11. 2, of Bathsheba; 12. 20; 2 Kgs. 5. 10—14, of Naaman the Leper, BATHE *in Jordan, and be clean.* Isa. 1. 16—20; Heb. 10. 22 *Our hearts sprinkled, and our body* BATHED *with clean water.* 2 Pet. 2. 22. Susan. 15, 17. Dion. Cass. 68. 15 *After this he* BATHED *and dined.* Luc. 2. 714 *I was invited to come to dinner ready* BATHED; *and it seemed an age to the hour for the* BATH. See cogn. Acts 22. 16 ref.; 1 Cor. 6. 11; Eph. 5. 26; Tit. 3. 5 ref. b Vers. 2, 18; 6. 64 ref.; Mt. 26. 25.

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12 [b]When therefore he had [π]washed their feet, ‡ [b]he took his upper garments, ‡[b]and [σ]sat him down again to meat, and said unto them, "[c]Know ye truly what I have done unto you? 13 *Ye call me, '[d]The Teacher,' and '[c]The Lord;' and ye say well; for *so* I am. 14 [f]If therefore *I, [d]the Lord, and [c]the Teacher, have washed *your feet, [f]*ye also ought to wash one another's feet: 15 [f]for I have given you an example, that as *I have done unto you, *ye may do also. 16 Verily verily I say unto you, [g]The servant is not greater than his Lord, [g]nor the Apostle greater than he that sent him. 17 [h]If ye know these things, [τ]blessed are ye [h]if ye do them.

(2) Faithless Minister and Honoured Ministry. Jo. 13. 18—20. [Mt. 10. 40.] [Mk. 9. 37.] [Lk. 9. 48.]

18 "[k]I say *it* not of you all: [k]*I know † whom I chose: [m]but *that was done* that the Scripture might be fulfilled,

'[n]He that [β]eateth the bread with me,
'†Hath lifted up his heel against me.'
[Ps. 41. 9.]

19 [p]I tell you from now, before it is come to pass, [q]that † ye may believe, when it is come to pass, that *I am he. 20 Verily verily I say unto you, [r]He that receiveth any one that I shall send, receiveth *me; and he that receiveth *me, receiveth him that sent me."

(3) Foretelling of Jesus' Betrayal. *Jesus' Glorification At Hand.* Jo. 13. 21—32. Mt. 26. 20—25. Mk. 14. 17—21. Lk. 22. 21—23.

21 When Jesus had said these things, [s]he was troubled in his spirit, and bare witness, and said, "Verily verily I say unto you, One of you shall betray me." 22 The disciples therefore looked one at another, perplexed of whom he said *it*. 23 But there was [δ]sitting at meat,

[b] Vers. 4—7.
[π] Vers. 5 ref.
[σ] 6. 10; Mk. 6. 39 ref.
[c] Vers. 7.
[d] Correl. *disciple:* Mt. 8. 19 ref.; 23. 7, 8 ref.
[e] Correl. *servant:* Mt. 14. 28 ref.; Ps. 110. 1, with Mt. 22. 41—46; Jer. 23. 6; Zech. 12. 1—10, with Jo. 19. 34, 37; Lk. 24. 34; Acts 2. 36 *God hath made Jesus* LORD *and Christ.* 10. 36; 19. 13—17; Rom. 1. 7; 14. 4—9; 1 Cor. 8. 5, 6; 12. 5; 15. 47, 57; Eph. 4. 5 *One* LORD, *one Faith.* Phil. 2. 11; 3. 8; 1 Tim. 5. 21; 6. 13—16; 1 Pet. 1. 3; 2 Pet. 1. 11; 3. 2—10; Rev. 11. 18; 17. 14 *The Lamb is* LORD *of Lords.* 19. 11—16; 22. 20 *Come,* LORD *Jesus.* N. B. As Attribute of *Almighty God,* Gen. 28. 21; Ex. 3. 15; 5. 1—3; 6. 2, 3; Deut. 4. 35; 5. 24—27; 1 Kgs. 8. 20, 21; 18. 21—39; Ps. 100. 1—5; Isa. 41. 4; 42. 5—8 *I am the* LORD; *that is my name, and my Glory will I not give to another.* 45. 17—25; Jer. 3. 22—25; Am. 5. 1—27; Rev. 4. 8. See Mt. 28. 18 ref., *Jesus' Authority.*
[f] Vers. 5 ref.; Prov. 15. 33 *Before* GLORY *is* HUMILITY. Mt. 11. 29; Mk. 9. 35 ref.; Phil. 2. 5; 1 Pet. 5. 5 ref., *Humility.* Cf. 1 Pet. 2. 21; 1 Jo. 2. 6.
[g] 15. 20; Mt. 10. 24; Lk. 6. 40. See Lk. 6. 13 ref., *Apostle;* Jo. 20. 21 ref., *Apostles' Mission.*
[h] Mt. 7. 21 ref.
[τ] Mt. 5. 3 ref.
[k] Vers. 11.; 15. 16. See 2. 24, 25 ref.; 6. 64, 70 ref. Cf. Col. 3. 12 ref.
[m] 15. 25; Mt. 2. 15 ref.; 22. 29 ref. See Lk. 22. 22; Acts 2. 23.
[n] Vers. 21; Mt. 26. 23; Mk. 14. 20; Lk. 22. 21.
[β] 6. 54 ref.
[p] 14. 29; 16. 4. Cf. Isa. 45. 21; 46. 9, 10 *God who declareth the end from the beginning, &c.* 1 Th. 3. 1—4. See Jo. 2. 24, 25 ref.
[q] 8. 24, 25 ref.; 14. 29; 1 Jo. 5. 13. Cf. Jo. 2. 11 ref.
[r] Mt. 10. 40—42; 18. 5; 25. 40; Mk. 9. 37; Lk. 9. 48. See Jo. 8. 42 ref., *Jesus' Mission;* 20. 21 ref., *Apostles' Mission.*
[s] 11. 33 ref.
[δ] Mt. 26. 20 ref.

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[t]in Jesus' bosom, [u]one of his disciples, [u]he whom Jesus loved. 24 [v]Simon Peter therefore beckoneth unto this one, that he should enquire who it was of whom he said *it*. 25 [x]And *he, leaning himself back on Jesus' breast, saith unto him, "Lord, Who is it?" 26 Jesus answereth, "*He it is, [z]to whom *I shall give the sop, when I have †dipped *it*." [z]And when he had dipped the sop, he giveth *it* to [a]Judas Iscariot, *the son* of Simon. 27 [b]And after the sop, then Satan entered into him. Jesus therefore saith unto him, "That thou doest, do full quickly." 28 But none of them that [δ]sat at meat knew for what intent he said this unto him: 29 for some thought, [c]because Judas had the [θ]chest, that Jesus saith unto him, "Buy the things that we have need of against [d]the Feast;" or, [e]that he should give something to the poor. 30 *He therefore, having received the sop, † went out straightway: [f]and it was night. 31 When therefore he was gone out, Jesus saith, "[g]Now is the Son of Man glorified, [h]and God is glorified in him. 32 [h]If God is glorified in him, [g]God will also glorify him in himself, [g]and will straightway glorify him.

(4) Jesus' Near Departure and New Commandment of Brotherly Love. *Little Children.* Jo. 13. 33—35.

33 "[k]Little children, [m]Yet a little while am I with you. [m]Ye shall seek me; [m]and as I said unto the Jews, '[m]Whither *I go, *ye cannot come,' I say also unto you now. 34 [n]A new Commandment I give unto you,

[t] That is, *next below Jesus at table:* Plut. 2. 619 *At supper the place next below the host is for wife or children, and next above him for the chief guest.* Dion. Cass. 70. 16 *He sat at dinner in his bosom, as his beloved.* Plin. Ep. 4. 22 *He supped with few friends: next to him sat Veiento, in his bosom.* Cf. phrases like *bosom-friend, bosom-secret, &c.* See Lk. 16. 22, 23 ref.

[u] That is, *John:* 19. 26; 20. 2; 21. 7, 20, 24. Cf. ref. t, and v.

[v] Mt. 10. 2 ref.; Lk. 22. 8 ref., *Peter and John.*

[x] 21. 20. Cf. vers. 23 ref.

[z] Vers. 26—30; Ex. 12. 8—10. Cf. Ruth 2. 14; Prov. 17. 1.

[a] 6. 71; Mt. 10. 4 ref.

[b] Contr. vers. 2 ref.

[δ] Vers. 23 ref.

[c] 12. 6 ref.

[θ] 12. 6 ref.

[d] Vers. 1 ref.

[e] 12. 4—8 ref.; Neh. 8. 9—12.

[f] Lk. 22. 53 ref., *The Authority of Darkness.*

[g] 12. 16, 23 ref., *Jesus' Glory;* 17. 1—5; Lk. 22. 69; Phil. 2. 6—11; Col. 3. 3, 4. Cf. Acts 1. 6. See Mt. 8. 20 ref., *Son of Man;* 28. 6 ref., *Jesus' Resurrection;* Mk. 16. 19 ref., *Jesus' Ascension;* Acts 2. 4 ref., *Mission of Spirit.*

[h] 12. 23—28; 14. 12—14; 15. 8; 17. 1—5. See 8. 50 ref.; 12. 16 ref., *Jesus' Glory;* Lk. 17. 15 ref.

[k] Gal. 4. 19; 1 Jo. 2. 1, 28; 3. 18; 4. 4; 5. 21. Cf. Jo. 14. 18 *Fatherless.* 1 Cor. 4. 14—17; 2 Cor. 6. 13; 1 Th. 2. 7—11; Tit. 1. 4; Philem. 10.

[m] Vers. 33—38; 7. 33, 34 ref.; 14. 3 ref.; 17. 11 ref.; 1 Cor. 15. 23. Cf. Mt. 28. 5; Lk. 24. 5 *Why* SEEK *ye the Living among the dead?* Jo. 20. 5. Contr. Jo. 14. 3 *I will take you unto myself, that* WHERE I AM *ye may be also.* See Jo. 16. 28 ref.

[n] *Brotherly Love:* 13. 34, 35; 15. 12—17; Rom. 12. 10; 1 Cor. 13. 1—13; Eph. 5. 2; 1 Th. 4. 9, 10; Heb. 13. 1; Jas. 2. 14—17; 1 Pet. 1. 22; 3. 8; 4. 8; 2 Pet. 1. 7; 1 Jo. 3. 10—23; 4. 7—21. Tert. Apol. 39 *We Christians seem branded with the mark of* LOVE: *for see, say our foes, how these Christians* LOVE ONE ANOTHER, *and how they are ready to* DIE FOR ONE ANOTHER. Contr. Lk. 12. 49—53. See vers. 1 ref., *Jesus' Love;* Mt. 22. 38—40; 1 Cor. 13. 13 ref.

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" [n]LOVE YE ONE ANOTHER:
" [n]AS I HAVE LOVED YOU,
" [n]LOVE *YE ALSO ONE ANOTHER.

35 [n]Hereby shall all know that ye are *my disciples, if ye have love one to another."

Foretelling of Peter's Denials.
Jo. 13. 36—38.
Mt. 26. 31—35.
Mk. 14. 27—31.
Lk. 22. 31—34.

36 [p]Simon Peter saith unto him, "[q]Lord, [r]Whither goest thou?" Jesus answered him, "[r]Whither I go, thou canst not now follow me; [r]but thou shalt follow ‡ afterward." **37** [p]Peter saith unto him, "[q]Lord, [r]Why cannot I follow thee just now? [s]I will lay down my life for thee." **38** Jesus † answereth ‡, "[s]Wilt thou lay down thy life for me? Verily verily I say unto thee, [t]The cock shall not crow, till thou have denied me thrice.

(5)
Sorrow's Solace of Faith in God and Faith in Jesus.
Reunion in Father's House of Many Mansions.
Jo. 14. 1—4.

XIV. 1 "[u]Let not your heart be troubled: [u]believe in God, believe also in *me. **2** [v]In my Father's House are many [β]Mansions: [v]if not, I would have told you ‡ that I am going to make ready a place for you. **3** [x]And if I go, and make ready a place for you, [z]I come again, and will take you unto myself, [z]that where *I am, *ye may be also. **4** [a]And whither *I go, ye know; [a]and the way ye know."

Thomas' Uncertainty: Jesus The Only Way to The Father.
Jo. 14. 5—7.

5 [b]Thomas saith unto him, "[c]Lord, We know not whither thou goest; and

[p] Mt. 10. 2 ref.
[q] Vers. 13 ref.
[r] Vers. 33 ref.; 21. 15—19; 2 Pet. 1. 14. Cf. Mt. 20. 20—23, of Zebedee's Sons.
[s] Mk. 14. 31 ref. Cf. Jo. 10. 11 ref., of Jesus; 1 Jo. 3. 16. Contr. Mt. 26. 56, 69—75.
[t] Mt. 26. 34 ref., 69—75 ref.; Mk. 13. 35 ref.
[u] Vers. 1, 2, 5—11, 27—29; 16. 5—7, 16—24, 33; Rom. 10. 9, 10 *With the* HEART *man* BELIEVETH. 1 Pet. 1. 5—8, 21. Cf. Mt. 14. 26; Lk. 24. 38 *Why are ye* TROUBLED, *&c.?* See Jo. 1. 50 ref., *Belief in Jesus;* 16. 20 ref., *Joy.*
[v] 1 Kgs. 8. 27; Ps. 2. 4; 11. 4; 23. 6; 27. 4—6; 36. 7—9; 84. 1—12 *O God, Blessed are they that dwell in thy House.* Mt. 6 9 *Our Father in Heaven.* Lk. 16. 9; 1 Cor. 15. 41 *One star differeth from another star in Glory; so is the Resurrection.* 2 Cor. 5. 1—8; Heb. 2. 10; 8. 1; 11. 9—16; 12. 22—24; 13. 14; 2 Pet. 3. 13; Rev. 11. 19; 14. 13; 21. 1—22. 5. Talm. ap. Schœtg. 1. 388 *After death every righteous man has a habitation assigned him in Paradise according to his merits, where are certain* MANSIONS *even for pious Gentiles.* Contr. Mt. 20. 8—14. See Lk. 14. 14 ref., *Recompence;* 16. 9 ref., *Eternal Tabernacles;* Jo. 2. 16, with Mt. 23. 16 ref., *House of God;* 2 Tim. 2. 10 ref., *Saints' Glory.*
[β] Gr. *mone;* Lat. *mansio;* Eng. *abiding, stay, station, abode,* whether of time or place, esp. for rest and refreshment after travel or pilgrimage; opp. *motion, departure:* N. T. only here, and vers. 23 *Make* ABODE *with him.* Phil. J. 1. 417 *A stranger upon earth, because he counted his* STAY *in the body as an estrangement.* Dion. H. 1. 27 *The departure of some, and the* STAY *of others.* Paus. 10. 55 *The way lay right through the* STATIONS.
[x] Vers. 4, 12; 13. 33; 16. 7, 28 ref., *But if I go, I will, &c.* Num. 10. 33 *The Ark went before them to find out a resting place for them.* Mt. 20. 23; 25. 14—46 ref.; 1 Cor. 15. 23; Heb. 6. 17—20 *Jesus, as Forerunner, is entered for us within the Veil.* 11. 16; Rev. 21. 2.
[z] Vers. 2 ref., 18, 19, 28; 12. 26 ref.; 16. 7, 16—24 ref.; 17. 24 ref.; 20. 20; Mt. 25. 14—46; Acts 1. 11; Phil. 1. 23; 1 Th. 4. 13—18 *The Lord shall descend, &c.; so shall we be always with the Lord.* Rev. 22. 20 *I come quickly: come, Lord Jesus.* Contr. Jo. 13. 33 ref. See Mt. 24. 3 ref., with 25. 31 ref., *Jesus' Coming.*
[a] Vers. 6 ref.
[b] Mt. 10. 3 ref. Cf. Jo. 20. 24—29, to Thomas, *Blessed are they who have not* SEEN, *and yet have* BELIEVED.
[c] 13. 13 ref.; Mt. 14. 28 ref.

how can we know the way?" 6 Jesus saith unto him,

"[c] * I AM THE WAY,
"[d] AND THE TRUTH, [e] AND THE LIFE:
"[c] NO ONE COMETH UNTO THE FATHER
BUT BY *ME.

7 [c] If ye had truly known me, ye would have truly known my Father also: [c] and henceforth ye truly know him, and have seen him."

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Philip's Unspirituality: Jesus The Manifestation of The Father. Jo. 14. 8—14.

8 [f] Philip saith unto him, "[f] Lord, [c] Shew us the Father, and it sufficeth us." 9 Jesus saith unto him, "[g] Have I been so long time with you, and yet thou hast not truly known me, [f] Philip? [c] He that hath seen *me, hath seen the Father: and how sayest *thou, '[c] Shew us the Father'? 10 [c] Believest thou not that * I *am* in the Father and the Father is in *me? [c] The words that * I speak unto you, I speak not of mine own mind; [c] and the Father that abideth in *me, himself doeth the works. 11 [c] Believe me that * I *am* in the Father, and the Father in *me: [c] or else for the very works' sake believe me. 12 Verily verily I say unto you, [h] He that believeth in *me, the works that * I do shall *he do also: [h] aye, and greater than these shall he do; because [k] * I go unto the Father: 13 [k] and whatsoever thing ye shall ask in my name, [k] this will I do, [m] that the Father may be glorified in the Son: 14 [k] if ye shall ask anything in my name, * I will do *it*.

[c] Vers. 4—14, 21—24; 1. 14—18; 8. 32; 10. 9; 8. 19; 10. 30, 38 ref.; 12. 45 ref.; 15. 22—24; 16. 28 ref., *I go unto the Father.* Ex. 33. 13; 1 Sam. 12. 23; 1 Kgs. 8. 36; Ps. 27. 11 *Guide me in thy* WAY, *and I will walk in thy* TRUTH. 67. 2; 119. 1—40; Isa. 30. 21; Jer. 6. 16; 21. 8—10; Mt. 7. 2; 22. 16; Mk. 10. 52; Acts 16. 17 *The* WAY *of Salvation.* 18. 25, 26; 22. 4; Rom. 5. 2; Eph. 2. 13—18 BY CHRIST JESUS *we have access* UNTO THE FATHER. 3. 12; Heb. 1. 3; 4. 16; 9. 8; 10. 19—22 *Having freedom to enter into the Holy of Holies, by the New and Living* WAY, *let us draw near with full assurance, &c.* 1 Pet. 3. 18; 2 Pet. 2. 1, 2 *False Teachers shall bring in heresies, and the* WAY OF TRUTH *shall be blasphemed.* Hier. in. Pyth. Carm. Aur. 10. 1 VIRTUE *and* TRUTH *bring Perfection, which is as the recovery of our proper* LIFE. See Lk. 10. 17 ref., *Jesus' Name;* Jo. 1. 18 ref.; 3. 32—34 ref., *Jesus' Words;* 8. 32 ref.; 9. 4 ref., *Jesus' Works.*

[d] 1. 17 ref.; 8. 32 ref.; 1 Jo. 2. 18—27 *Because ye know the* TRUTH, *and that no lie whatever is of the* TRUTH.

[e] Vers. 19 ref.; 1. 4 ref.; 11. 25 ref.; 1 Jo. 2. 18—25; 5. 10—12 *He that hath the Son hath* LIFE.

[f] 1. 43—46 *Jesus findeth Philip.* Mt. 10. 3 ref.; Jo. 13. 13 ref., *Lord.*

[g] Heb. 5. 12. Cf. Lk. 18. 34 ref., *They knew not the things that were spoken.*

[h] Vers. 12—17; 1. 51; 16. 7; Mk. 16. 17—20; Acts 1. 8; 2. 1—4, 37—41; 8. 14—20; Rom. 15. 17—19; 2 Cor. 10. 4, 5; Eph. 1. 19—23; 3. 9—21; Col. 1. 6, 26—29. See Mk. 16. 17—20 ref.; Lk. 10. 17 ref., *Jesus' Name;* Acts 2. 4 ref., *Mission of Spirit.*

[k] Vers. 6 ref., *Jesus the Way;* vers. 12—20, 26—28; 15. 7, 16; 16. 7, 22—28; Mt. 18. 19, 20; Eph. 2. 18; 3. 12; Heb. 4. 14—16; 1 Jo. 5. 13—15 *This is our confidence, that if we beg any thing according to his will, he heareth us; and if he hear us we know that we have the petitions that we have asked of him.* Cf. Mt. 14. 7—10, of Herod. See Mt. 7. 7 ref., *Prayer;* Jo. 16. 28 ref.; Acts 2. 4 ref., *Mission of Spirit.*

[m] 13. 31 ref.; 17. 1.

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(6) Obedience the Proof of Love, and Promise of an Abiding Advocate. *Indwelling of Spirit of Truth in The Church, or Jesus' Spiritual Presence.* Jo. 14. 15—26.

15 "[n] If ye love me, keep *my Commandments: **16** and *I will pray the Father, [p]and he will give you [p]another [θ]Advocate, [p]that he may abide with you [κ]for ever; **17** *even* [p]the Spirit of Truth, [q]which the world cannot receive, because it seeth him not, neither knoweth him: ‡[q]*ye know him, [q]because he abideth with *you, [q]and shall be in *you. **18** [r]I will not leave you [λ]fatherless: [r]I come unto you. **19** [r]Yet a little while, and the world seeth me no more; [r]but *ye see me: [s]because *I live, *ye shall live also. **20** [t]In that day *ye shall know that [t]*I *am* in my Father, [t]and *ye in *me, [t]and *I in *you. **21** [u]He that hath my Commandments, [u]and keepeth them, *he it is that loveth me; [v]but he that loveth me, shall be loved of my Father, [v]and *I will love him, [v]and will [μ]shew myself unto him."

Thaddæus' Latitudinarianism: Jesus Seen in Church-Fellowship. Jo. 14. 22—24.

22 [x]Judas saith unto him, [x]not Iscariot, "[y]Lord, [v]How is it that thou art about to [μ]shew thyself unto *us, and not unto the world?" **23** Jesus answered and said unto him, "[u]If any one love me,

[n] Vers. 15, 21—23; 13. 34, 35; 14. 31; 15. 9—14; Ex. 20. 6 *Them that* LOVE *me, and* KEEP MY COMMANDMENTS. 1 Sam. 15. 22; Gal. 5. 6; 1 Jo. 2. 3—5; 3. 18; 5. 1—3; 2 Jo. 6 *This is* LOVE, *that ye walk after* HIS COMMANDMENTS: *this is the* COMMANDMENT, *that ye walk* AS YE HEARD FROM THE BEGINNING. Rev. 2. 4, 5, 19. See vers. 31, of Jesus; Mt. 7. 21—27 ref.; 19. 17 ref.; 22. 37—40 ref., *Love and Law;* 28. 20 ref.; Lk. 11. 28 ref.; Jo. 8. 31, 32 ref., *Abiding in Doctrine.*

[p] Vers. 26 ref.; 17. 9—12; 1 Jo. 2. 1; 4. 6; 5. 6. Contr. Jo. 16. 26, 27.

[θ] Vers. 26 ref.

[κ] Mk. 3. 29 ref.

[q] Vers. 17, 25; Acts 10. 47; Rom. 8. 9—11 *God's Spirit that dwelleth in you.* 1 Cor. 2. 7—16; 3. 16; 6. 19; 1 Jo. 2. 27; 4. 1—6; 2 Jo. 2 *The Truth which abideth in us.* Cf. vers. 23; 1. 38, 39; 20. 27. See vers. 26 ref.

[r] Vers. 1—3, 16 ref.; 7. 33, 34 ref.; 13. 33 *Little children.* Cf. 2 Kgs. 2. 12, of Elijah taken from his disciple Elisha, *My* FATHER, *my* FATHER. Mt. 23. 9 *Call no one on earth your* FATHER. Talm. ap. Schœtg. 1. 390 *Alas! my Teacher! Thou art gone, and hast left us* FATHERLESS: *who will now teach us the Law?* See ref. λ; Mt. 23. 8—10; Jo. 14. 26 ref.

λ Gr. *orphanos;* Eng. *fatherless, orphan;* fig. of disciples *bereaved of a Teacher;* opp. *widow, Father, Teacher:* Ex. 22. 22—24; Job 24. 9; 29. 12; Ps. 68. 5; 146. 9; Lam. 5. 3; Hos. 14. 3 *With thee the* FATHERLESS *findeth mercy.* N.T. only here, and Jas. 1. 27 *The widow and* FATHERLESS *in their affliction.* Phil. J. 2. 365 *The whole nation of the Jews is as a* FATHERLESS *child.* See ref. r.

[s] Vers. 6 *I am the* LIFE. Rom. 6. 4—13; 2 Cor. 4. 10—12; Gal. 2. 19, 20; Col. 3. 1—4; 1 Th. 4. 13—18; 2 Tim. 1. 1, 10 *The promise of* LIFE *in Christ Jesus.* Rev. 1. 18 *I am he that* LIVETH, &c. See Mt. 28. 6 ref., *Jesus' Resurrection;* Jo. 5. 25—29 ref.; 11. 23—26 ref., *Resurrection and Life;* 14. 6 ref.

[t] Vers. 10; 10. 38 ref.; 17. 21, 26 ref.; 1 Jo. 4. 13—15. Cf. 1 Cor. 13. 9—11.

[u] Vers. 15 ref.

[v] Vers. 18—23; 16. 27; 17. 9; Ex. 33. 13; Acts 10. 40, 41; Rom. 10. 20; 2 Cor. 6. 16; 1 Jo. 1. 1—4 *Fellowship with the Father and the Son.* Cf Jo. 7. 4 *Manifest thyself to the world.* Phil. J. 2. 436 *In the last days the Jews will be restored under the guidance of a supernatural appearance visible to themselves, but invisible to others.* See ref. μ; Jo. 1. 14 ref.; 13. 16 ref.; 2 Cor. 6. 16 ref.

μ Gr. *emphanizein;* Eng. *cause to appear, shew,* in the sense of *cause to be seen,* esp. of secrets and supernatural appearances; opp. *shew,* in the sense of *point out,* and opp. *publicly manifest* (Jo. 21. 1 ref.): Ex. 33. 13 SHEW *me thy Glory.* Mt. 27. 53; Acts 23. 22; Heb. 9. 24 *To* APPEAR, OF SHEW HIMSELF, *in the presence of God.* Wisd. 1. 2 *The Lord* SHEWETH *himself to such as trust him.* Polyb. 30. 17 *They hated him at heart, but did not wish to* SHEW *themselves.* Stob. Fl. 86 *You may point it out to him, but you will not* SHEW *him anything; for he is blind.* See Acts 24. 1 ref.

[x] Also called, *Thaddæus,* and *Lebbæus:* Mt. 10. 3, 4 ref.; Lk. 6. 16.

[y] 13. 13 ref.

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[u] he will keep my Word, [v] and my Father will love him, and we will come unto him, [v] and will make an abode with him. 24 [u] He that loveth me not, keepeth not my sayings: [z] and yet the Word which ye hear, is not mine, [z] but the Father's that sent me.

25 "These things have I spoken unto you while abiding with you: 26 [a] but the [π] Advocate, [a] the Holy Spirit, [a] which the Father will send in my name, [a*] he will teach you all things, [a] and will [σ] put you in remembrance of all things that I have said unto you.

(7) Legacy of Jesus' Peace. *Jesus' Bodily Absence with The Father.* Jo. 14. 27—29.

27 "[b] Peace I leave unto you; [b*] my peace I give unto you: [b] not as the world giveth give *I unto you. [c] Let not your heart be troubled, [c] neither let it be [τ] cowardly. 28 [d] Ye have heard that *I have said unto you, 'I go, and come unto you.' [e] If ye had loved me, ye would have rejoiced that ‡ [e] I go unto the Father; [f] because ‡ the Father is greater than I. 29 [g] And I have told you now, before it is come to pass, that, when it is come to pass, ye may believe.

[z] 3. 33, 34 ref.; 8. 42 ref. Cf. vers. 21.

[a] Vers. 16—18, 26 *The Father will give, and will send you another* ADVOCATE, *the* SPIRIT OF TRUTH, *the* HOLY SPIRIT, *who will* ABIDE *with you for ever, and will* TEACH *and* REMIND *you.* 15. 26 *Jesus will send him from the Father; he proceedeth from the Father; he will* BEAR WITNESS *of Jesus.* 16. 7—14 *He will* CONVINCE, *and* GUIDE, *and* REVEAL, *and* GLORIFY *Jesus.* Cf. Neh. 9. 20; Job 32. 8; Lk. 3. 16; 12. 11, 12 *The Holy Spirit will* TEACH *you.* 24. 49; Jo. 2. 17, 22; 6. 45; 7. 39; 12. 16; Acts 2. 33; 9. 31; 11. 15, 16; 20. 35; Rom. 8. 26, 27; 1 Cor. 2. 10—16 *God* REVEALED *unto us by his Spirit: we speak words which the Holy Spirit* TEACHETH. 12. 8—10; 2 Cor. 3. 3—18; Eph. 1. 13; 1 Pet. 1. 10—12; 2 Pet. 1. 12—21; 1 Jo. 2. 20—27, with Acts 10. 38, *Ye have an* ANOINTING *which* TEACHETH *you, and is* TRUE. 4. 6; 5. 5—12. See ref. π; Mt. 28. 20; Acts 2. 4 ref., *Mission of Spirit;* 2 Tim. 3. 16 ref., *Inspiration.*

π Gr. *paracletos;* Lat. *advocatus;* Eng. *Advocate,* in wide sense, viz. etym. *one prayed in aid, called to be on one's side,* to assist and give success to a work or cause, only as Counsellor, Witness, Intercessor, and Pleader, as against perils and adversaries; opp. *without aid, unasked helper, oneself in person, Accuser, Adversary* (1 Pet. 5. 8 ref.): N.T. only of Holy Spirit, and of Christ; (1) Holy Spirit, four times only, viz. vers. 16, 26; 15. 26; 16. 7; (2) Christ, once only, viz. 1 Jo. 2. 1 ref., *If any sin we have an* ADVOCATE (cf. 1 Pet. 5. 8). Phil. J. 2. 75 *I voluntarily forgive you: supplicate no other* ADVOCATE. 436 *The Jews, on their repentance, will gather together out of all lands, and employ Three* ADVOCATES *of reconciliation with the Father.* 520 *Ye must find a more powerful* ADVOCATE *to appease the Emperor.* Diog. 4. 50 *I will grant your prayer if you send* ADVOCATES, *and come not yourself.* Plaut. Amph. 4. 3 *I pray thee, Go not away, but be present as my* ADVOCATE *in this dispute. Nay, farewell; I know not on which side to be* ADVOCATE. *Alas me! Then I am undone: all* ADVOCATES *and friends desert me.* See ref. a, and Note.

σ 2 Pet. 1. 12, 13 ref.

[b] 16. 33 ref.; Lk. 10. 5, 6 ref.; 19. 38 ref.; Gal. 5. 22 *The fruit of the Spirit is* PEACE, *&c.* 2 Th. 3. 16. Epict. 3. 13 *Cæsar is thought to give great* PEACE *in that there are no wars, pirates, &c.: can he give* PEACE *from diseases, passions, &c.? Nay, Wisdom alone gives this* PEACE, *which is proclaimed not by Cæsar, but by God.* See Eph. 2. 14—18 ref.

[c] Vers. 1 ref.; 16. 33; Mt. 8. 23—27 ref. Cf. Ps. 27. 1—6; Isa. 13. 6—8; 35. 3, 4; Sirac. 34. 13—16.

τ Mt. 8. 26 ref.

[d] Vers. 2—5 ref.

[e] Vers. 1—5, 12, 27, 28; 16. 20—22 ref.

[f] 1. 14 ref.; 8. 42 ref., with 13. 16; Mk. 13. 32 ref.; Phil. 2. 5—8; Heb. 2. 10. Contr. Jo. 5. 18 ref.; 10. 29, 30 ref. For *Jesus' Exaltation,* see Mk. 16. 19 ref.; Jo. 16. 28 ref.

[g] 13. 19 ref.

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(8) Jesus' Death At hand but Voluntary. *Obedient unto Death.* Jo. 14. 30, 31.

30 "[g]I shall no more speak many things with you: [h]for the Prince of ‡ the world cometh. [k]Yet in *me hath he nothing: 31 [m]but *this is done* that the world may know that [m]I love the Father, [m]and as the Father commanded me, [m]so I do. [n]Arise, let us go hence.

(9) Fruitbearing for God's Glory by Union with Jesus in The Holy Ghost. *Proverb of Husbandman and The Vine and The Branches.* Jo. 15. 1—8.

XV. 1 "[p]*I AM the [β]True Vine, [p]and my Father is the Husbandman. 2 [q]Every branch in *me that beareth not fruit, he taketh it away; [q]and every one that beareth fruit, he [δ]pruneth it, that it may bear more fruit. 3 [r]**Ye are [δ]pruned already, by reason of the Word which I have spoken unto you: 4 [s]abide in *me, and *I in you. [s]As the branch cannot bear fruit of itself, except it abide in the Vine, [s]so neither *ye, except ye abide in *me: 5 [s]**I am the Vine, *ye the branches. [s]He that abideth in *me, and *I in him, *he beareth much fruit: [s]because without *me ye can do nothing. 6 [t]If any one abide not in *me, [t]he is cast out as the branch, and is withered: [t]and they gather them, and cast *them* into ‡ the fire, [t]and they [θ]burn. 7 [u]If ye abide in *me, and my words abide

[g] Vers. 19; 16. 12—14 ref.; 17. 11.

[h] 12. 31 ref.; 13. 1 ref.; Phil. 2. 8.

[k] 10. 17, 18 ref.; Ps. 69. 4; Isa. 53. 4—6; Mt. 3. 13—15; 2 Cor. 5. 21 *He knew no sin.* Heb. 2. 14; 4. 15; 1 Pet. 2. 21—24; 3. 18 *Christ suffered, the just for the unjust.* See 1 Jo. 2. 1 ref.

[m] 4. 34; 10. 17, 18 ref.; 12. 49, 50 ref.; 15. 9, 10; Phil. 2. 8 *He became* OBEDIENT *unto* DEATH. Cf. vers. 15, of the disciples; 9. 3; 13. 18; 15. 25.

[n] 13. 1, 31. Cf. Mt. 26. 46.

[p] Lk. 22. 18; 1 Cor. 3. 9. See Mt. 20. 1 ref., *Vineyard;* Jo. 1. 14 ref., *Incarnation.* Cf. Gen. 4. 2, with 9. 20, *Cain was a tiller of the ground; Noah began to be a* HUSBANDMAN, *and planted a* VINEYARD. 2 Chr. 26. 10; Jer. 51. 23; 52. 16; Mt. 21. 33—41; 2 Tim. 2. 6; Jas. 5. 7. Phil. J. 1. 212, 300 *Distinguish between a tiller of the ground, and a* HUSBANDMAN: *the tiller is a hireling, and without art; the* HUSBANDMAN *is an artist, and spends of his own to obtain the fruits.* See ref. q.

[β] 6. 32 ref.

[q] Vers. 1, 5, 8, 16 ref.; Heb. 12. 5—11 ref.; 1 Pet. 1. 6, 7. Phil. J. 1. 301 *By* HUSBANDRY *of the soul, the trees of passions and vices are* PRUNED *by under-cutting, to allow no room for new shoots of errors: but if trees bear no fruit, these will the* HUSBANDMAN *cut down for fencing, &c.* See ref. s.

[δ] Gr. *cathærein,* cogn. *catharos;* Lat. *purgare;* Eng. *to clean, clear, purge;* in husbandry t. t. *prune* branches, esp. of vines; opp. *root-prune, dig, dung, water:* O. T. only Jer. 13. 27; N.T. here only. Phil. J. 1. 667 *In the soul, as in trees, they* PRUNE *and cut away superfluous shoots.* Theoph. H.P. 2. 7, and C.P. 3. 7, *All fruit trees need thorough* PRUNING, *especially the* VINE; *and* PRUNING *is painful.* Cornut. 27 *They use a pruning-hook for* PRUNING *the* VINES. Geop. 10. 78 *Every Autumn, as soon as the fruits are gathered, then must the trees be* PRUNED.

[r] Vers. 7; 17. 8, 14, 17. Rom. 10. 1—10. Cf. Jo. 13. 10 ref.; 1 Pet. 1. 23.

[s] Vers. 2 ref., 6—8 ref.; 8. 31, 32 ref.; 10. 28 ref.; Hos. 14. 8; Rom. 8. 1—17; Phil. 1. 11; 2. 12, 13; 4. 13. Cf. Jo. 1. 3; Eph. 2. 10—13 *Once* WITHOUT *Christ, now* IN *Christ.* See Lk. 3. 8, 9 ref.; 10. 17 ref., *Jesus' Name;* Jo. 8. 32 ref., *Abiding;* Gal. 5. 22 ref., *Fruit.*

[t] Vers. 4, 5 ref.; Ezek. 19. 12—14; Rom. 8. 5—13; Heb. 6. 4—8 *Whose end is to be* BURNED. See Mt. 3. 12 ref.; 5. 13 ref.; 10. 28 ref., *Burning Valley.*

[θ] Gr. *cæsthai;* Lat. *ardere;* Eng. intrans. *burn,* whether partly or wholly; opp. *quench, smoke, blaze, consume, burn up* (Mt. 3. 12 ref.): Ex. 3. 2 *The bush* BURNED *with fire, but was not burned up.* Deut. 4. 11 *The mountain* BURNED *with fire.* Isa. 24. 5; Jer. 7. 20 *It shall* BURN, *and shall not be quenched.* Mal. 4. 1; Lk. 12. 35; 24. 32; Rev. 8. 8; 19. 20. Plut. 2. 684 *Its smoke whilst* BURNING, *and its ashes when burned up.*

[u] Vers. 4, 5, 16 ref.; 14. 13, 14 ref.; 1 Jo. 5. 5—15.

in *you, † [u]beg whatsoever ye will, and it shall be done unto you. **8** [v]Herein is my Father glorified, that ye bear much fruit, [v]and ye shall become *my disciples.

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9 "[w]As the Father hath loved me, *I also have loved *you: [x]abide ye in *my love. **10** [x]If ye keep my Commandments, ye shall abide in my love; [z]as *I have kept my Father's Commandments, and abide in *his love. **11** [a]These things have I spoken unto you, [a]that *my joy may †be in you, [a]and your joy may be fulfilled. **12** [b]This is *my Commandment,

"[b]LOVE YE ONE ANOTHER,
"[b]AS I HAVE LOVED YOU."

(10) Jesus' Love and Brotherly Love. *Love's Sacrifice.* Jo. 15. 9—17.

13 "[c]Greater love hath no one than this, that one lay down his life for his friends. **14** [d]*Ye are my friends, if ye do † the things that *I command you. **15** [e]I no more call you servants; because the servant knoweth not what his Lord doeth: [e]but *you have I called friends; [f]because all things that I have heard from my Father, I have made known unto you. **16** [g]*Ye chose me not; [h]but *I chose *you, and [κ]appointed you, [h]that *ye should go, and bear fruit, and your fruit should abide; [h]that whatsoever ye should ask the Father in my name, he might give *it* you. **17** [k]These things I command you,

"[k]LOVE YE ONE ANOTHER."

18 "[m]If the world hateth you, ye know that it hath hated *me before you. **19** [m]If ye were of the world, the world would

(11) World's Hatred of Jesus' Apostles,

[v] Vers. 1, 2, 5 ref.: 8. 31, 32: 13. 34, 35: Gal. 5. 16; Phil. 1. 11 FILLED WITH FRUITS *of righteousness, by Jesus Christ, to God's Glory.* Cf. Jo. 8. 50 ref. See Mt. 5. 14—16 ref.; Jas. 2. 26 ref., *Good Works.*

[w] 3. 35 ref.; 13. 1 ref.

[x] 14. 15, 21—23 ref. Cf. 10. 28 ref.

[z] 3. 35 ref.; 10. 18 ref.

[a] Vers. 10; 17. 13 *That they may have* MY JOY FULFILLED *in themselves.* Gal. 5. 22 *The Spirit's fruit is love,* JOY, *peace, &c.* See Jo. 3. 29 ref.; 16. 20 ref.

[b] Vers. 13 ref.; 13. 34 ref.; Rom. 5. 5—8; 1 Jo. 3. 16; 4. 8—10. See Jo. 10. 11—15 ref.

[c] Vers. 12 ref. Eur. Alc. 154 *How could a wife more prove her devotion to her husband, than by* DYING FOR HIM, *as Alcestis doth?* Arist. Eth. 9. 8 *The virtuous man doeth many things for his* FRIENDS *and country, even, if need be, to* DYING FOR THEM, *that he may have the glory.*

[d] Vers. 15 ref.; 14. 15 ref.; Mt. 12. 50; Jas. 4. 4.

[e] Vers. 13—15; 11. 11; 17. 8, 14, 26; Lk. 12. 4. Cf. Gen. 18. 17, with Isa. 41. 8, of Abraham; Ex. 33. 11, of Moses. Contr. Lk. 2. 29; 17. 10; Acts 2. 18 *Upon my* SERVANTS *will I pour my Spirit.* 4. 29; Gal. 1. 10; Phil. 1. 1; Rev. 1. 1; 10. 7, &c.

[f] 3. 32—34 ref.; 17. 26. Cf. 14. 26, of the Spirit; 16. 12, 13; Acts 20. 27.

[g] Isa. 43. 10, with Mt. 12. 18; Lk. 23. 35 ref., *Christ, Elect of God.*

[h] 6. 70 ref.; Mt. 28. 19 ref.; Mk. 3. 13—19; Jo. 4. 34—38; 17. 18; Phil. 1. 17, 22; Col. 1. 6; 1 Th. 3. 3; 1 Tim. 1. 12; 2. 7; 2 Tim. 1. 11. Cf. Tit. 3. 4—6; 1 Jo. 4. 10, 19. See vers. 2, 7 ref.; Lk. 8. 14.

[κ] Gr. *tithenai;* Lat. *ponere;* Eng. lit. *lay down, lay, put,* metaph. *appoint:* Rom. 4. 17; 1 Tim. 2. 7; 2 Tim. 1. 11; Heb. 1. 2; 1 Pet. 2. 8. Cf. Mk. 3. 14, 16 ref.; Phil. 1. 17; 1 Th. 3. 3.

[k] Vers. 12; 13. 34, 35 ref.

[m] Vers. 18—21; 7. 7; 8. 23; 13. 1; 17. 11—19; Mt. 10. 17—25 *Ye shall be* HATED *of all men.* Tit. 2. 14; Jas. 4. 4; 1 Jo. 2. 15—19; 3. 1, 13; 4. 5. See Jo. 6. 70 ref.; 16. 33 ref., *Tribulation;* 17. 15 ref.; 1 Cor. 6. 11 ref., *Sanctification;* Col. 3. 12 ref., *Elect.*

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and
Duty of Witness with The Holy Ghost.
Martyr-Witnesses.
Jo. 15. 18—27.

[θ]dearly love its own: [m]but because ye are not of the world, [m]but *I chose you out of the world, therefore the world hateth you. 20 [n]Remember the saying that *I said unto you, '[n]The servant is not greater than his Lord.' [n]If they have persecuted *me, they will also persecute *you: if they have kept my Word, they will also keep yours. 21 [p]But all these things will they do unto you for my name's sake, [p]because they know not him that sent me. 22 [q]If I had not come, and spoken unto them, they would not have had sin: [q]but now they have no excuse for their sin. 23 [q]He that hateth *me, hateth my Father also. 24 [q]If I had not done the works among them, that no other hath done, they would not have had sin: [q]but now they have both seen, and hated, both *me, and my Father. 25 [r]But *this is done* that the saying may be fulfilled, that is written in [s]their Law,

'[q]**They hated me without a cause.**'

[Ps. 35. 19; 69. 4.]

26 [t]But when the [κ]Advocate is come, [t]whom *I will send unto you [λ]from the Father, *even* [t]the Spirit of Truth, [t]which [μ]proceedeth [λ]from the Father, [t]*he will bear witness of *me: 27 [u]and do *ye also bear witness, [u]because ye have been with me from the beginning.

(12)
Expediency of Jesus' Departure for the Spirit's Mission.
Jesus' Glorification by The Spirit.
Jo. 16. 1—16.

XVI. 1 "[v]THESE things have I spoken unto you, that ye may not [v]fall backward into a deadly snare. 2 [v]They will [π]excommunicate you: [v]yea, the hour cometh, that every one that killeth you, will think he offereth God [σ]service. 3 [x]And these things will they do‡, [x]be-

θ 21. 15 ref.

n Vers. 18—21; 13. 16; Mt. 10. 24, 25; Lk. 6. 40. See Jo. 5. 16; 16. 33 ref., *Tribulation.*

p 7. 28; 16. 3; 17. 25; Mt. 5. 11; Acts 5. 41; Rom. 10. 2; 1 Cor. 2. 8; 1 Tim. 1. 13. See Jo. 8. 42 ref.; 16. 33 ref.; 17. 3 ref.

q Vers. 22—25; 7. 7; 8. 21, 24; 9. 41; 12. 44—50; 14. 8—11; Jas. 4. 17. Cf. Rom. 1. 20. See Jo. 3. 32—34 ref., *Jesus' Words;* 9. 4 ref., *Jesus' Works;* 14. 7—11 ref., *Jesus and Father.*

r 13. 18; Mt. 2. 15 ref. Cf. Jo. 9. 3; 14. 31.

s 10. 34 ref.

t 14. 26 ref.; Acts 5. 30—32; 1 Cor. 12. 1—11; 1 Th. 1. 5, 6; 1 Jo. 5. 5—12. See Mk. 16. 20 ref., *Miracles;* Lk. 24. 48 ref.; Jo. 5. 31—39 ref.; 7. 37—39 ref.; 2 Tim. 3. 16 ref., *Inspiration.*

κ 14. 26 ref.

λ Gr. *para;* Lat. *a, ab;* Fr. *de chez;* Eng. *from the side of, from;* of close proximity, as *side, home, origin;* opp. *off, out of, towards:* Lk. 2. 1 *A Decree* FROM *Cæsar.* 6. 19 *Healing virtue* FROM *Jesus.* Jo. 1. 6 *A man, John, was sent* FROM *God.* 1. 14; 6. 45, 46; 15. 26 *The Spirit whom I will send* FROM *the Father.* Acts 2. 33 *Having received* FROM *the Father the promised Spirit.*

μ Gr. *ecporeuesthai;* Lat. *procedere;* Eng. *go out, come forth, issue, proceed:* Gen. 2. 10 *A river* PROCEEDED *out of Eden to water the Garden.* Ex. 5. 20; Deut. 8. 3; Ezek. 33. 30; 47. 1 *Living water* PROCEEDED *from under the Sanctuary.* Mt. 4. 4; Jo. 5. 28, 29; Rev. 1. 16; 4. 5 *Out of the Throne* PROCEEDED *lightnings.*

u Lk. 24. 48 ref. Cf. Jo. 5. 31—39 ref. See Lk. 1. 2 ref.; Acts 1. 21, 22; 4. 20.

v Vers. 33 ref. Cf. Mt. 11. 6; 26. 31. See Acts 7. 54—8. 3; 23. 12—14; 26. 9—11; Phil. 2. 17. w Mt. 5. 29 ref. π 9. 22 ref. σ Rom. 9. 4; 12. 1; Heb. 9. 1, 6. See Lk. 1. 74 ref. x 15. 21 ref.; Acts 3. 17; 1 Tim. 1. 13 *I did it ignorantly.*

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cause they have not known the Father, nor *me. **4** [z]But these things have I spoken unto you, that when ‡ their hour is come, ye may remember them, that *I told you *them*. [a]And these things I told you not at the beginning, [a]because I was with you: **5** [b]but now I go unto him that sent me. [c]And none of you asketh me, '[c]Whither goest thou?'; **6** [d]but because I have spoken these things unto you, [d]sorrow hath filled your heart. **7** But *I tell you the truth: [e]It is [τ]expedient for you that *I go away: [e]for if I go not away, the [β]Advocate will not come unto you; [e]but if I go, I will send him unto you. **8** [f]And when he is come, *he will [δ]convince the world of sin, and of righteousness, and of judgment: **9** [g]of sin, in that they believe not in *me; **10** [h]of righteousness, in that I go unto ‡ the Father, and ye see me no more; **11** [k]of judgment, in that the Prince of this world hath been judged. **12** [m]I have yet many things to say unto you, [m]but ye cannot bear *them* now: **13** [n]but when *he, [n]the Spirit of Truth, is come, [n]he will guide you into all the Truth; [p]for he will not speak of his own mind, [p]but as many things as he † heareth, he will speak, [n]and will [θ]declare

[z] 13. 19 ref.
[a] Contr. Mt. 5. 10—12; 9. 15; 10. 16—39. Cf. Mt. 16. 21. See vers. 33 ref.
[b] Vers. 28 ref.
[c] Vers. 28 ref. Contr. 13. 36; 14. 4, 5 ref.
[d] Cf. vers. 22 ref.; Lk. 22. 45.
[e] Vers. 7—11; 7. 38, 39; 14. 3, 16—18, 26—28; 15. 26; 1 Cor. 12. 7—11, of the Spirit. Cf. Jo. 11. 50. N.B. Distinguish between *go* and *go away*. See vers. 8, 28 ref.; 14. 26 ref.; 2 Cor. 5. 16 *Henceforth know we Christ no more after the flesh.*
[τ] 11. 50; Mt. 5. 29 ref.
[β] 14. 26 ref.
[f] Vers. 9—11 ref.; 1 Cor. 2. 4 *Demonstration of the Spirit.* 14. 22—25 *The ignorant or unbeliever is* CONVINCED *by all.* 2 Tim. 3. 13. Cf. Jo. 3. 16, 17 ref. See Jo. 14. 26 ref., *The Advocate;* Acts 2. 4 ref., *Mission of the Spirit.*
[δ] 3. 20 ref.; 1 Cor. 14. 24.
[g] Acts 2. 22—41; 24. 25; Rom. 1. 18—3. 20; 5. 12—21, of Reign of Sin; 8. 1—17; Gal. 3. 21, 22. See Mk. 1. 4 ref., *Repentance;* 16. 16 ref., *Sin of Unbelief;* Jo. 1. 49, 50 ref., *Belief in Jesus.*
[h] 17. 11, 25; Isa. 51. 4—8; Acts 2. 22—37; Rom. 1. 16, 17; 3. 20—28; 4. 22—25; 5. 12—6. 23 *That Grace might reign by* RIGHTEOUSNESS, *&c.: for Christ, being raised from the dead,* DIETH NO MORE.

8. 1—34 *Who condemneth? Christ died, nay, rose again.* 1 Cor. 1. 30 *Christ is made* RIGHTEOUSNESS *unto us.* 2 Cor. 5. 18—21; Heb. 9. 11—10. 14 *He offered one sacrifice for sins, and then sat down for ever at God's right hand.* 1 Pet. 1. 8, 9. See Mk. 16. 19 ref., *Jesus' Ascension;* Rom. 3. 21—26 ref., *God's Righteousness;* 5. 10, 11 ref., *Atonement.* [k] 12. 31—33 ref.; Gen. 3. 15; Col. 2. 15; Heb. 2. 9—15; Rev. 1. 18; 11. 15—19. [m] Vers. 1—6; Mk. 4. 33, 34; 1 Cor. 3. 1—3; Heb. 5. 11—14. Cf. Jo. 3. 12. See vers. 13 ref. [n] Vers. 12—15; 14. 26 ref. Cf. 1. 16, 17 ref., *Truth came by Jesus.* 8. 32 ref.; Gen. 49. 1, of Jacob; Isa. 46. 9—11, of God; Lk. 6. 39; Acts 8. 30, 31 *How can I know, except one* GUIDE *me?* 1 Pet. 1. 10—12; Rev. 1. 19; 4. 1, 2 *I will shew thee, &c.* 22. 6. Phil. J. 2. 176 *The mind of man could not guess rightly, except there were a divine* SPIRIT *to guide its steps towards the Truth.* See Jo. 12. 16 ref., *Jesus' Glory;* Acts 2. 4 ref., *Spirit's Mission;* 10. 1—11. 18, of Fellowship of Gentiles; 11. 28; 15. 1—35; 21. 11; 1 Cor. 12. 3; 15. 1—58, of Resurrection; 2 Cor. 3. 1—18; Col. 2. 1—9; 1 Th. 4. 15—18; 2 Th. 2. 1—12, of Man of Sin; 1 Tim. 4. 1—3; Heb. 1. 1—10. 18, of Jesus' Priesthood; 2 Pet. 2. 1—3. 17, of the Great Fire; Rev. 1. 10—21. 21, of Church History. [p] Cf. 3. 32—34 ref., *Jesus' Words;* 4. 25, of Christ; 12. 49, 50; 1 Jo. 1. 3—5, of the Apostles. [θ] 5. 15 ref.; 1 Jo. 1. 5.

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unto you the things that are to come. 14 [n]*He will glorify *me; [n]because he will receive of that which is mine, and will [θ]declare *it* unto you. 15 [q]All things that the Father hath are mine: therefore said I, '[n]He † receiveth of that which is mine, and will [θ]declare *it* unto you. 16 [r]A little while, and ye † see me no more; [r]and again a little while, and ye shall see me: [r]because ‡ I go unto the Father."

(13) The Church's Travail Hour for Eternal Joy. *Mystery of the Little While.* Jo. 16. 17—28.

17 Some therefore of his disciples said one to another, "[r]What is this that he saith unto us, 'A little while, and ye see me not; and again a little while, and ye shall see me:' and, 'Because ‡ I go unto the Father'?" 18 They said therefore, "[r]What is this that he saith, the 'little while'? [s]We know not what he speaketh." 19 [t]Jesus therefore knew that they were desirous to ask him, and he said unto them, "[r]Enquire ye one with another of this, that I said, '[r]A little while, and ye see me not; and again a little while, and ye shall see me'? 20 Verily verily I say unto you, [u]*Ye shall weep and bewail, but the world shall rejoice: [u]aye, *ye shall be sorrowful, [v]but your sorrow shall be turned into joy. 21 [x]The woman, when she is [x]bringing forth, hath sorrow, because her hour is come: [x]but when she hath

[n] θ Vers. 13 ref.

[q] 1. 16 ref.; 3. 35; 13. 3; 17. 2, 10; Mt. 11. 27; 28. 18 ref. See 1 Chr. 29. 11, 12 *O Lord, All things in Heaven and earth are thine.* Ps. 74. 16 *The day is thine, &c.* 89. 11, 12 *Heaven is thine, earth is thine.* Cf. Jo. 1. 1 ref., *The Word was God.*

[r] Vers. 16—33; 13. 33 ref.; 14. 3 ref.; Acts 1. 11 *Why gaze ye? This Jesus shall come as ye have seen him go.* Heb. 10. 12, 13; Rev. 22. 20 *I come quickly.* Cf. Lk. 18. 7, 8 ref. Contr. Mt. 28. 20 ref., *I am with you.* See Mk. 16. 19 ref., *Jesus' Ascension;* Acts 2. 4 ref., *Spirit's Mission;* Mt. 25. 31 ref., *Jesus' Coming.*

[s] Lk. 18. 34 ref. See Jo. 12. 49.

[t] Vers. 30; 2. 24, 25 ref.

[u] Vers. 16—22, 33; 20. 11—15; Mt. 24. 8—10 *The beginning of travail.* Mk. 16. 10; Lk. 22. 45; 23. 27; 24. 17; Rom. 8. 18—23; 2 Cor. 4. 17, 18 *Tribulation for a moment.* 1 Pet. 1. 6—9. Cf. Mt. 17. 22, 23; Mk. 14. 19. N.B. Dist. between *weeping* and *heart-sorrow.* See vers. 21, 33 ref.

[v] Vers. 16—24; 3. 29 ref.; 14. 1, 27; 15. 11; 17. 13; 20. 20; Ps. 16. 9—11; 30. 5—12; 126. 1—6; Isa. 25. 6—9; 35. 10 SORROW *shall flee away.* 51. 11; 61. 1—3; 65. 13—25; Jer. 31. 13; Mt. 5. 12; Lk. 24. 41, 52; Acts 2. 46; 13. 52; Rom. 5. 11; 8. 17—25; 14. 17 *The Kingdom of God is righteousness, and peace, and* JOY *in the Holy Spirit.* 15. 13 *All* JOY *and peace in believing, by the power of the Holy Spirit.* 2 Cor. 1. 3—7 *As ye are partakers of Christ's sufferings, so shall ye also be of the comfort.* 4. 13—18 *Our light tribulation, which is but for a moment, &c.* 6. 10 *As* SORROWFUL, *yet always* REJOICING. Gal. 5. 22 *The fruit of the Spirit is* JOY, *peace, &c.* Phil. 4. 4; Col. 1. 24; 1 Th. 1. 6; Heb. 10. 34; 12. 2 *For the* JOY *set before him.* 1 Pet. 1. 3—9 *Now for* A LITTLE WHILE SORROWFUL *in trials, yet believing ye* REJOICE *with* JOY *unspeakable.* 4. 13; 1 Jo. 1. 4; Rev. 21. 3, 4. Cf. Esth. 9. 22. See vers. 19, 33 ref.; Lk. 2. 25 ref., *Comfort;* Mt. 28. 6 ref., *Jesus' Resurrection;* Acts 2. 4 ref., *Mission of Spirit;* Mt. 25. 31 ref., *Jesus' Coming.*

[x] Vers. 20 ref.; Gen. 3. 16, with 4. 1; 35. 18; Isa. 13. 8; 21. 3; 1 Tim. 2. 14, 15. See Isa. 26. 16—19 *We have as it were* BROUGHT FORTH *wind.* 66. 7—11 *Zion travailed to* BRING FORTH. Mt. 24. 8; Rom. 8. 22, 23 *All creation travaileth in pain, &c.* Gal. 4. 19, 27; Eph. 5. 23—32, of the Church; Rev. 12. 1—17, of the Church, *The woman was tormented in* BRINGING FORTH.

given birth to the child, she remembereth no more the θtribulation, for the joy that a man is born into the world. 22 yAnd *ye therefore now indeed † shall have sorrow; ybut I will see you again, and your heart shall rejoice, yand your joy no one taketh away from you. 23 zAnd in that day ye shall κpray *me nothing. Verily verily I say unto you, †zIf ye shall ask the Father anything, † he will give it you, in my name. 24 zHitherto ye have asked nothing in my name: zask, and ye shall receive, ythat your joy may be fulfilled. 25 aThese things have I spoken unto you in λproverbs: ‡athe hour cometh when I shall no more speak unto you in λproverbs, but shall † tell you μplainly of the Father. 26 bIn that day ye shall beg in my name: cand I say not unto you, that * I will κpray the Father for you; 27 dbecause the Father himself νdearly loveth you, ebecause *ye have νdearly loved *me, eand have believed that f*I came forth πfrom God. 28 fI came forth πfrom the Father, fand have come into the world: gagain I leave the world, gand go unto the Father."

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29 His disciples say unto him, "hLo! Now speakest thou σplainly, and sayest no σproverb. 30 kNow we know that thou knowest all things, and hast no need that any one should ask thee questions: mhereby we believe that thou camest forth πfrom God." 31 Jesus answered them, "mDo ye now believe? 32 nBehold, the hour cometh, aye, and is ‡ come, that ye shall be scattered each to σhis own home, nand shall leave *me alone: pand yet I am not alone, because the Father is with me.

Foretelling of Apostles' Desertion. Jo. 16. 29—32.

θ Gr. *thlipsis:* Vers. 33 *In the world ye shall have* TRIBULATION. Mt. 24. 21; 2 Cor. 1. 4.
y Vers. 20, 21 ref.

z Vers. 23—28; 14. 26; Rom. 8. 15—27. See Jo. 14. 13, 14 ref.
κ Vers. 23, 26; 17. 9 ref.
a Vers. 12, 13 ref.; vers. 16, 21, 29; 15. 1—6; Acts 1. 3; 1 Cor. 2. 9—16 *Revealed by the Spirit, &c.* 13. 12. Cf. Mk. 4. 33, 34. See Lk. 18. 34 ref.; Jo. 14. 26 ref.
λ Vers. 25, 29; 10. 6 ref.
μ Vers. 25, 29; Mk. 8. 32 ref.
b Vers. 23, 24 ref.
c Contr. 14. 16; 17. 9; Rom. 8. 34; Heb. 7. 24, 25; 1 Jo. 2. 1.
d 14. 21—23; 17. 23. Cf. 3. 16 ref.
ν 21. 15 ref.
e Vers. 30; 17. 8, 25; 21. 15—17; Mk. 14. 18, 19; Lk. 18. 28; 22. 28. Cf. Jo. 3. 2. See vers. 28 ref.; 1. 49, 50 ref., *Belief in Jesus.*
π 15. 26 ref.
f 3. 2, 13; 6. 46; 7. 29; 8. 14, 22; 13. 3; 17. 8, 18, 25; 18. 37. See Jo. 1. 1—14 ref., *Pre-existence* and *Incarnation;* 3. 16, 17 ref.; 6. 14 ref.; 8. 42 ref., *Jesus' Mission.*
g Vers. 10, 16, 28; 7. 33—36; 8. 14; 13. 1—3, 31—36; 14. 2—4, 28; 17. 5, 11; 20. 17; Mt. 25. 14; Lk. 19. 11, 12; Acts 1. 9—11. Contr. Mt. 28. 20 ref. See Mk. 16. 19 ref., *Jesus' Ascension;* Jo. 13. 31, 32 ref., *Jesus' Glory.*
h Vers. 25 ref.
σ Vers. 25 ref.
k Vers. 19; 2. 24, 25 ref.
m Vers. 27, 28 ref.; 2. 24, 25 ref.
n Mt. 26. 31, 56. See Lk. 24. 33, of Gathering.
τ Lk. 18. 28 ref.
p 8. 29; 14. 10, 11. Cf. 1. 18; 10. 30 ref.; Ex. 3. 12; Josh. 1. 5. Contr. Mt. 27. 46.

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(14) Peace in Jesus by Jesus' Victory over The World.

Jo. 16. 33.

33 "These things have I spoken unto you, [q]that in *me ye may have peace. [r]In the world ye † have tribulation: [s]but be of good courage;

"[s]* I HAVE [r]CONQUERED THE WORLD."

Conclusion: Jesus' Parting Prayer to The Father. (1) For the Son: His Exaltation to his Heavenly Glory. *The Work and The Reward.*

Jo. 17. 1—5.

XVII. 1 THESE things spake Jesus, and † lifting up his eyes unto Heaven, he said,

"[t]Father, [u]The hour is come: [v]glorify thy Son, [v]that ‡ thy Son may glorify thee; 2 [w]as thou gavest him authority over [w]all flesh, [w]that all that which thou hast given him, he may give unto them Eternal Life: 3 [x]and this is the Eternal Life, [x]that they may know thee, [x]the Only [β]True God, [x]and Jesus Christ, whom thou sentest. 4 [z]*I have glorified *thee [z]on the earth,

[q] *Peace:* 14. 27 ref., *My* PEACE *I give unto you.* Num. 6. 22—26, of the Blessing; 1 Chr. 22. 9; Ps. 72. 1—7; 85. 8—10; 122. 6—8; Prov. 3. 17 *Her paths are* PEACE. Isa. 2. 1—5; 9. 6; 26. 1—4; 32. 17 *The work of Righteousness shall be* PEACE. Lk. 1. 79; 2. 14 PEACE *on earth.* 19. 38 PEACE *in Heaven.* Acts 10. 36; Rom. 1. 7; 2. 10, 11; 5. 1; 15. 13 *Joy and* PEACE *in believing.* Gal. 5. 22 *The fruit of the Spirit is love, joy, and* PEACE. Eph. 2. 14—18; 6. 23; Phil. 4. 7; Col. 1. 20; 3. 15; 1 Th. 5. 23; 2 Th. 1. 4—10; 3. 16; Heb. 6. 20—7. 2; 1 Pet. 5. 14; Rev. 1. 4, 5. See vers. 20 ref., *Joy;* Lk. 19. 38 ref.; Eph. 2. 14—18 ref.

[r] Vers. 21, of the Travail; Ex. 3. 7—10; Ps. 34. 17—19; 90. 15 *The days wherein thou hast afflicted us.* Isa. 48. 10; 63. 9; Mt. 5. 10—12; 10. 17—39; 16. 24; 23. 34; 24. 8—10; Mk. 10. 30; Jo. 15. 18—21 *They have persecuted me, they will persecute you.* 16. 1—3, 33; 17. 14; Acts 5. 17—41; 6. 9—8. 3; 9. 1—25; 14. 22 *We must through many* TRIBULATIONS *enter into the Kingdom.* 26. 9—15; Rom. 8. 17—39; 1 Cor. 4. 9—13; 2 Cor. 1. 3—10; 4. 7—18 *Light* TRIBULATION *for a moment.* 6. 4—10; 11. 23—33; Phil. 1. 28—30 *Not only to believe, but also to suffer.* 3. 8—10; 1 Th. 3. 3, 4; 2 Th. 1. 4—12; 2 Tim. 3. 10—12; Heb. 2. 9, 10 *Perfect through sufferings.* 10. 32—39; 11. 32—12. 11; Jas. 5. 10, 11; 1 Pet. 1. 5—7; 2. 21—24; 3. 14—18; 4. 12—19 *Partakers of Christ's Sufferings.* 5. 10; Rev. 1. 9; 2. 9—11; 6. 9, 10; 7. 13—17 *These came out of the Great* TRIBULATION. See Lk. 24. 26 ref., *Christ's Sufferings.*

[s] Vers. 11 ref.; 14. 1 ref.; Mt. 4. 1—11; Acts 23. 11; Rom. 8. 31—39; 1 Cor. 15. 24—28, 54—57; 2 Cor. 1. 3—7; 2. 14; 4. 7—18; 12. 9, 10; Col. 2. 15; 2 Tim. 2. 11, 12; 1 Pet. 5. 10; 1 Jo. 4. 4; 5. 4, 5 *This is the* VICTORY *that* CONQUERED *the world, even our Faith.* Rev. 3. 21; 6. 2; 7. 13—17; 11. 15. See Lk. 14. 14 ref., *Recompence;* Jo. 12. 16 ref., *Jesus' Glory;* 16. 20 ref., *Joy.* [r] Gr. *nican,* and cogn.; Lat. *vincere;* Eng. *vanquish, conquer;* cogn. *victor, victory, conqueror:* Lk. 11. 22; Rom. 8. 37 *More than* CONQUERORS. 1 Cor. 15. 54—57; 1 Jo. 5. 4, 5; Rev. 3. 21; 6. 2 CONQUERING *and to* CONQUER. [t] Vers. 1, 5, 11, 21, 24, 25 *Father, Holy Father, Righteous Father.* 20. 17 ref. Cf. Mt. 26. 39 ref. [u] 13. 1; Mt. 26. 18 ref. Cf. 2 Tim. 4. 6—8, of Paul.

[v] Vers. 1—5 ref.; 12. 16 ref.; 13. 31, 32 ref., *Jesus' Glory;* 1 Pet. 1. 11; Rev. 5. 8—14; 7. 4—12. Cf. 2 Tim. 4. 6—8 *I have finished my course: there is laid up for me a Crown of Glory.* See Mt. 4. 3 ref., *Son of God;* Lk. 17. 15 ref.; Jo. 8. 50 ref., *God's Glory.*

[w] Vers. 6, 9, 12, 24; 6. 37—40 ref.; 13. 3 ref.; Isa. 40. 5; Lk. 3. 6 ALL FLESH *shall see Salvation.* N.B. *All that which = all that* ONE BODY *which.* See vers. 21 ref., *Oneness;* 5. 20—29 ref.; 10. 27—29 ref.; Mt. 19. 16 ref., *Eternal Life;* 1 Tim. 2. 3—6 ref., *All men.*

[x] 1. 17; 6. 68, 69; 14. 7—11; Ex. 33. 13; Deut. 13. 19, 20; Jer. 9. 24; 22. 16; 31. 34 KNOW *the Lord.* Hos. 6. 6 KNOWLEDGE *of God is more than burnt-offerings.* Mt. 11. 27; Rom. 16. 25—27; 1 Cor. 13. 9—12; Gal. 4. 9; Phil. 3. 8—11 *The excellency of the* KNOWLEDGE *of* CHRIST JESUS, *&c.* Col. 2. 1—3 *The full* KNOWLEDGE *of the mystery of God and Christ.* 1 Th. 1. 9; 1 Tim. 1. 17; 2. 3—6 *One God, one Mediator, the man Christ Jesus, &c.* Heb. 8. 11; 2 Pet. 1. 3—12; 3. 18; 1 Jo. 1. 1—3; 5. 11—13, 20; Jude 25; Rev. 15. 4. Wisd. 15. 3 *To* KNOW *thee, O God, is perfect righteousness; to* KNOW *thy power is the root of immortality.* Phil. J. 2. 264 KNOWLEDGE *of God is the goal of bliss, and Life Eternal.* Cf. Isa. 1. 3; 5. 13; Hos. 4. 6. See Mt. 1. 16 ref., *Jesus Christ;* 19. 16 ref., *Eternal Life;* Mk. 12. 29 ref., *One God;* Jo. 1. 4 ref.; 1. 49, 50 ref., *Belief in Jesus;* 8. 32 ref., *Knowledge of Truth;* 8. 42 ref., *Jesus' Mission;* 15. 21 ref.

[β] 6. 32 ref. [z] 1. 18; 4. 34; 5. 36; 15. 10. Cf. 2 Tim. 4. 6—8, of Paul. See Jo. 8. 50 ref.; 9. 4 ref.; 13. 31, 32 ref.

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†[z]having accomplished the work which thou hast given me to do: **5** [a]and now glorify *thou *me, [a]Father, [a]with thine own self, [a]with the Glory which I had with thee before the world was.

(2) For the Apostles: Their Steadfastness in Holy Faith, and Sanctification by Word of Truth. *In the World not Of the World.* Jo. 17. 6—19.

6 "[b]I have manifested thy name unto the men [c]whom thou gavest me out of the world [Ps. 22. 22]: [c]thine they were, and thou gavest them *me; [d]and they have kept thy Word. **7** [e]Now they have known that all things that thou gavest me are from *thee: **8** [e]because the words which thou gavest me have I given them, [e]and they themselves have received *them*, [e]and have known [θ]indeed that I came forth [κ]from *thee, [e]and have believed that *thou sentest me. **9** [f]*I pray *thee* for *them: [f]I [λ]pray *thee* not for the world, [f]but for them whom thou hast given me; because they are thine: **10** [g]and all things that are mine are thine, and thine mine: [h]and I have been glorified in them. **11** [k]And I am no more in the world, and these are in the world, [k]and *I come to *thee. [l]Holy Father, [m μ]Preserve them in [n]thy name † that thou hast given me, [m]that they may be one, [m]as *we are. **12** [m]When I was with them‡, *I [μ]preserved them [n]in thy name: [m]them

[a] Vers. 22—24; 8. 57, 58; Eph. 1. 4; 1 Pet. 1. 20; Rev. 13. 8. See vers. 1 ref., *Father;* 1. 1 ref., *Pre-existence;* 12. 16 ref., *Jesus' Glory.*

[b] Vers. 11, 26 ref.; 1. 18; 15. 15; Ps. 22. 22; Heb. 2. 12, 13.

[c] Vers. 2 ref.; 15. 19 ref. Cf. Deut. 9. 29; 1 Kgs. 8. 51; Ps. 119. 94.

[d] 8. 31, 32 ref.

[e] Vers. 14, 25; 6. 68—71; 7. 26; 14. 5—11; 16. 27—30. Cf. 8. 31, 32; 18. 37, 38; 1 Cor. 11. 23; 15. 1—7 *I delivered that which I received.* 2 Tim. 3. 14—17; 2 Pet. 1. 13—21 *We have not followed fables.* See Jo. 3. 33, 34 ref., *Jesus' Words;* 8. 42 ref., *Jesus' Mission;* 16. 12—14, of the Spirit.

[θ] 6. 14; 7. 26. See Mt. 14. 33 ref.

[κ] 15. 26 ref.

[f] Vers. 9—19; 14. 16; Lk. 22. 32. Contr. vers. 20; 16. 26; Mt. 5. 44; Lk. 23. 34 *Father, Forgive them.* Cf. Lk. 6. 28; Acts 7. 60; 1 Tim. 2. 1; Jas. 5. 16. See vers. 2 ref.

[λ] Gr. *erotan:* 4. 31 *The disciples* PRAYED *him.* 14. 16; 16. 26; Mk. 7. 26; Lk. 7. 36; 14. 18 *I* PRAY *thee, Have me excused.* 1 Jo. 5. 16.

[g] 16. 15 ref. Cf. 1 Cor. 3. 21—23 *All things yours.*

[h] 12. 16 ref. Cf. 2 Th. 1. 10—12.

[k] 16. 28 ref. Cf. 2 Tim. 4. 1—8, of Paul.

[l] Vers. 1 ref.; Lev. 11. 44, 45 *I am* HOLY. 1 Pet. 1. 14—16. Cf. vers. 17 *Sanctify them.* See Mk. 1. 24 ref.

[m] Vers. 6, 15, 20—23 ref.; 10. 27—30; 18. 9 *I have* LOST *none.* Num. 6. 22—27, of the Blessing; Josh. 24. 17; Ps. 121. 1—8, of Israel's Keeper; 127. 1; Mt. 18. 14; Lk. 22. 32; 1 Th. 5. 23; 2 Th. 3. 1—3; Heb. 10. 23—39; 1 Pet. 1. 5; 2 Pet 2. 5—9; Jude 1—4 *Sanctified and* PRESERVED. 20—25; Rev. 2. 13 *Thou holdest fast my* NAME, *and hast not denied my* FAITH. 14. 12. See refs. μ, ν, ո; 8. 31, 32 ref.; 10. 28—30 ref.

[μ] Gr. *terein,* cogn.; Heb. *natsar, shamar;* Lat. *tueri, servare, &c.;* Eng. *watch* with the eyes, as from a watch-tower, *observe,* so as to *keep in a certain state, preserve, reserve;* generic term, civ. or mil.; opp. *get, let go, break:* Prov. 3. 1, 21; 4. 23, A.V. *keep;* 13. 3 *He that keepeth,* or *guardeth, his mouth,* PRESERVETH *his life.* 16. 17; 19. 16; Eccl. 11. 4; Cant. 3. 3; Mt. 27. 36, 54 *The soldiers* WATCHING *Jesus.* Jo. 9. 16; 17. 11, 12, 15; Acts 12. 5, 6; 16. 23; 1 Cor. 7. 37; 2 Cor. 11. 9; Eph. 4. 3 *To* PRESERVE *unity, &c.* 1 Th. 5. 23; 1 Pet. 1. 4 RESERVED *in heaven.* 2 Pet. 2. 17; Jude 1 *Sanctified by the Father, and* PRESERVED *in Jesus Christ.* Cf. ref. ν; Lk. 17. 20 ref.

[ո] Ref. m; vers. 6—8 ref.; Num. 6. 22—27 *Thus shall ye bless: put* MY NAME *upon them, &c.* Ps. 20. 1; 1 Cor. 6. 11; 1 Tim. 6. 1; Jas. 2. 7; Rev. 14. 1 *His Father's* NAME *on their foreheads.* See Mt. 28. 19, 20 ref., *Baptismal Name.*

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whom thou hast given me, I have [v] kept, [m]and none of them is lost, [p]but the [w] son of perdition, [q] that the Scripture might be fulfilled [Ps. 109. 6—20]. **13** [k]But now I come to *thee: [r]and these things speak I in the world, [r]that they may have *my joy fulfilled in † themselves. **14** [s]*I have given them thy Word, [t]and the world hath hated them; [t]because they are not of the world, [t]as *I am not of the world. **15** [u]I pray not that thou shouldest take them away out of the world, [u]but that thou shouldest [μ]preserve them [u]from the evil. **16** [t]They are not of the world, [t]as *I am not of the world: **17** [x]sanctify them with ‡ the Truth: [w]*thy Word is Truth. **18** [x]As thou sentest *me into the world, [x]*I also sent them into the world: **19** [y]and for them *I sanctify myself, [y]that they themselves also may be sanctified [z]in truth.

(3) For all Believers or the Church Universal:

20 "[a]But not for these only do I [σ]pray *thee*, [a]but for them also that † believe in *me through their Word; **21** [b]that they

[v] Gr. *phylassein*, cogn.; Heb. *natsar, shamar;* Lat. *custodire;* Eng. *guard, safeguard, keep,* in sense of *keep in safety by watch and ward,* as Guard, Sentinel, Guardian, Keeper, Shepherd; special term, of *care* and *defence;* opp. *get, use, alter, transgress, cast away, lose, perish:* Gen. 2. 15 *A flaming sword to* KEEP, OR GUARD, *the way.* 4. 9 *Am I my brother's* KEEPER? Ex. 22. 7, 10; Num. 6. 24 *The Lord bless thee, and* KEEP *thee.* Ps. 17. 8 KEEP *me as the apple of thine eye.* 121. 3—8, six times, *He that* KEEPETH *Israel, &c.* 127. 1; Prov. 4. 23, A.V. *diligence;* 13. 3 *He that* KEEPETH, OR GUARDETH, *his mouth, preserveth his life.* 16. 17; 19. 16; Eccl. 3. 6; Lk. 11. 21; Jo. 12. 25; 17. 12; Acts 12. 4; 16. 4 *To* KEEP *the Decrees.* 1 Tim. 6. 20 KEEP *the Deposit.* 2 Pet. 2. 5, of Noah; Jude 24 *Able to* KEEP *you from falling.* Cf. ref. μ.

[p] 6. 70, 71 ref.; Acts 1. 15—20. Cf. Rom. 9. 22; Phil. 3. 19; 1 Tim. 6. 9, 10; Heb. 10. 39 *Drawing back unto* PERDITION. See Phil. 1. 28 ref., *Perdition.* [π] 2 Th. 2. 3. Cf. 1 Sam. 26. 16, marg.; Mt. 23. 15; Rom. 9. 22; 2 Pet. 2. 14. Sirac. 16. 9 *Nation of* PERDITION. See Mt. 8. 12 ref.; Phil. 1. 28 ref. [q] Ps. 41. 9; 109. 6—20; Lk. 22. 22 ref. See Mt. 2. 15 ref. [r] 14. 25; 15. 11 ref. [s] Vers. 8 ref., 17 ref. [t] 15. 18, 19 ref.; 2 Th. 1. 6—12. [u] Vers. 11—19; 7. 7; 13. 1; Mt. 6. 13; Lk. 12. 29, 30; Rom. 12. 2; 1 Cor. 5. 9—13; Gal. 1. 4; 6. 14 *Crucified unto the world.* Eph. 2. 1—6; 4. 1—5. 21; Phil. 2. 12—16; Col. 2. 20—23; 3. 1—17; 2 Th. 3. 3; Jas. 1. 27; 4. 4; 1 Pet. 1. 13—2. 12; 5. 9; 2 Pet. 1. 4; 2. 18—22; 1 Jo. 2. 15—17 *Love not the world: all that is in the world, the lust of the flesh, &c.* 4. 17; 5. 4, 5, 18—21; Rev. 3. 10. See Mt. 6. 13 ref.; Jo. 10. 28 ref.; 15. 18, 19 ref.; 1 Cor. 6. 11 ref., *Sanctification.* [v] Vers. 11 HOLY *Father.* vers. 14, 15, 19 ref.; 8. 40; 14. 17, with 14. 26; 16. 3, of the Spirit; 1 Cor. 1. 30; Eph. 5. 25, 26; Tit. 2. 11—14; Heb. 2. 10—12; 1 Pet. 1. 22 *Purified by obeying the Truth.* Jude 1—4, 20—25. Cf. Rom. 12. 1, 2; 1 Pet. 2. 5—10. See Jo. 8. 32 ref., *Knowledge of Truth;* 1 Cor. 6. 11 ref., *Sanctification.* [w] 18. 37, 38 ref., *What is Truth?* 2 Sam. 7. 28; Ps. 119. 142, 160; 2 Pet. 1. 16—21. See Jo. 8. 32 ref.; 2 Tim. 3. 14—17 ref., *Inspiration.* [x] 10. 36; 15. 16; 20. 21; 2 Cor. 5. 18—20. See Mt. 10. 5, 16 ref.; 28. 19 ref.; Jo. 8. 42 ref. [y] Vers. 14—17 ref.; 10. 36 ref.; Heb. 2. 9—18; 10. 1—14, 29, of the Law and Christ. See Isa. 53. 4—12; Mk. 10. 45 ref.; Rom. 5. 6 ref. [z] Opp. *ceremonially, typically, fictitiously, &c.:* 4. 23; Col. 1. 6; 1 Jo. 3. 18; 2 Jo. 1, 4. [a] Vers. 9 ref.; Mk. 16. 15, 16 ref.; Jo. 1. 49, 50 ref., *Belief in Jesus.* [σ] Vers. 9 ref. [b] Vers. 11, 20—23; 6. 56, 57; 10. 16, 30, 38; 14. 10, 20; Ps. 122. 3; 133. 1—3; Acts 2. 41—47; 4. 32—35 *Of the multitude of believers the* HEART *and the* SOUL *was* ONE. Rom. 8. 9—11 *Christ in you.* 12. 4, 5; 15. 5—7; 16. 17, 18; 1 Cor. 1. 10—13 *Let there be no* SCHISMS. 6. 17; 10. 16, 17 ONE *Bread,* ONE *Body.* 12. 12—27; 2 Cor. 13. 11—13; Gal. 3. 28 *All* ONE *in Christ.* Eph. 1. 10—23; 2. 14—18; 3. 9—11; 4. 1—16 ONE *Body,* ONE *Spirit,* ONE *Faith,* ONE *Baptism, &c.* Phil. 1. 27; 2. 2; Col. 1. 27; 3. 14, 15; Heb. 12. 22—24; 1 Jo. 1. 3; 3. 24; 4. 7—21. See Mt. 28. 19 ref., *Baptism;* Jo. 10. 30 ref., *Oneness of Father and Son;* 14. 20 ref.; 1 Cor. 1. 10 ref., *Schism;* Eph. 3. 6 ref., *Fellowship of Gentiles.*

all may be [r]one: [b]as *thou, Father, *art* in me, and *I in *thee, [b]that they themselves also may be [r]one in us: [c]that the world may believe that *thou sentest me. **22** [d]And the Glory which thou hast given me, *I have given them, [b]that they may be [r]one, [b]as *we are [r]one; **23** [b]*I in *them, and *thou in *me; [b]that they may be [β]made perfect in [r]one: ‡[c]that the world may know that *thou sentest me, [e]and lovedst them, as thou lovedst *me. **24** [f]Father, †[f]That which thou hast given me, [g]I will that where *I am, [g]*they also may be with me; [d]that they may see *my Glory, [d]which thou hast given me; [e]because thou lovedst me before the foundation of the world. **25** [h]Righteous Father, [k]Though the world hath not known thee, [m]yet *I have known thee, [n]and these have known that *thou sentest me: **26** [p]and I have made known unto them thy name, [p]and will make *it* known, [q]that the love wherewith thou lovedst me, may be in them, [q]and *I in them."

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Their Spiritual Unity, and Final Perfection in Jesus' Heavenly Glory. *For Ever With the Lord.* Jo. 17. 20—26.

[r] Gr. *hen*, neuter gender; Lat. *unum;* Eng. *one thing, one;* generic term for *oneness* or *unity*, whether of number, substance, essence, combination, organization, motion; opp. *oneness of person*, and opp. *multitude, division, discord:* 10. 30; 17. 11, 21—23 *That all believers may be* ONE, *as I and the Father are* ONE. Rom. 12. 4, 5; 15. 5, 6; 1 Cor. 3. 6—9 *Paul and Apollos are* ONE. 6. 17 *He that cleaveth to the Lord is* ONE *spirit.* 10. 16, 17; 12. 12—14 *All the members of the* ONE *body, are many, and yet are* ONE *body.* Eph. 2. 14—18; 4. 4—6; 1 Jo. 5. 8. Phil. J. 1. 112 *These three things, speech, clearness, and truth, are virtually* ONE. 2. 241, 242 *The whole burnt-offering is divided into whole members, and then wholly burned, being thus made many out of* ONE, *and* ONE *out of many: and the division into members shews either that all things are* ONE, *or that they spring of* ONE, *and end in* ONE. Plat. Parm. 129 *All things may be* ONE *by partaking of* UNITY, *and yet be* MANY *by partaking of multitude.* Arist. Metaph. 4. 6 *Things are* ONE *in divers ways; by continuity, as a bundle of faggots is* ONE, *&c.; by same subject-matter, as all fluids are* ONE, *&c.; by same genus, as horse, man, dog, are* ONE, *being all animals; by having no division; and primarily, by being of one substance;* ONE *in number, species, genus, or analogy.* 9. 3 ONE *is indivisible, multitude divisible; and to* ONE *belong sameness, likeness, and equality.*

[c] Vers. 8, 23; 8. 42 ref.; Eph. 3. 9—11 *That now by the Church might be made known, &c.* [d] Vers. 22—24; Mt. 25. 34; Lk. 22. 29; Acts 2. 36; Rom. 8. 17, 29, 30; 1 Cor. 3. 21—23 *All things are yours, things present or things future, &c.* 15. 23; Eph. 1. 17—2. 7; Phil. 2. 8—11; 1 Jo. 3. 1—3 *We shall see him as he is.* See 1. 14 ref.; 12. 16 ref., *Jesus' Glory;* 2 Tim. 2. 10 ref., *Saints' Glory.*

[β] Lk. 13. 32 ref. [e] Vers. 5. 23—26; 3. 16, 35 ref.; 15. 9; Eph. 1. 3—6 *Chosen in Christ before the foundation of the world.* 1 Pet. 1. 2, 20, 21.

[f] Vers. 1, 2, 21 ref.; 6. 39 ref.; Rom. 12. 5 *We many are* ONE BODY *in Christ.*

[g] 12. 26 ref.; Lk. 22. 29; 1 Th. 4. 17 *Always with the Lord.*—For *I will*, see Mt. 8. 3; 13. 28; 20. 14, 15; 26. 39; Mk. 6. 25; Jo. 6. 38—40. [h] Vers. 1 ref.; Gen. 18. 25; Ps. 11. 7; 71. 1—24; 97. 2; 119. 137; 145. 17; Rom. 3. 26 *God* RIGHTEOUS, *and the justifier, &c.* 1 Jo. 2. 29; 3. 7; Rev. 16. 5. Cf. vers. 11; 16. 10 ref.; 2 Th. 1. 5, 6 *It is a* RIGHTEOUS *thing with God to recompense tribulation, &c.*

[k] Vers. 3; 7. 28; 15. 21; 16. 3. Cf. 1. 10 ref. See Lk. 10. 22 ref., *Revelation.* [m] Vers. 3; 7. 29; 8. 55; 10. 15; Lk. 10. 22 ref. [n] Vers. 3—8; 6. 69; 8. 42 ref. See 1. 49, 50 ref., *Belief in Jesus.* [p] Vers. 6 ref.; 16. 13 ref., *Coming of the Spirit.* [q] Vers. 22—24 ref.; 13. 34 ref.; 14. 20 ref.; Rom. 5. 5—8 *The* LOVE *of God is shed abroad in our hearts by the Holy Spirit, which is given unto us.* 8. 9, 10; 2 Cor. 13. 13; Col. 1. 23—27 *The riches of the Glory of this mystery among the Gentiles, which is* CHRIST IN YOU, *the Hope of* GLORY. 1 Jo. 4. 7—21 *He that* LOVETH *not, knoweth not God; for God is* LOVE, *&c.*

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Jesus' Passion and Felon Death.

Jesus' Betrayal and Violent Arrest.

Judas' Traitorous Kiss and Peter's Carnal Sword.

Jo. 18. 1—11.
Mt. 26. 36, 47—56.
Mk. 14. 32, 43—52.
Lk. 22. 39, 47—53.

XVIII. 1 [a]When Jesus had said these things, he went out with his disciples to the other side of the [β]Torrent of [b]Kidron, [c]where was a garden, into which he himself entered, and his disciples. 2 Now [d]Judas also, [d]which was about to betray him, knew the place; [e]because Jesus had ofttimes gathered thither with his disciples. 3 [f]Judas therefore, having received the [δ]Battalion *of soldiers*, [g]and from the [g]High-Priests and [g]Pharisees [θ]constables, cometh thither with [κ]lanterns and [λ]torches and weapons. 4 Jesus therefore, [h]knowing all the things that were coming upon him, went forth and said unto them, "Whom seek ye?" 5 They answered him, "[k]Jesus of Nazareth." Jesus saith unto them, "k*I am he." Now [f]Judas also, which was betraying him, stood with them. 6 When therefore he had said unto them, "*I am he," [m]they went back, [m]and fell upon the ground [Ps. 35. 4]. 7 Again therefore he

[a] Mt. 26. 36; Mk. 14. 32; Lk. 22. 39. Cf. 2 Sam. 15. 23; Ps. 110. 4—7.

[β] Gr. *cheimarrhos;* Heb. *nachal;* Lat. *torrens;* A.S. *burne;* Eng. *winter-stream*, or *wild-brook, wady, torrent*, caused by winter's rains and snows, and in summer drying up, or diminishing into a *brook;* lit. and fig.: opp. *fountain, perennial river, sea:* N. T. here only; Gen. 32. 35, of Jabbok, A.V. *brook;* Lev. 11. 9, 10, A.V. *river;* Deut. 8. 7; Judg. 5. 21, of Kishon; 2 Sam. 15. 23, of Kidron; 1 Kgs. 17. 3—7, of Cherith; 18. 5; Job 6. 15—18 *Deceitful as a* BROOK *that faileth.* Eccl. 1. 7; Jer. 47. 2; Ezek. 47. 5; 1 Mac. 16. 5, 6. Strab. 1. 2 TORRENT *rivers differ from perennial in being fed from clouds.* Artem. 188 TORRENTS *are a figure of unjust Judges, because of their violence and roaring.* Epict. Frag. 1 *A troubled life is like a* TORRENT, *being hard to pass, raging, and roaring, and fleeting.* Juv. 4. 89 *He strove not to stem the* TORRENT *of the Times.*

[b] Interp. *black, dark;* the Kidron Torrent and Glen serving as the Great Sewer for the Temple and City: N.T. here only; 2 Sam. 15. 23, of David's Flight; 1 Kgs. 2. 37; 15. 13; 2 Kgs. 23. 4—6, 12; Neh. 2. 15; Ps. 110. 4—7; Jer. 31. 40. Jos. B. 5. 2 *The Mount of Olives, six furlongs on the E. of Jerusalem, is parted from it by a deep ravine called* KIDRON. [c] Vers. 26; Mt. 26. 36. Cf. Gen. 2. 15—3. 24, of Garden of Eden; Lk. 23. 43, of Paradise; Jo. 19. 41. [d] 6. 71; 13. 21—29 ref.; Acts 1. 16. See Mt. 10. 4 ref. [e] Mt. 18. 20, with 26. 36; Lk. 21. 37; 22. 39. Cf. Lk. 24. 50; Acts 1. 4. [f] Vers. 2, 12 ref. Cf. 7. 32—46; Mt. 27. 27; Acts 21. 31. [δ] That is, *The Roman Garrison:* Vers. 12; Mt. 27. 27 ref.; Acts 21. 31. [g] Vers. 12; 7. 32. See Mt. 3. 7 ref.; Mk. 11. 27 ref. [θ] 7. 32. See Mt. 5. 25 ref.

[κ] Gr. *phanos;* Lat. *lanterna;* Eng. *lantern*, enclosing small lamp; esp. for military use: N. T. here only. Dion. H. 11. 5 *The soldiers rushed out of their tents with* LANTERNS *and torches.* Plut. 1. 806 *The soldiers came by night with their* LANTERNS *and scaling ladders.* Athen. 699 *The old name for* LANTERN *was lamp-holder: and our Greek word* LANTERN *was of old used by some for a torch of rods.*

[λ] Gr. *lampas;* Lat. *fax, lampas;* Eng. *torch, flambeau*, open flaming *lamp* on staff or reed; lit. and fig.: Gen. 15. 17, A. V. *lamp;* Judg. 7. 16—20; 15. 4, 5; Job 41. 19; Zech. 12. 6 *Like a* TORCH *of fire in a sheaf.* Mt. 25. 1—8; Acts 20. 8; Rev. 4. 5; 8. 10. Jos. B. 7. 8. 5 *The soldiers hurled burning* TORCHES *against the wall, to fire it.* Polyb. 3. 93 *He tied* TORCHES *of dry material to the horns of oxen, and having lit them drove them toward the enemy.* Lucr. 2. 78 *As runners in the Torch-race, they hand on the* TORCH *of life.* [h] 2. 24 ref.

[k] Mt. 2. 23 ref. Cf. Mt. 14. 27; Mk. 14. 62; Jo. 4. 26; 6. 20; 8. 24—28; Acts 9. 5; 10. 21, of Peter. [m] Ps. 35. 4. Cf. 7. 45, 46; 8. 59; Gen. 44. 14; Josh. 7. 6; 2 Sam. 1. 2; Job 1. 20 *Job* FELL UPON THE GROUND *and worshipped.* Mt. 2. 11; 4. 9; 18. 26; 27. 29; Lk. 4. 29, 30; Rev. 1. 17, 18. Arr. Anab. 5. 1 *When the Ambassadors first saw Alexander, they* FELL TO THE GROUND *dumb with amazement.*

asked them, "Whom seek ye?" And they said, "[k]Jesus of Nazareth." 8 Jesus answered, "I have told you that *I am he: if therefore ye seek *me, [n]let these go:" 9 that the saying might be fulfilled, which he said, "[n]Them whom thou hast given me, I have lost none of them."

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10 [p]Simon Peter therefore, [p]having a sword, drew it, and struck the [q]High-Priest's servant, and cut off his right ear. Now the servant's name was [r]Malchus. 11 Jesus therefore said unto Peter, "[p]Put up ‡the sword into the sheath: [s]the cup which the Father hath given me, shall I not drink it?"

Jesus' Examination and Peter's Denials. *Inquisitor Annas.* Jo. 18. 12—27. Mt. 26. 69—75. Mk. 14. 66—72. Lk. 22. 54—62.

12 [t]THE Battalion therefore and the [μ]Colonel, [t]and the Jews' constables, [ν]took Jesus: [u]and they bound him, 13 [u]and ‡led *him* to [ν]Annas first; for he was Father-in-law of [x]Caiaphas, [x]who was High-Priest of that year. 14 [x]Now it was Caiaphas that counselled the Jews that "[x]It was expedient that one man should [π]perish for the people."

15 But there followed Jesus [z]Simon Peter, [z]and ‡another disciple. Now that disciple was known unto the [a]High-Priest, and went in with Jesus into the [σ]Palace of the [a]High-Priest; 16 but [z]Peter stood at the door without. [z]The other disciple therefore, who was known unto the [a]High-Priest, went out, and spake unto [b]the portress, and brought in [z]Peter. 17 The maid-servant therefore, [b]the portress, saith unto Peter, "[c]Art *thou also of this man's disciples?" *He saith, "[c]I am not." 18 [d]Now there stood the servants, [e]and

[n] 17. 9, 12 ref. Cf. 11. 44, of Lazarus.
[p] 13. 37, 38; Mt. 26. 52—54 ref.; Lk. 22. 36—38 ref. Cf. Shksp. K. Jo. 4. 2 *The sight of means to do ill deeds, Makes deeds ill done.* See Mt. 10. 2 ref.
[q] Mk. 11. 27 ref.
[r] Porph. Vit. Plot. 17 *In my native Tyrian dialect I, Porphyry, was called* MALCHUS, *which is interpreted,* KING.
[s] Mt. 20. 22 ref.; 26. 39—42 ref.
[t] Vers. 3 ref.
[μ] Mk. 6. 21 ref.; Acts 21. 31.
[ν] Mt. 26. 55; Mk. 14. 48; Lk. 22. 54.
[u] Lk. 22. 54. Cf. Mt. 26. 57; 27. 2; Jo. 7. 45.
[x] Vers. 13, 24; Lk. 3. 2; Acts 4. 6. Jos. A. 18. 2, 4 *The Roman Governor Quirinius deposed Joazar, and created* ANNAS, *son of Seth, High-Priest in his room; Gratus, the next Governor, deposed* ANNAS, *and appointed Ishmael, whom he soon removed, and appointed Eleazar, son of* ANNAS; *next year, Simon; the year following,* CAIAPHAS; *whom Vitellius removed, and appointed Jonathan, son of* ANNAS. 20. 8, 9 *King Agrippa gave the High-Priesthood to Joseph, son of Simon; whom the new Governor removed in favour of Annas, a Sadducee, son of* ANNAS: *now the elder* ANNAS *was himself formerly High-Priest a long time, and had five sons, who had all been High-Priests.* B. 4. 3 ANNAS, *the eldest of the High-Priests, a most prudent man.* Cf. Mk. 11. 27 ref.; Jo. 11. 49 ref.
[π] 11. 49—53 ref.
[π] Lk. 13. 33: Susan. 45. See Note.
[z] Vers. 15, 16; 13. 23—25; 20. 2—8; 21. 20—24. See Mt. 10. 2 ref.; Lk. 22. 8 ref., *Peter and John.*
[a] Vers. 13 ref.; Mk. 11. 27 ref., *High-Priests.*
[σ] Mk. 14. 54 ref.
[b] Acts 12. 13, 14.
[c] Vers. 17, 25, 27; 13. 36—38 ref.; Mt. 26. 70—74 ref.
[d] Vers. 25; 21. 9. Cf. Jer. 36. 22. Contr. Lk. 22. 55 *When they were* SAT *down together, Peter* SAT *in the midst of them.*
[e] Vers. 3 ref.

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the constables, [d]having made a fire of coals, because it was cold; and they warmed themselves: [d]but Peter was standing and warming himself with them.

19 The [f]High-Priest therefore asked Jesus of his disciples, and of his doctrine. 20 Jesus answered him, "[g]*I have spoken [σ]openly unto the world: [g]*I always taught in ‡Synagogue, and in the [τ]Temple-Courts, whither † all the Jews come together, [g]and in secret spake I nothing. 21 Why askest thou me? Ask them that have heard, what I spake unto them. Lo! these know the things that *I said." 22 [h]Now when he had said these things, one of the [β]constables, that was standing by, [h]smote Jesus with the palm of his hand, saying, "[h]Answerest thou the [f]High-Priest so?" 23 Jesus answered him, "[h]If I have spoken ill, bear witness of the ill: but if well, why beatest thou me?" 24 [k]Annas sent him bound unto [k]Caiaphas the High-Priest.

25 [m]Now Simon Peter was standing and warming himself. They said therefore unto him, "Art *thou also of his disciples?" [n]*He denied *it*, and said, "I am not." 26 One of the [p]High-Priest's servants, [q]being kinsman of him whose ear Peter cut off, saith, "[q]Did not *I see thee in the garden with him?" 27 [n]Peter therefore denied again: [n]and immediately the cock crew.

Jesus' Delivery to the Secular Power. *Pontius Pilate and Jesus' Confession of his Heavenly Kingdom.*
Jo. 18. 28—38 (a).
Mt. 27. 1, 2, 11.
Mk. 15. 1, 2.
Lk. 23. 1—3.

28 [r]THEY lead Jesus therefore from Caiaphas to the [s]Imperial Palace [Mt. 20. 19]. [t]Now it was early in the morning: [u]and they themselves went not into the [s]Imperial Palace, [t]that they might not be defiled, but ‡ might eat the Passover

[f] Vers. 13 ref.; Mk. 11. 27 ref.

[g] 6. 59; 7. 30, 44; 8. 20, 59; Isa. 45. 19. Contr. Mt. 10. 26, 27; 13. 10—17; Mk. 4. 33, 34. See Mt. 4. 23 ref.; Mk. 14. 49 ref. Jos. A. 16. 2. 4 *The seventh day we Jews devote to the learning of our own Laws and customs, studying them as a means to avoid sin.* Phil. J. 2. 282, 458 *On the Seventh Days the Jews in every City have thousands of Schools of Virtue open, called* SYNAGOGUES, *wherein some sit orderly and listen attentively, and, after reading of the Bible, one of the most experienced expoundeth and exhorteth unto amendment of life; the two chief heads of all teaching being Duty to God by Religion and Piety, and Duty to man by Lovingkindness and Righteousness.* Plat. Apol. 33, of Socrates to his Judges, *Disciples I have none; and if any one saith he hath heard or learned aught from me privately, which all the rest have not heard, he saith falsehood.*

[σ] Mk. 8. 32 ref.

[τ] Mt. 21. 12 ref.

[h] Ex. 22. 28; 1 Kgs. 22. 24, 25; Jer. 20. 1—6; Acts 22. 19; 23. 1—5 ref. Cf. 2 Cor. 11. 20. See Mt. 5. 39 ref.

[β] Vers. 3, 12, 18; Mt. 5. 25 ref.

[k] Vers. 13 ref.; Mt. 26. 57; Lk. 22. 66.

[m] Vers. 15—18 ref.

[n] Vers. 17 ref.

[p] Vers. 13 ref.

[q] Vers. 1, 10 ref.

[r] Vers. 24 ref.; Mt. 27. 1, 2 ref.; Lk. 23. 1 ref. See Mt. 20. 19.

[s] Vers. 33; 19. 9; Mt. 27. 27 ref.

[t] Mk. 13. 35 ref.

[u] Deut. 16. 2—7; 2 Chr. 30. 3; 35. 6. Cf. Acts 10. 28; 11. 3; 1 Jo. 1. 7 ref., *Cleansing*. See Lk. 22. 1 ref., *Passover*.

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[Num. 9. 6—13]. 29 [v]Pilate therefore went ‡out unto them, and †saith, "[v]What accusation bring ye against this man?" 30 They answered and said unto him, "[v]If this *man* had not been an evildoer, we would not have delivered him up unto *thee." 31 [v]Pilate therefore said unto them, "[x]Take *ye him, and judge him [y]according to your Law." The Jews ‡said unto him, "[x]It is not lawful for *us to kill any one:" 32 [z]that the saying of Jesus might be fulfilled, which he said, [z]signifying by what manner of death he was about to die.

33 [a]Pilate therefore went in again into the [a]Imperial Palace, and called Jesus and said unto him,

"[b]ART *THOU THE KING OF THE JEWS?"

34 Jesus answered ‡, "Sayest *thou this of thyself, or have others told *it* thee of me?" 35 [a]Pilate answered, "Am *I a Jew? [c]*Thine own nation, [c]and the High-Priests, have delivered thee up unto me: what hast thou done?" 36 [d]Jesus answered,

"[d]*MY KINGDOM IS NOT OF THIS WORLD.

"[d]If *my Kingdom were of this world, *my [β]Ministers would strive, that I should not be delivered up unto the Jews: [d]but now *my Kingdom is not from hence." 37 [a]Pilate therefore said unto him,

"[d]THEN ART *THOU A KING?"

Jesus answered,

"[d]*THOU SAYEST *it:* FOR ‡I AM A KING.

"[e δ]To this end have *I been born, [e]and

[v] Vers. 28—33; 19. 4; Mt. 27. 3; Lk. 23. 2. Cf. 1 Pet. 2. 12—14; 3. 16; 4. 15 *Murderer, thief, or* EVILDOER. See refs. x, z; Mt. 27. 2 ref., *Pilate.*

[x] Vers. 30—32; 8. 59; 10. 31; 12. 10; 16. 2; 19. 6, 7; Mt. 10. 17; 26. 4, 59—66; Acts 7. 1—60, of Stephen; 9. 1; 18. 12—17, of Paul and Gallio; 21. 27—36, esp. 31; 22. 19—23; 23. 26—30; 24. 1—9; 25. 1—27. Jos. A. 20. 9 *The Jewish High-Priest having delivered up James to be stoned, some informed the Roman Governor that it was not lawful for the High-Priest to assemble a High Council without his consent: whereupon the High-Priest was deposed.* B. 2. 8 *The Roman Governor, which was sent into Judæa, received from Cæsar the power of life and death.* 6. 2 *We Romans have given you Jews leave to kill any alien that trespasses in your Holy Place, even though he be a Roman.* Talm. ap. Lft. 2. 325 *Forty years before the Destruction of the Temple, judgment of capital offences was taken from Israel; murderers so much increasing that the High Council could not judge them: wherefore they removed from the Judgment-Chamber called Gazith.* See Mt. 5. 21, 22 ref.; Jo. 19. 7 ref.

[y] Ref. x; Acts 23. 2. See Lk. 18. 2 ref.

[z] 3. 14; 8. 28; 12. 32, 33; Mt. 10. 38; 20. 19. Contr. Jo. 8. 59; 10. 31; Acts 7. 59; 20. 19. See Mt. 27. 22 ref., *Crucifixion.*

[a] Vers. 28, 29 ref.

[b] Vers. 36, 37 ref.; Mt. 1. 16 ref.; 27. 11 ref.

[c] Vers. 31, 32 ref.; 19. 11; Mt. 27. 1, 2; Mk. 11. 27 ref.; Lk. 24. 20; Acts 3. 13—17; 13. 27, 28. Cf. Acts 25. 2, 3, 15, 24.

[d] 6. 15; 17. 14—16; Mt. 25. 31; 26. 51—54; 1 Tim. 6. 13; Cf. Jo. 4. 26 ref. See Mt. 4. 8—10 ref.; 27. 11 ref.; Lk. 20. 25 ref.

[β] Lk. 1. 2 ref. Wisd. 6. 1—4 *Kings and Judges, being* MINISTERS *of God's Kingdom.*

[e] 1. 14 ref.; 3. 11 ref.; 1 Tim. 6. 13; Rev. 1. 5; 3. 14. See Jo. 1. 9 ref.; 8. 32 ref.; 14. 6 ref., *The Truth.*

[δ] Rom. 14. 9.

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[δ]to this end have I come into the world, [ε]that I may bear witness unto the Truth. [ζ]Every one that is of the Truth heareth my voice." 38 [η]Pilate saith unto him, "[θ]What is truth?"

Pilate's Finding of Jesus' Innocence, and Jesus' Rejection and Choice of Murderer. *Barabbas.*
Jo. 18. 38 (*b*)—40.
Mt. 27. 12—21.
Mk. 15. 3—11.
Lk. 23. 4—7, 13—19.

And when he had this said, [κ]he went out again unto the Jews, and saith unto them, "[μ]I find no fault in him." [Isa. 53. 9.] 39 But ye have a custom, that I should release unto you one at [ν]the Passover: [ξ]will ye therefore that I release unto you the [ο]King of the Jews?" 40 [π]They all therefore cried again, saying, "Not this *man*, but Barabbas." Now Barabbas was a robber [Isa. 53. 3].

Jesus' Scourging and Mock Royalty. *The Purple and Crown of Thorns.*
Jo. 19. 1—3.
Mt. 27. 26. [27—30.]
Mk. 15. 15. [16—19.]

XIX. 1 Then therefore [ρ]Pilate took Jesus, [σ]and scourged *him* [Isa. 50. 6; Mt. 20. 19]. 2 [τ]And the soldiers, when they had plaited a crown of thorns, put *it* on his head, [τ]and arrayed him in a purple vesture, 3 ‡and came unto him, and said, "[τ]Hail, King of the Jews:" [τ]and they smote him with the palms of their hands [Isa. 50. 6; Mk. 10. 34].

Jews' Demand for Jesus' Crucifixion. *Ecce Homo!* or *Behold The Man!*
Jo. 19. 4—7.
Mt. 27. 22.
Mk. 15. 12, 13.
Lk. 23. 20, 21.

4 †[υ]And Pilate went out again, and saith unto them, "Behold, I bring him out unto you, [φ]that ye may know that I find no fault in him." 5 Jesus therefore [υ]came out, [χ]wearing the crown of thorns, and the purple vesture. And he saith unto them,

"[ψ]BEHOLD THE MAN!"

δ Rom. 14. 9.
ε Ref. e; 8. 43—47 ref.; 10. 26, 27 ref.; 1 Jo. 3. 19; 4. 6.
ζ Mt. 27. 2 ref.
η Opp. *hypocrisy, flattery, fable, figure, opinion, probability:* 8. 31, 32 ref.; 14. 6 ref., *Jesus said, I am the* TRUTH. 17. 7 ref., *Thy Word is* TRUTH. Arist. Met. 1. min. 1 *No one Philosopher can worthily attain unto* TRUTH: *the cause whereof lieth in ourselves; for as the eyes of bats are to the light, so is our mind to the splendour of* TRUTH: *but Philosophy is rightly called the Science of* TRUTH. Luc. 1. 808 *Amid so many conflicting sects of Philosophers, it is impossible to swear that* TRUTH *has ever yet been discovered by them.* Cf. Plat. Min. 313 *What is Law?* Arist. Eth. M. 1. 1 *What is Virtue?*
θ Vers. 29 ref.
κ 19. 4, 6; Mt. 27. 18 ref; 1 Jo. 2. 1 ref. Cf. Acts 25. 25.
μ Lk. 22. 1 ref.
ν Mt. 27. 17, 18 ref.
ξ Vers. 33 ref.
ο Mt. 27. 2 ref.
π Ps. 35. 15; Isa. 50. 6; 53. 5; Mt. 20. 19; Lk. 18. 33; 1 Pet. 2. 24. For *Scourging*, and *Beating with rods*, esp. *before Crucifixion*, see Ex. 5. 14—16, in Egypt; Deut. 25. 2, 3, of Jewish Courts; Prov. 19. 29; 26. 3 *A* SCOURGE *for the horse, a goad for the ass, a rod for the fool's back.* 27. 22; Mt. 10. 17; 23. 34; Lk. 12. 47; Acts 5. 40, 41, of Jewish High Council; 16. 19—37, of Roman Courts; 18. 12—17; 22. 19, 24, 25; 2 Cor. 6. 5; 11. 24, 25, of Jews and Romans; Heb. 11. 36. Sirac. 28. 17 *The stroke of the* SCOURGE *maketh wales.* Jos. B. 5. 11 *In the Siege of Jerusalem the Romans at one time caught 500 Jews daily, who were first* SCOURGED *and tortured and then crucified.* Phil. J. 2. 528 *There are differences of* SCOURGING, *but the Roman Governor* SCOURGED *the Jewish Elders like the vilest felons, so that some died forthwith, and the rest were crucified.* Luc. 1. 571 *Let the villain be crucified, but first* SCOURGED. Cic. Verr. 5. 62—66 *It is a misdemeanour to bind a Roman Citizen; a high crime to* BEAT *him; almost parricide to kill him; but what then shall I say of crucifying him?*
ρ Mt. 26. 67 ref.; 27. 28—30 ref.; Mk. 15. 17 ref. Cf. Gen. 3. 18 *Thorns;* Isa. 63. 1—6, with Rev. 19. 13, 16 *Clothed in a* VESTURE *dipped in blood, and on his* VESTURE *a name written,* KING OF KINGS.
σ 18. 38 ref.
τ Vers. 2 ref.
υ 18. 29 ref.; Mt. 27. 22, 23 ref.
φ 1. 14 ref.; Phil. 2. 7, 8.

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6 [a]When therefore the High-Priests [a]and the constables saw him, [a]they cried, saying, "[β]Crucify, crucify." [a]Pilate saith unto them, "[a]Take *ye him, and [β]crucify *him:* [v]for *I find no fault in him." 7 The Jews answered him, "[b]*We have a Law, [c]and according to ‡the Law he ought to die, [c]because he made *himself [c]the Son of God [Lev. 24. 16; Mt. 26. 64—66]."

Pilate's Authority and High-Priests' Guilt. Jo. 19. 8—11.

8 [d]When therefore Pilate heard this saying, he was the more afraid, 9 [d]and went in again into the Imperial Palace, and saith unto Jesus, "[e]Whence art *thou?" [f]But Jesus gave him no answer [Isa. 53. 7]. 10 [d]Pilate therefore saith unto him, "[f]Speakest thou not unto *me? [g]Knowest thou not that I have authority to †release thee, [g]and have authority to [δ]crucify thee?" 11 Jesus answered, "[h]Thou hadst had no authority against me, except it had been given thee from above: therefore [k]he that delivereth me up unto thee hath the greater sin."

Jesus' Sentence to the Gallows-Cross. *The High-Priests' King, or No King but Cæsar!* Jo. 19. 12—16(*a*). Mt. 27. 23—26. Mk. 15. 14, 15. Lk. 23. 22—25.

12 [m]Thenceforth Pilate sought to release him: [m]but the Jews †cried, saying, "If thou release this *man*, [n]thou art not Cæsar's friend: [p]every one that maketh himself a King, speaketh against Cæsar." 13 [q]When Pilate therefore heard †these sayings, [q]he brought Jesus out, [r]and sat

[a] 18. 3, 31, 32 ref.; Mt. 27. 22, 23 ref.
[β] Mt. 27. 22 ref.
[b] 18. 31 ref. Jos. A. 16. 2, as also 14. 10, and 19. 5, and 20. 1, *The Romans permitted the Jews to live according to their own Laws, insomuch that they appear to be no more bondmen, but free, seeing that their only desire is to maintain their national religion without hindrance: which observation of their customs was confirmed unto them.* B. 6. 6 *We Romans have preserved to you Jews your national Laws.* See Mt. 5. 17 ref., *The Law.*
[c] Lev. 24. 16; Mt. 26. 64—66; Jo. 5. 18; 10. 33 ref. Cf. Deut. 18. 20. See Mt. 4. 3 ref., *Son of God;* 9. 3 ref., *Blasphemy.*
[d] 18. 28, 29 ref.
[e] 7. 27, 28 ref.; 9. 29, 30. Cf. Josh. 9. 8; 2 Sam. 1. 13; Mt. 21. 25.
[f] Mt. 27. 12—14 ref. Sirac. 9. 13 *If thou come before him that hath authority to kill, make no fault, lest he take away thy life.* Cf. Jo. 18. 37.
[g] 18. 30—32, 39ref. Jos. B. 2. 8 *The Roman Governor received from Cæsar the authority of life and death.* See Mt. 27, 2 ref., *Pilate.*
[δ] Mt. 27. 22 ref.
[h] 3. 27, 31 ref.; Lk. 22. 22, 53 ref.; 24. 26, 27 ref.; Acts 2. 23 *Jesus was given up by the determinate counsel of God.* 4. 27, 28. But see also ref. g; Rom. 13. 1—5 ref.
[k] 18. 35 ref. Cf. Acts 3. 17. See Lk. 12. 47, 48 ref.
[m] Mt. 27. 22, 23 ref.
[n] 1 Chr. 27. 33, Gr. *Hushai was Chief* FRIEND *of the King.* Esth. 1. 3, A. V. *Princes.* 2. 18; 6. 9. 1 Mac. 8. 20; 10. 16 *The King said, Where shall we find such another? We will make him our* FRIEND. 2 Mac. 7. 4. Epict. 369 *The Roman Governor,* CÆSAR'S FRIEND *and Lord Lieutenant.* 531 *I am a Councillor, I am* CÆSAR'S FRIEND, *I have been Chief Magistrate.* 539 *What is this dreadful evil, not to be* CÆSAR'S FRIEND? *To be* CÆSAR'S FRIEND! *Can this remove misery, or produce happiness?* Cf. 15. 14 ref., *My friends;* Lk. 20. 25 ref., *Cæsar and God.*
[p] Acts 17. 7. Jos. B. 2. 2. 4 *They accused Archelaus before Cæsar, alleging that without waiting for Cæsar's judgment, he had long ago made himself King, and that having seized upon the substance of royalty he now petitioned for the shadow, making Cæsar the Sovereign Lord not of things but of names.* Cf. Isa. 22. 22, Gr. See Mt. 27. 11 ref.; Lk. 2. 1, 2 ref.; 23. 2 ref.
[q] 18. 28, 29 ref.
[r] Mt. 27. 19. Cf. Acts 12. 21; 25. 6, 10, 17; Rom. 14. 10; 2 Cor. 5. 10. Jos. B. 2. 9 *When the Jews besought Pilate to remove the Roman Standards from Jerusalem,* PILATE SAT DOWN UPON THE JUDGMENT-SEAT *in the Great Circus at Cæsarea, and called the multitude.*

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down upon ‡the Judgment-Seat, in a place called [θ]The Pavement, but in the Hebrew, Gabbatha. 14 [s]Now it was the Passover [κ]Friday; †[s]it was about the sixth hour. [t]And he saith unto the Jews,

"[t]BEHOLD YOUR KING."

15 [u]But *they cried, "Away with *him*, away with *him*, [λ]crucify him." [u]Pilate saith unto them, "Shall I [λ]crucify [t]your King?" [u]The High-Priests answered,

"[ν]WE HAVE NO KING BUT CÆSAR."

16 Then therefore he delivered him up unto them to be crucified [Isa. 53. 8; Mt. 20. 19].

Jesus' Crucifixion. *Calvary: Jesus' Title, The King of The Jews.* Jo. 19. 16 (*b*)—22. Mt. 27. 31—34, 37, 38. Mk. 15. 20—23, 26, 27. Lk. 23. 26, 32—34(*a*).

†[κ]THEY took Jesus therefore, and †led him. 17 [ξ]And bearing †for himself the cross [Gen. 22. 6], he [ξ]went forth to the *place* called The Place of a Skull, which in the Hebrew is called Golgotha, *and in the Latin, Calvary:* 18 where they [λ]crucified *him, and with him two others, on the one side, and on the other side, but Jesus in the midst [Isa. 53. 12; Mt. 20. 19].

19 [a]And Pilate wrote a title also, and put *it* on the cross; and it was written,

"[b]JESUS OF NAZARETH,
"[b]THE KING OF THE JEWS."

20 This title therefore read many of the Jews; [c]because the place where Jesus was [λ]crucified was nigh unto the City: [d]and it was written in Hebrew, in Greek, in Latin. 21 The [e]High-Priests of the Jews therefore said unto [f]Pilate, "Write not, '[b]The King of the Jews;' but, '[b]*He said, I am King of the Jews.'" 22 [f]Pilate answered, "What I have written, I have written."

[θ] Gr. *lithostrotos;* Lat. *pavimentum tesselatum;* Eng. lit. *stone-laid,* of *tesselated marble pavements;* opp. *brick-laid,* or *rough-stone pavements:* N.T. here only; 2 Chr. 7. 3, of the Temple-Courts; Esth. 1. 6. Jos. B. 6. 1. 8 *A Roman Captain, leaping forth from the Castle of Antonia, pursued the Jews to the corner of the inner Court of the Temple, till running with his spiked boots over the* TESSELATED PAVEMENT, *he slipped and fell.* 3. 2 *One flung himself from off the western Cloister of the Temple-Courts, so that he who received him was dashed against the* TESSELATED PAVEMENT, *and died.* Plin. N. H. 36. 60—64 *Pavements, artistically constructed like paintings, did originate with the Greeks, and were of divers kinds, but were supplanted by the* TESSELATED PAVEMENTS, *which began under Sylla.* Suet. Jul. 46 *On his expeditions Cæsar carried* TESSELATED PAVEMENTS *about with him.*

[s] Mt. 27. 62 ref.; Lk. 22. 1 ref. Cf. Jo. 1. 39; 4. 6. Contr. Mk. 15. 25, 33; Jo. 18. 28. See Note.

[κ] Mt. 27. 62 ref.

[t] 18. 33—40 ref.; Mt. 27. 11 ref.

[u] Mt. 27. 22, 23 ref.; Mk. 11. 27 ref., *High-Priests.*

[λ] Mt. 27. 22 ref.

[ν] Mt. 21. 42 ref.; Lk. 19. 14, 27 ref. Cf. 1 Sam. 8. 4, 22 *The Lord said, They have rejected me, that I should not* REIGN *over them.* 12. 12—25 *The Lord your God was your* KING. See Mt. 1. 16 ref.; 27. 11 ref.

[ξ] Mt. 27. 27, 31.

[ξ] Gen. 22. 6; Mt. 27. 32; Heb. 13. 11—13 *Jesus suffered* WITHOUT *the Gate; therefore let us* GO FORTH *unto him* WITHOUT *the Camp, bearing his reproach.* See Mt. 10. 38 ref.

[a] Mt. 27. 37 ref.

[b] Vers. 12; 1. 45—49; 18. 33—40; Mt. 2. 23 ref.; 27. 11 ref.

[c] Rev. 11. 8 *The great City, which spiritually is called Sodom and Egypt, where also our Lord was crucified.*

[d] Lk. 23. 38 ref.

[e] Mk. 11. 27 ref.

[f] Mt. 27. 2 ref. Phil J. 2. 589, there cited, *Pilate was naturally stubborn, and obstinate, &c.*

23 The soldiers therefore, when they had [λ]crucified Jesus, took his outer garments, [e]and made four parts, for each soldier a part: also the [μ]inner garment. [f]But the inner garment was without seam, woven from the top throughout: 24 they said therefore one to another, "[f]Let us not [ν]rend it, [g]but let us cast lots for it, whose it shall be." [h]That the Scripture might be fulfilled, which saith,

'They parted my outer garments among them,
'And upon mine [π]apparel they did cast lots.' [Ps. 22. 18.]

These things therefore the soldiers did.

25 [k]But there stood by the cross of Jesus [m]his Mother, [n]and his Mother's sister, [n]Mary the *wife* of [p]Clopas, [q]and Mary Magdalen. 26 [r]When Jesus therefore saw [m]his Mother, [s]and the disciple standing by, [s]whom he loved, [r]he saith unto his Mother, "[σ]Woman, Behold thy son." 27 [r]Then saith he to the disciple, "Behold thy Mother." [r]And from that hour the disciple took her unto [τ]his own home.

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Soldiers' Lottery for Jesus' Garments.
Jesus' Seamless Vestment. Fulfilment of Prophecy.
Jo. 19. 23, 24.
Mt. 27. 35.
Mk. 15. 24.
Lk. 23. 34 (*b*).

Jesus' Dying Charge of His Mother.
Mary and John.
Jo. 19. 25—27.

λ Vers. 18 ref.

e Acts 12. 4.

μ Gr. *chiton;* Heb. *ketoneth;* Lat. *tunica;* Eng. *tunic, shirt, vest, inner-garment,* of all under-garments or vestures, tight-fitting, single or double, as a luxury rather than a necessity, esp. of vestments of Jewish Priests; opp. *outer-garment, frock, coat, cloak, robe, &c.:* Gen. 3. 21, A.V. *coat;* 37. 2, 30—32, of Joseph's shirt; Ex. 28. 40, of the Priests' Vestments, next the skin; 29. 5—8; 39. 27; 2 Sam. 13. 18, 19, A.V. *garment;* Ezr. 2. 69; Job 30. 18; Cant. 5. 3; Mt. 5. 40; 10. 10; Mk. 6. 9, with Lk. 3. 11; Mk. 14. 63; Jo. 19. 23; Acts 9. 39; Jude 23. Plut. 2. 691 *The* SHIRT *strikes us as cold when we first put it on.* Luc. 2. 208 *Clad in a purple* SHIRT, *over which he wore a white coat.* See Mt. 10. 10 ref.

f Ex. 28. 31, 32; 39. 22—27. Jos. A. 3. 7. 2, 4 *The long white vestment of the Jewish* PRIESTS, *as also the blue robe under the Ephod of the* HIGH-PRIESTS, *was close-fitting, without folds, and not of two pieces, nor sewn together at the shoulders, but* IN ONE PIECE, *so woven as to have a hole for the neck.* Cf. Jo. 21. 11. See Jo. 17. 21, 22 ref., *Unity.*

h Mt. 2. 15 ref.; 22. 29 ref.

ν 1 Cor. 1. 10 ref., *Schisms.*

g Mt. 27. 35 ref.

π Gr. *himatismos;* Heb. *lebush, beged, &c.;* Lat. *vestitus;* Eng. *apparel;* honourable term, including both *outer* and *inner* garments, esp. of *luxurious* and *precious* garments, classed with gold, silver, jewels, &c.: Gen. 24. 53 *Jewels of silver, and jewels of gold, and* APPAREL, A.V. *raiment.* Ex. 3. 22; 12. 35; 1 Kgs. 22. 30, A.V. *robes;* 2 Kgs. 7. 8; Prov. 27. 26, A.V. *clothing;* Ezek. 16. 17, 18; N.T. only here, and Lk. 7. 25; 9. 29; Acts 20. 33; 1 Tim. 2. 9. Polyb. 17. 17 *The golden ornaments, and the most costly* APPAREL. Plut. 1. 688 *A house wherein was found* APPAREL *worth* 250,000 *pounds sterling.* Cf. Mk. 5. 15; Lk. 8. 35.

k Contr. Mt. 27. 55.

m Lk. 2. 34, 35. See Mt. 12. 46—50 ref., *Mother.*

n Also called, *Mary the Mother of James and Joseph:* see Mt. 27. 56 ref.

p Otherwise called, *Alphæus.* N.B. Not to be confounded with the *Cleopas* of Lk. 24. 18. See Mt. 10. 3 ref.

q Mt. 27. 56 ref.

r Acts 1. 14; 1 Tim. 5. 3 ref., *Honour* WIDOWS, *&c.* Jas. 1. 27 *Visit* WIDOWS *in their affliction.* Luc. 2. 531 *Having rich friends, but being himself very poor, when he was dying, he made a marvellous will, as follows: To my friend Aretæus I bequeath my Mother, to maintain her, and to nurse her in her old age, &c.*

s 13. 23 ref.

σ As honourable appellation: 2. 4; 4. 21; 20. 13, 15; Mt. 15. 28; Lk. 13. 12; 1 Cor. 7. 16. Xen. Cyt. 5. 1 *The elder said unto the Queen, Be of good cheer,* WOMAN. 7. 3 *King Cyrus said unto the widowed Queen,* WOMAN, *Thine husband's end is most glorious, and we will worthily honour him.* Dion. Cass. 51. 12 *Cæsar said to Queen Cleopatra, Be of good cheer,* WOMAN. See Gen. 3. 15, 16 *The seed of the* WOMAN.

τ 1. 11 ref.; Lk. 18. 28 ref.

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Jesus' Death.

Jesus' Thirst and It is Finished!

Jo. 19. 28—30.
Mt. 27. 46—50.
Mk. 15. 34—37.
Lk. 23. 46.

28 After this, Jesus, [t]knowing that all things were already finished, [u]that the Scripture might be accomplished, saith, "I thirst" [Ps. 22. 15]. **29** †[v]Now there was set a vessel full of vinegar: †[v]they put therefore a sponge full of the vinegar upon [w]hyssop, and [r]offered *it* to his mouth [Ps. 69. 21]. **30** When therefore Jesus had received the vinegar, he said,

"[x]IT IS FINISHED:"

[z]and he bowed his head, and gave up the ghost [Isa. 53. 12; Mt. 16. 21].

Piercing of Jesus' Side, and Issuing of Blood and Water. *Eye-witness and Fulfilment of Prophecy.*

Jo. 19. 31—37.
Mt. 27. 49 (*b*).

31 [a]The Jews therefore, †because it was [β]Friday, *which was the day before the Jews' Sabbath*, [a]that the bodies should not remain upon the cross on the Sabbath [Deut. 21. 22, 23] ([b]for that Sabbath-day was a high day), [c]prayed Pilate that their legs might be broken, and they might be taken away. **32** [c]The soldiers therefore came, and they brake indeed the legs of the first, and of the other which was [δ]crucified with him: **33** but being come to Jesus, when they saw him [d]already dead, they brake not his legs; **34** [e]but one of the soldiers with a spear [θ]thrust his side, [e]and immediately there came forth [e]blood and [e]water. **35** [f]And he that hath seen hath borne witness, [f]and *his is [κ]true witness: [f]and *he knoweth that he saith true things, that *ye also may believe. **36** [g]For these things were done that the Scripture might be fulfilled,

"[h]**A bone of him shall not be broken:**" [Ps. 34. 20.]

[t] Vers. 30; 13. 1 ref.; 17. 4 ref.; Lk. 18. 31 ref.; 24. 26, 27 ref.

[u] Mt. 2. 15 ref.; 22. 29 ref.

[v] Lk. 23. 36 ref.

[w] Ex. 12. 22; Heb. 9. 19 ref.

[r] Lk. 23. 36 *They came* OFFERING *him vinegar.*

[x] Vers. 28 ref.; Acts 13. 29; Heb. 5. 1—10; 10. 1—14. Cf. Mt. 5. 17, 18 ref., *Law's Fulfilment*; Rev. 10. 6, 7.

[z] Lk. 23. 46 ref.

[a] Vers. 42; Deut. 21. 22, 23. Jos. B. 4. 5. 2 *The Jews were so careful in the matter of their burials, that even in the case of crucified criminals they took them down and buried them before sunset.* Cf. Mt. 23. 23, 24 *Hypocrites, &c.*

[β] Mk. 15. 42. See Mt. 27. 62 ref.

[b] 7. 37; Ex. 23. 17; Lev. 23. 4—7. See Mt. 27. 15 ref., *Feasts.*

[c] Suet. Aug. 67 *Cæsar Augustus had the* LEGS *of his Secretary* BROKEN *for his treachery.* Tib. 44 *Tiberius Cæsar, when he was reproached by them for his crime, ordered their* LEGS *to be* BROKEN. See vers. 7 ref.; Mt. 27. 2 ref., *Pilate.*

[δ] Mt. 27. 22 ref.

[d] Mk. 15. 44.

[e] Vers. 37 ref.; 20. 20, 25; Ex. 17. 6; Num. 20. 7—11; Ps. 69. 20; 78. 15, 20; Zech. 13. 1; 1 Cor. 10. 4; Heb. 9. 11—26; 1 Jo. 5. 6—8. Phil. J. 2. 369 *Some wretches do not even spare the dead, but, as the proverb says, slay again the slain.* Strab. 11. 4 *In Albania, there is a sacrifice after this manner: one of the multitude, having a sacred* SPEAR, *with which their Law is to make a human sacrifice, strikes through the side into the heart.* Plut. 1. 823 *After they were slain, he went round touching them with his sword, to see if any were unawares yet alive; and when he had pricked one near the ancle, he turned his eyes on him.* See Mt. 26. 28 ref.; 28. 19 ref., *Baptism*; Eph. 1. 7 ref., *Blood-shedding*; 1 Jo. 1. 7 ref., *Cleansing.*

[θ] Gr. *nyssein*: N.T. only here, and parall. Mt. 27. 49. Cf. vers. 37 ref.

[f] 1. 34; 21. 24; 1 Jo. 1. 1—3; 3 Jo. 12; Rev. 1. 1, 2. Cf. 1 Jo. 5. 5—13. See Lk. 1. 2 ref., *Eye-witnesses*; Jo. 1. 49, 50 ref., *Faith in Jesus.*

[κ] 6. 32 ref., Note.

[g] Vers. 36, 37; Mt. 2. 15 ref.; 22. 29 ref.

[h] Ex. 12. 46, with 1 Cor. 5. 7, of Paschal Lamb; Num. 9. 12; Ps. 34. 20.

37 [g]and again another Scripture saith,
"[k]**They shall look on him whom they**
[x]**pierced.**" [Zech. 12. 10.]

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Jesus' Burial.
The Secret Believers and The New Grave.
Jo. 19. 38—42.
Mt. 27. 57—61.
Mk. 15. 42—47.
Lk. 23. 50—56.

38 BUT after these things, [m]Joseph of Arimathæa, being a disciple of Jesus, [n]but a secret one for fear of the Jews, [m]prayed Pilate [p]that he might take away the body of Jesus: [m]and Pilate gave leave. [p]He came therefore and took away †his body. 39 But there came also [q]Nicodemus, [q]he that came unto † him by night at the first, [r]bringing a mixture of myrrh and aloes, about a hundred pound *weight.* 40 They took therefore the body of Jesus, [r]and bound it in [λ]linen cloths with the spices, [r]as is the custom with the Jews to [μ]prepare unto burial. 41 [s]Now in the place where he was crucified, there was a garden; [s]and in the garden a new grave, wherein no one ever yet was laid. 42 [s]There therefore laid they Jesus, [t]by reason of the Jews' Friday, *which was the day before the Jews' Sabbath:* because the grave was nigh at hand [Isa. 53. 9].

Jesus' Resurrection.
The Burst Grave, and Doleful Report of Mary Magdalen.
Jo. 20. 1, 2.

XX. 1 [u]BUT on the [v]First Day of the week cometh [v]Mary Magdalen [π]early in the morning, while it is yet dark, to the grave, [x]and seeth that the stone is taken away out of the grave. 2 She runneth therefore, and cometh to [y]Simon Peter, and to [y]the other disciple, whom Jesus [σ]dearly loved, and saith unto them, "They have taken away [z]the Lord out of the grave, and we know not where they have laid him."

[k] Zech. 12. 10; Lk. 21. 27; Rev. 1. 7 *Behold, he cometh with the clouds, and every eye shall see him, and they also which* PIERCED *him.* See Mt. 24. 3 ref.; 25. 31 ref., *Christ's Coming.*

[x] Gr. *eccentein;* Heb. *dakar;* Lat. *effodere, perfodere;* Eng. *bore out* or *through, thrust through, pierce,* lit. with sword or spear, fig. with calamities, reproaches, &c.: Judg. 9. 54; 1 Chr. 10. 4; Lam. 4. 9; Zech. 12. 10; N. T. only here, and Rev. 1. 7. Cf. Ps. 42. 10; 69. 21; Zech. 13. 6, 7 *Wounds in my hands wherewith I was wounded in the house of my friends.* Lk. 2. 35 ref. Shksp. Rich. II. 1. 1 PIERCED *to the soul with slander's venom'd* SPEAR. See Mt. 27. 39—44, and parall. for Jesus' Revilings and Reproaches.

[m] Mt. 27. 57, 58 ref.; Lk. 23. 51 ref.

[n] 20. 19. See 7. 13 ref.

[p] Vers. 31. Cf. 20. 2, 13, 15. Contr. Acts 13. 29.

[q] 3. 1 ref.

[r] Mt. 26. 12 ref.; Mk. 14. 3 ref.; 16. 1 ref.; Acts 5. 6. Cf. Ex. 30. 22—25; Ps. 45. 8 *All thy garments smell of* MYRRH, ALOES, *and cassia.* Prov. 7. 17; Cant. 4. 6, 14 MYRRH AND ALOES, *with all the chief spices.* Mt. 2. 11 ref.; Jo. 12. 3—5 ref. Hdt. 2. 86 *The Egyptians, in embalming, fill the belly of the corpse with pounded* MYRRH, *cassia, and other spices.*

[λ] Lk. 24. 12 ref., *Peter seeth the* LINEN CLOTHS *lying alone.*

[μ] Mt. 26. 12 ref.

[s] 18. 1 ref.; Deut. 21. 22, 23; Isa. 53. 9 *With the rich in his death.* Jos. A. 9. 10 *Uzziah King of Judah was buried alone in his own* GARDEN. 10. 3 *Manasseh King of Judah was buried in his own* PLEASURE-GARDENS. See Mt. 27. 60 ref.

[t] Vers. 31 ref.

[u] Lk. 24. 1.

[v] That is, *Sunday,* or *Lord's Day:* Mt. 28. 1 ref.; Acts 20. 7; 1 Cor. 16. 2. Cf. Rev. 1. 10.

[π] That is, *between* 3 A.M. *and* 6 A.M.: Mk. 13. 35 ref.

[x] Mt. 27. 60 *He rolled a great* STONE *against the door of the grave.* Mk. 16. 3, 4.

[y] 18. 15, 16; Mk. 16. 7 ref.; Lk. 24. 12 ref. See Lk. 22. 8 ref., *Peter and John;* Jo. 19. 26, 27 ref.

[σ] 21. 15 ref.

[z] 13. 13, 14 ref.

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Exploration of Peter and John, and the Cast Shroud-Bands.
Jo. 20. 3—10.
Lk. 24. 12.

3 [a]Peter therefore went forth, [a]and the other disciple, and were coming to the grave. **4** [a]Now they twain began to run together, and the other disciple did outrun Peter, and came first to the grave; **5** and [τ]peeping in, he seeth the [β]linen cloths lying, [b]yet went he not in. **6** [a]Simon Peter therefore cometh following him, [b]and went into the grave, and beholdeth the [β]linen cloths lying, **7** [c]and the napkin that had been upon his head, not lying with the [β]linen cloths, but wrapped together in one place apart. **8** Then therefore went in also the other disciple, which came first to the grave, [d]and he saw, and believed. **9** [e]For not even yet knew they the Scripture, [e]that he [δ]must rise again from the dead [Ps. 16. 9—11]. **10** [f]The disciples therefore went away again to their own homes.

Proofs of His Resurrection. (1) Appearance to Mary Magdalen. *Joyful Tidings of Mary Magdalen.*
Jo. 20. 11—18.
Mk. 16. 9—11.

11 BUT [g]Mary stood without †at the grave weeping. Whilst therefore she wept, she [θ]peeped into the grave, **12** [h]and beholdeth two Angels in white sitting, [h]one at the head, and one at the feet, where the body of Jesus had lain. **13** And *they say unto her, "[g]Woman, Why weepest thou?" She saith unto them, "Because they have taken away [k]my Lord, and I know not where they have laid him." **14** ‡[m]When she had said these things, she turned herself back, and beholdeth Jesus standing, [m]and knew not that it was Jesus. **15** Jesus saith unto her, "[g]Woman, Why weepest thou? [n]Whom seekest thou?" *She, thinking that it is the gardener, saith unto him, "Sir, If *thou hast borne him *hence*, tell me where thou hast laid him, and *I will take him away." **16** [p]Jesus saith unto her,

[a] Vers. 2 ref. Arist. Eth. 8. 1 *Friendship helps the young to keep from error, and elder men to remedy their defects of weakness in action, "two going together," as Homer has it; being thus more able to devise plans, and execute them.*
[τ] Lk. 24. 12 ref.
[β] 19. 40; Lk. 24. 12 ref.
[b] Num. 19. 11—16 *Whosoever* TOUCHETH *a grave shall be unclean seven days.* Cf. Mt. 14. 26—29; Jo. 18. 10; 21. 7.
[c] 11. 44.

[d] 20. 29 ref.; Mk. 16. 11—14. Contr. Lk. 24. 12 *Peter went away* WONDERING.
[e] Mt. 28. 6 ref.; Mk. 9. 9, 10; Lk. 18. 34 ref.; 24. 44—46 ref.
[δ] Mt. 16. 21 ref.
[f] Cf. 19. 26, 27; Lk. 24. 12.
[g] Vers. 1, 2, 13—16; 11. 31—33 ref.; Lk. 7. 13 ref. See Mt. 27. 56 ref.
[θ] Vers. 5; Lk. 24. 12 ref.
[h] Cf. Ex. 25. 17—22; Rom. 3. 25; Heb. 9. 5 *Cherubim of Glory overshadowing the Mercy-seat.*

[k] Vers. 2; 13. 13, 14 ref.

[m] 21. 4; Lk. 24. 16, 31. Cf. Ps. 34. 18 *The Lord is nigh unto them that are of a broken heart.* See Lk. 18. 34 ref.

[n] 13. 33; 18. 4; Mt. 28. 5; Lk. 24. 5.

[p] Vers. 11, 24 ref.; Mk. 16. 9—11 ref. Cf. Ex. 33. 12; Isa. 43. 1; Jo. 10. 3 ref., *His own he calleth* BY NAME.

"[p]Mary!" *She turned herself, and saith unto him ‡ [q]in the Hebrew tongue, "[r]Rabboni!" which is to say, "[r]Teacher." 17 Jesus saith unto her, "[s]Touch me not; for I am not yet ascended unto ‡ the Father: [s]but go unto [t]my brethren, and say unto them, '[t]I ascend unto my Father and your Father, [t]and my God and your God.'" 18 [p]Mary Magdalen cometh †bringing tidings unto the disciples,

"†[p]I HAVE SEEN THE LORD,"

and *that* he had said these things unto her.

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(2) First Manifestation to The Disciples. *Mission of The Disciples, and Institution of The Ministry of Absolution.* Jo. 20. 19—23. Mk. 16. 14. Lk. 24. 36—49. Acts 1. 3—5; 10. 39—43. 1 Cor. 15. 5.

19 WHILST therefore it was evening, [u]on that [λ]First Day of the week, [v]and whilst the doors were shut, where the disciples were ‡, [v]for fear of the Jews, Jesus came and stood in the midst, and saith unto them,

"[x]PEACE *be* UNTO YOU."

20 [z]And when he had this said, he shewed unto them ‡ both his hands and his side. [a]The disciples therefore rejoiced when they saw the Lord. 21 ‡ He said therefore unto them again,

"[x]PEACE *be* UNTO YOU.
"[b]AS THE FATHER HATH SENT ME,
"[b]*I ALSO SEND *YOU."

22 And when he had this said, [c]he breathed into *them*, and saith unto them,

"[c]RECEIVE YE THE HOLY GHOST:
23 "[d]WHOSE SOEVER SINS YE FORGIVE, THEY ARE FORGIVEN THEM;
"[d]WHOSE SOEVER YE RETAIN, THEY ARE RETAINED."

[q] 5. 2; 19. 13, 17, 20; Rev. 9. 11; 16. 16. Cf. Jo. 1. 39; Acts 21. 40; 22. 2; 26. 14.

[r] Mk. 10. 51. Cf. Jo. 1. 39. See Mt. 8. 19 ref.; 23. 7 ref.; Jo. 13. 13 ref.

[s] 2 Kgs. 4. 27, 37; 7. 9; Mt. 28. 7; Lk. 10. 4. Contr. vers. 27; Mt. 28. 9; Lk. 24. 39. Cf. Ex. 30. 29; Num. 19. 11—16 *And whosoever* TOUCHETH *the dead shall be unclean seven days.* Isa. 65. 5; Lam. 4. 14, 15 *They cried, Unclean: depart,* TOUCH *not.* Dan. 10. 10; Zech. 2. 8; Lk. 6. 19 *The multitude sought to* TOUCH *him.* 7. 38, 39 *What manner of woman this is that* TOUCHETH *him, &c.* 18. 15; 1 Cor. 7. 1; 2 Cor. 6. 17 TOUCH *not an unclean thing.* Col. 2. 21. See Mk. 3. 10 ref.; 16. 19 ref.; Jo. 14. 28; 16. 7; 2 Cor. 5. 7 *We walk by faith, not by sight.* See Note.

[t] Mt. 28. 10 ref.

[t] Ref. s; Rom. 15. 6; 2 Cor. 11. 31; Eph. 1. 3, 17; 4. 8—10; 1 Pet. 1. 3; Rev. 3. 12. See Mt. 6. 9 ref., *Our Father;* Mk. 16. 19 ref., *Christ's Ascension;* Jo. 5. 17 ref., *My Father;* 16. 28 ref.

[u] Vers. 1; Lk. 24. 1 ref.

[λ] Lk. 24. 1 ref.

[v] Vers. 26; 19. 38; Acts 5. 19; 12. 6—11; 16. 26. Cf. Mt. 6. 6; Lk. 24. 31; Jo. 21. 1. See Jo. 7. 13 ref.

[x] Vers. 26; 14. 27; 16. 33 ref.; Lk. 10. 5 ref.

[x] Vers. 25, 27; 19. 18, 34; Acts 1. 3 *To the Apostles he shewed himself alive after his Passion by many infallible proofs, &c.* Rev. 5. 6. See Mk. 16. 9—11 ref.; Lk. 24. 39, 40 ref.

[a] 16. 20—22 ref.; Lk. 24. 41. Cf. Mt. 2. 10 *When they* SAW *the Star they* REJOICED *with very great joy.*

[b] 17. 18 ref. See 8. 42 ref., *Jesus' Mission;* Mt. 28. 19 ref., *Apostles' Mission;* Lk. 6. 13 ref., *Apostles.*

[c] Gen. 2. 7, of First Creation, *God* BREATHED *into man's nostrils the breath of life.* Job 27. 3 *The* SPIRIT *of God that is in my nostrils.* 32. 8; 33. 4; Ps. 33. 6; Ezek. 37. 5—10 BREATHE *into these slain, that they may live.* Rom. 8. 23; 1 Cor. 15. 45 *The last Adam is a life-giving* SPIRIT. Wisd. 15. 11 *Vile man knew not him that inspired into him an active soul, and* BREATHED *into him a living* SPIRIT. Acts 5. 3, 4. Phil. J. 1. 70 *To* BREATHE *into one,*

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(3) Second Manifestation to The Disciples. *Thomas' Doubt and Thomas' Faith, or Blessedness of Unseeing Faith.* Jo. 20. 24—29.

24 [e]But Thomas, one of the [e]Twelve, [e]which is called Didymus, was not with them when Jesus came. **25** The other disciples therefore said unto him, "[f]We have seen the Lord." But *he said unto them, "[g]Except I see in his hands the print of the nails, and put my finger into the † place of the nails, and put my hand into his side, I will not believe."

26 [h]And after eight days, [k]his disciples were again within, [m]and Thomas with them. [n]Jesus cometh, whilst the doors were shut, and stood in the midst, and said,

"[p]PEACE *be* UNTO YOU."

27 Then saith he to [m]Thomas, "[q]Reach hither thy finger, and behold my hands; [q]and reach thy hand, and put *it* into my side: [q]and become not an [μ]unbeliever, but a believer." **28** ‡ [m]Thomas answered and said unto him,

"[r]MY LORD AND MY GOD!"

29 Jesus saith unto him, "‡ [q]Because thou hast seen me, [q]thou hast believed; [qν]blessed *are* they that have not seen, [q]and yet have believed."

Saving Faith in Unseen Jesus the End and Aim of the Written Gospel. Jo. 20. 30, 31.

30 [s]Many other [π]miracles therefore [s]did Jesus indeed in the presence of ‡ the disciples, [t]which are not written in this *as said of God, is to* INSPIRE *one.* Cf. Gen. 41. 38, of Joseph; Ex. 31. 3, of Bezaleel; Num. 11. 17, 18, of Moses and the Seventy Elders; 24. 2, of Balaam; 27. 15—18, with Deut. 34. 9, of Joshua; Judg. 3 10, of Othniel; 1 Sam. 10. 10, of Saul; 2 Sam. 23. 2, of David; 2 Chr. 15. 1, of Azariah; Neh. 9. 20, 30, with 1 Pet. 1. 11, of the Prophets; Ps. 51. 11; Isa. 11. 2, of Messiah; 30. 1; 63. 10, 11; Dan. 4. 8, of Daniel; 5. 11; 6. 3; Zech. 4. 6 *Not by might, nor by power, but by* MY SPIRIT. Lk. 1. 15, of John Baptist. See ref. d; Mt. 3. 16 ref., of Jesus; Lk. 1. 15 ref.; Jo. 3. 8 ref.; 7. 39 ref.; 14. 26 ref., with Acts 2. 1—4 ref., *Spirit's Mission;* 2 Pet. 1. 21 ref., *Inspiration.*

[d] Mt. 16. 19; 18. 18; Lk. 24. 47 ref. Cf. Num. 22. 6; Mt. 9. 1—6, of the Paralytic; Lk. 7. 47—50, of Mary Magdalen; Acts 5. 1—11, of Ananias and Sapphira; 8. 18—24, of Simon Magus; 13. 8—12, of Elymas; 1 Cor. 5. 1—5, with 2 Cor. 2. 6—11, of Corinthian Fornicator; 1 Tim. 1. 20, of Hymenæus. See Mt. 9. 2 ref., *Forgiveness of Sin;* 16. 19 ref., *Binding and Loosing.*

[e] 11. 16 ref.; Mk. 3. 14—19. Cf. Mt. 27. 3—5.

[f] Vers. 18; Mk. 16. 9—11 ref. See Jo. 13. 13 ref., *Lord.*

[g] Vers. 20, 27—29 ref. [h] That is, in English reckoning, *on the eighth day:* Lk. 9. 28 ref. [k] Cf. Mt. 28. 16. [m] Vers. 24 ref. [n] Vers. 19 ref. [p] Vers. 19—21 ref. [q] Vers. 20, 25, 27—31; vers. 28 ref.; vers. 30, 31 ref.; 19. 18, 34; Mk. 15. 32; Acts 26. 8 *Why should it be thought* INCREDIBLE *that God should raise the dead?* 2 Cor. 5. 7 *We walk by faith, not by sight.* 1 Pet. 1. 8, 9. See Mt. 28. 6 ref., *Jesus' Resurrection;* Mk. 16. 9—16 ref., *Unbelief;* Lk. 1. 2 ref., *Eye-witnesses;* Jo. 4. 48 ref. See Note. [μ] Gr. *apistos;* Lat. *infidelis:* 1 Cor. 6. 6 *Before* UNBELIEVERS. 7. 12—15; 14. 22—24; 2 Cor. 4. 4; 6. 14, 15; 1 Tim. 5. 8 *He hath denied the Faith and is worse than an* INFIDEL. Rev. 21. 8. [r] Vers. 31; Ps. 5. 2 *My King and my God.* 35. 23 *My God and my Lord.* Lk. 24. 52; Rom. 1. 34. Cf. Cant. 2. 16; 6. 3. Tenny. Mem. 143 *There lives more* FAITH *in* HONEST DOUBT, *Believe me, than in half the creeds: He fought his* DOUBTS, *and gathered strength, To find a* STRONGER FAITH *his own.* See Jo. 1. 1 ref.; 13. 13 ref. [ν] Mt 5. 3 ref. [s] Vers. 19, 26; 21. 24, 25; Lk. 24. 43; Acts 1. 3. 1 Mac. 9. 22 *The other things concerning Judas and his wars, and his noble acts, are not written: for they were very many.* See Mk. 16. 9—14 ref.; Jo. 11. 45—48 ref., *Jesus' Miracles.* [π] Mk. 16. 17 ref. [t] Vers. 29 ref., *Not seen but* BELIEVED. 5. 39—47 *Search the* SCRIPTURES, *for they bear witness, &c.* 19. 35; 21. 24, 25; 1 Pet. 1. 8, 9 *Not having* SEEN *Jesus, but* BELIEVING, *&c.* 1 Jo. 1. 4; 5. 13. Cf. Lk. 1. 4; Rom. 15. 4; 1 Cor. 10. 11. See Mt. 1. 16 ref., *Christ;* 4. 3 ref., *Son of God;* 22. 29 ref., *Scriptures;* Lk. 10. 17 ref., *Jesus' Name:* Jo. 1. 49—51 ref., with 10. 37, 38 ref., *Faith by Miracles;* 3. 15—18 ref., *Life by Faith;* 4. 42 ref., *This is the Christ;* 11. 45—48 ref., *Jesus' Miracles.* See Note.

Book: 31 [t]but these are written that ye may [t]believe that

[t]JESUS IS THE CHRIST,
[t]THE SON OF GOD;

[t]and that believing ye may have life [t]in his name.

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(4) Third Manifestation to The Disciples. *Long Failure and Final Success of Christ's Fishers: or The Work of Christ's Church, Its Discouragements and Final Triumph at The Lord's Manifestation.* Jo. 21. 1—14.

XXI. 1 [u]AFTER these things Jesus [v]manifested himself again unto the disciples at the [v]Sea of Tiberias: and he [v]manifested *himself* on this wise:—2 [x]There were together [z]Simon Peter, and [a]Thomas which is called Didymus, and [b]Nathanael of [b]Cana of Galilee, and [c]the *sons* of Zebedee, [x]and two other of his disciples. 3 [z]Simon Peter saith unto them, "[x]I go a fishing." They say unto him, "[x*]We also come with thee." They went forth, [d]and †went into the Boat straightway; [d]and in that night they caught nothing. 4 [e]But when it was already †drawing to [π]early morning, Jesus [σ]stood on the shore: [f]yet the disciples knew not that it was Jesus. 5 [g]Jesus therefore saith unto them, "[τ]Children, Have ye any [β]meat?" [d]They answered him, "No." 6 And he said unto them, "[d]Cast the net on the right side of the Boat, and ye shall find." [d]They cast therefore, and were no longer able to draw it, for the multitude of the fishes. 7 [h]That disciple therefore whom Jesus loved, saith unto [h]Peter, "[k]It is the Lord." [h]Simon Peter there-

[t] Vers. 30 ref.

[u] Vers. 14; 20. 19, 26; 1 Tim. 3. 16. See ref. *v*; Mk. 16. 9—14 ref.

[v] Gr. *phaneroun;* Lat. *manifestare;* Eng. *manifest,* that is, *shew openly, publicly,* to many or few: opp. *plan,* and opp. *conceal, keep secret* or *close, shew secretly* or *privately:* Vers. 14; 1. 31; 2. 11; 3. 21; 7. 4 MANIFEST *thyself to the world.* Mk. 4. 22; 16. 12—14; Rom. 16. 26; 1 Cor. 4. 5; 2 Cor. 5. 10, 11; Eph. 5. 13 *Everything that is* MANIFESTED *is light.* Col. 3. 4; 1 Tim. 3. 16 *God was* MANIFESTED *in flesh.* 2 Tim. 1. 9, 10; Tit. 1. 3; 1 Pet. 1. 20; 5. 4 *The Chief Shepherd shall be* MANIFESTED. 1 Jo. 1. 2; 3. 2, 5. Cogn. Mk. 1. 45 *He could not* OPENLY *enter.* 3. 12; Jo. 7. 10; Rom. 2. 28; 1 Cor. 14. 25. Dryd. ap. Webst. *I saw, I saw him* MANIFEST *in view, His voice, his figure, and his gesture knew.* Cf. Jo. 14. 21 ref.

[x] Mt. 4. 18—22 ref., *They were* FISHERS. Lk. 5. 1—11 ref. For *Seven* in number, see Num. 23. 1; Deut. 7. 1; Prov. 9. 1, with Gal. 2. 9, and Rev. 3. 12, *Wisdom hath hewn* SEVEN *Pillars.* Mic. 5. 5 *Raise up* SEVEN *Shepherds.* Mt. 15. 34; Acts 6. 3; Rev. 1. 4, 12—20 *The mystery of the* SEVEN *Stars, which are the Angels of the* SEVEN *Churches.* 4. 5 *The* SEVEN *Lamps, the* SEVEN *Spirits.*

[v] 6. 1 ref. See Mt. 26. 32; 28. 7, 10, 16.

[z] 20. 1—8 ref.; Mt. 16. 16—19 ref., of Peter's Confession. [a] 20. 24—28 ref., of Thomas' Confession. [b] 1. 45—51 ref., of Nathanael's Confession.

[c] Mt. 20. 20—28 ref., of Sons of Zebedee's Profession. [d] Mt. 8. 23 ref.; Lk. 5. 1—11 ref. Cf. Isa. 49. 4; Phil. 2. 16 *Toiled in vain.* See Mk. 16. 20 ref.; Jo. 15. 5 ref. [e] Ps. 30. 5; 46. 5, marg. *God shall help her when the morning appeareth.* Mt. 14. 25. [π] Mt. 27. 1. See Mk. 13. 35 ref. [σ] 20. 19, 26.

[f] 20. 14; Lk. 24. 16, 31. See Lk. 18. 34 ref. [g] Contr. Lk. 24. 41.

[τ] Gr. *pædion:* 1 Jo. 2. 13, 18. Cf. Gr. *tecnion,* Jo. 13. 33: 1 Jo. 2. 12; 3. 18; 5. 21.

[β] Gr. *prosphagion* = Gr. *opson;* Lat. *pulmentarium, obsonium;* Eng. *relish, meat;* of *anything eaten as a* RELISH *with bread,* esp. anciently *fish:* N.T. here only. Plut. 2. 667, 668 *Though there be many* RELISHES *furnished by sea and land, as onions, salt, &c., yet from its excellence* FISH *has with us Athenians almost monopolized the name.* [h] 20. 2—8. See 19. 26, 27 ref.; Lk. 22. 8 ref., *Peter and John.*

[k] Lk. 24. 30, 31 ref. See Jo. 13. 13 ref., *Lord.*

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fore, when he heard that it was the Lord, [m]girded on his [δ]frock, ([m]for he was naked,) [n]and cast himself into the sea: 8 but the other disciples came in [p]the small Boat, (for they were not far from the land, but about two hundred cubits off,) dragging the net of fishes. 9 When therefore [q]they were gone out *of the Boat* on to the land, [r]they see a fire of coals set, and a [θ]small fish lying thereon, and a loaf of bread. 10 Jesus saith unto them, "Bring of the [θ]small fishes which ye have caught now." 11 [s]Simon Peter went up *into the Boat*, and drew the net † to the land, [t]full of great fishes, a hundred and fifty and three: [u]and though they were so many, [u]yet the net was not rent.

12 Jesus saith unto them, "[v]Come, [λ]breakfast." But none of the disciples durst [μ]make enquiry of him, "Who art *thou?" [v]knowing that it was the Lord. 13 Jesus ‡ cometh, [x]and taketh the loaf of bread, [x]and giveth unto them; [x]and the small fish likewise. 14 [z]This is already the third time that Jesus was [ν]manifested

[m] Vers. 15—18 *Thou girdedst thyself, &c.* Juv. 4. 49 *The* NAKED *fisherman.* Cf. Isa. 59. 17 *Clad with zeal as a cloak.* Ezek. 23. 15; Jo. 13. 4, 5; 2 Cor. 5. 2—4; Eph. 6. 14; 1 Pet. 5. 5; Rev. 3. 17, 18. Jos. A. 14. 9. 3 *He and his sons have* GIRDED, or INVESTED, *themselves with the Government.* Milt. P. L. 7. 192 *The Son on his great expedition now appeared,* GIRT *with omnipotence.*

δ Gr. *ependytes;* Heb. *meil;* Lat. *ependytes, tunica superior;* Eng. *upper-shirt, upper-tunic, frock;* of the upper of the two *shirts* or *tunics* (19. 23 ref.) worn by Greeks, Romans, Jews, Ecclesiastics, &c., either without or else under cloak or mantle; opp. *hypendytes, hypocamison,* = *undershirt, chemise,* and opp. *coat, cloak, &c.*: 1 Sam. 18. 4, A.V. *robe;* 2 Sam. 13. 18; N.T. here only. Cogn. *ependyesthai,* 2 Cor. 5. 2—4 ref. Strab. 16. 1. 20 *The Assyrians wear a linen shirt reaching to the feet, with a woollen* UPPER SHIRT, *a white mantle, &c.* Athan. Vit. Ant. 46 *Anthony the Monk washed his* FROCK, *and stood in it before the Governor.* Hieron. Vit. Hil. 4 *Hilarion the Monk wore a shirt of sackcloth, a* FROCK *made of skins, and a rustic cloak.* Cf. Walp. Paint. 1. 3 *The* FROCK *of any Religious Order.* See Mt. 10. 10 ref.; Jo. 19. 23 ref.

[n] Mt. 14. 26—31. [p] 6. 22—24; Mk. 3. 9. [q] Vers. 11; Lk. 5. 2. [r] 18. 18, 25—27 *They made a* FIRE OF COALS, *and* PETER *warmed himself, and* DENIED *Jesus.* Cf. 1 Kgs. 19. 5, 6. θ Gr. *opsarion:* N. T. only vers. 9, 10, 13, and 6. 9—11 *Five barley loaves, and two* SMALL FISHES. Contr. vers. 11. [s] Mt. 14. 32. See Mt 10. 2 ref. [t] Mt. 4. 19 ref., *Fishers of men.* 13. 47—50 ref., *The Kingdom of Heaven is like unto a sweep-net that gathered of every kind.* Artem. 164 *The taking of many great fishes at a haul, is a good omen, and betokens gain.* Cf. Acts 2. 41; Rev. 7. 4—9 *I heard the* NUMBER, *&c.* [u] Mt. 4. 21; Lk. 5. 6. Cf. Jo. 19. 24. See Jo. 17. 21, 22 ref., *Unity;* 1 Cor. 1. 10 ref., *Schisms.* [v] 1 Kgs. 19. 5, 6.

λ Gr. *aristan;* cogn. *ariston;* Lat. *prandere;* Eng. *breakfast, luncheon, dine early;* of the *early* or *first* of the two ancient meals, which was taken esp. about *noon* or in the *morning;* opp. *dine in the evening, sup:* Gen. 43. 16, 25 *These men shall* DINE *with me at noon.* N.T. only Mt. 22. 4; Lk. 11. 37, 38; 14. 12; Jo. 21. 12, 15. Tobit 2. 1—4, with 12. 13; Susan. 7, 13 *At noon they said, Let us go home; it is time to* DINE. Plut. 2. 338 *Other Princes have spent their nights in suppers, and days in* DINNERS; *but Alexander* BREAKFASTED *at day-break, and supped at even.* Dion. Cass. 76. 17 *Severus daily administered justice until noon, after which he rode out, and then bathed, and* DINED; *then at even he bathed again, and supped.*

[μ] Mt. 2. 8 ref. [ν] Vers. 7 ref. [x] Vers. 9; Mt. 14. 19, 20 ref. Cf. Mt. 8. 11 ref. [z] Vers. 1; 20. 19, 26. Cf. 21. 17; 1 Kgs. 18. 34 *Do it a* THIRD *time.* Mk. 14. 41; 2 Cor. 12. 14; 13. 1. See Mk. 16. 9—14 ref.

unto ‡ the disciples [z]when he was risen from the dead.

A.D. 30.

Institution of The Pastorate and The Episcopate: or Peter's Love and Peter's Office. Jo. 21. 15—17.

15 [a]When therefore they had [π]breakfasted, Jesus saith unto [a]Simon Peter,

"[a]SIMON, [a]SON OF JONAH,
"[bσ]LOVEST THOU ME MORE THAN THESE?"

He saith unto him, "Yea, [c]Lord: [c*]thou knowest that I [τ]dearly love thee." He saith unto him,

"[dβ]FEED MY [δ]LAMBS."

16 He saith unto him again a second time,

"[a]SIMON, [a]SON OF JONAH,
"[b]LOVEST THOU ME?"

He saith unto him, "Yea, [c]Lord: [c*]thou knowest that I [τ]dearly love thee." He saith unto him,

"[dθ]SHEPHERD MY SHEEP."

17 He saith unto him [e]the third time,

"[a]SIMON, [a]SON OF JONAH,
"[bτ]DEARLY LOVEST THOU ME?"

Peter was sorrowful because he said unto him [e]the third time, "[bτ]Dearly lovest thou me?" and he saith unto him, "[c]Lord, [c*]Thou knowest all things: [c*]thou truly knowest that I [τ]dearly love thee." Jesus saith unto him,

"[dβ]FEED MY † LITTLE SHEEP."

[a] Vers. 9 ref.; 1. 41, 42; 13. 36—38, and 18. 25—27, of *Peter's Three Denials;* Mt. 26. 33—35 PETER *saith, Though all fall from thee, yet will not I.* Cf. Mt. 17. 25; Mk. 14. 37; Lk. 22. 31. See Mt. 10. 2 ref.; 16. 16—18 ref.

[π] Vers. 12 ref.

[b] Ref. a; 2 Cor. 5. 14—21. See Jo. 14. 15 ref.

[σ] Gr. *agapan;* Heb. *ahab;* Lat. *diligere;* Eng. *love,* in *widest* sense; general term, of all love weak or strong, to persons or things, including the particulars of *friendly* or *dear love* (ref. τ below), *brotherly love, sexual love, &c.;* opp. *hate,* and opp. *fear, hope, believe:* Gen. 22. 2 *Thine only son, whom thou* LOVEST. 24. 67 *Isaac* LOVED *Rebekah.* 34. 3 *Shechem* LOVED *Dinah.* Mt. 3. 17; 6. 24; 22. 37, 39 LOVE *God,* LOVE *thy neighbour.* Jo. 3. 16 *God* LOVED *the world.* 3. 35 *The Father* LOVETH *the Son.* 11. 5 *Jesus* LOVED *Martha, &c.* 13. 1, 34; 21. 15, 16; Rom. 9. 13; 1 Cor. 13. 1—13 *The greatest of these is* LOVE. Gal. 5. 6; Eph. 5. 25; 1 Pet. 2. 17; 2 Pet. 2. 15; 1 Jo. 3. 18; 4. 16—18 *God is* LOVE. Plat. Lys. 215 *He that wanteth nothing, will* LOVE *nothing; and that which he* LOVETH *not at all, he will not love dearly.* Dion. Cass. 44. 33 *I have hated some, and* LOVED *others.* See ref. τ; Mt. 22. 37 ref.; Jo. 3. 16 ref.; 13. 1, 34 ref.

[c] Ref. a; vers. 15—17; 10. 14; 2 Tim. 2. 19. See Jo. 2. 24, 25 ref.; 13. 33 ref.

[τ] Gr. *philein;* Heb. *ahab;* Lat. *amare;* Eng. *love,* in the *narrow* but *strong* sense of *love as friend, love dearly, affectionately, kiss;* special term for one particular kind of love (ref. σ), viz. strong love or fondness for *dear* or *darling* things or persons, as friends and relations, kith and kin; cogn. *philia, philos, =friendship, friend;* opp. *hate as enemy, enmity:* Gen. 27. 4; 37. 3, 4; Prov. 8. 17; Eccl. 3. 8 *A time to* LOVE, i.e. as FRIENDS, *and a time to hate,* i.e. as *enemies.* Mt. 10. 37; 23. 6; 26. 48; Jo. 5. 20, of Father and Son; 11. 3, 36, with 11. 11, of Jesus and Lazarus; 12. 25; 15. 19; 16. 27; 20. 2, of Jesus and John; 21. 15—17; 1 Cor. 16. 22; Tit. 3. 15; Rev. 3. 19. Arist. Eth. 8. 2, 3 *Men* DEARLY LOVE *things or persons for one of three reasons, viz. because they are good, or pleasurable, or profitable.* Arist. Rhet. 1. 11, with 2. 4, *To* LOVE AFFECTIONATELY, OR AS A FRIEND, *is to love any one for his own sake, and not for ours, and for his sake to wish and to do him all the good in our power.* Diog. 3. 81 *Of* FRIENDLY LOVE, or FRIENDSHIP, *are three kinds, viz.* (1) *The natural, that of kindred;* (2) *that of companionship;* (3) *that of hospitality; whereto some add a fourth, that of the sexes.* Cic. ad Brut. 1. 1 *He loves me, or to speak more emphatically, he* DEARLY LOVES *me.* Cf. ref. σ above.

[d] β, θ, &c., see overleaf.

A.D. 30.

Destinies of Peter and John, or The Transitory and The Abiding in Church-Office.

Jo. 21. 18—23.

18 "Verily, verily I say unto thee, When thou wast younger, [f] thou girdedst thyself, and walkedst whither thou wouldest: [g] but when thou shalt be waxed old, [h] thou shalt stretch forth thy hands, [h] and another shall gird thee, [k] and shall bring *thee* whither thou wouldest not." **19** [h] But this he said signifying by what manner of death he should [k] glorify God. And when he had this said, he saith unto him, "[h] Follow me."

20 ‡ [m] Peter, turning about, seeth [m] the disciple whom Jesus loved, [n] following; [m] him who also leaned himself back on his breast at the Supper, and said, "Lord,

[d] Vers. 15—17; Isa. 40. 11; Ezek. 34. 1—31 *Woe to the* SHEPHERDS: *should not the* SHEPHERDS FEED *the sheep, &c.?* Lk. 18. 15—17; 1 Cor. 3. 1, 2; Eph. 4. 11 PASTORS *and Teachers.* Heb. 5. 12, 13; 1 Pet. 2. 25; 5. 1—4 SHEPHERD *the little flock, &c.; and when the* CHIEF SHEPHERD, *&c.* Cf. vers. 16 ref. See refs. β, e; Mt. 16. 16—18 ref.; 26. 31 ref., with Jo. 10. 1—16 ref., *Shepherd and Sheep*; Heb. 13. 17 ref., *Spiritual Rulers.*

β Gr. *boscein*; Heb. *rahah*; Lat. *pascere*; Eng. *feed*; opp. *lead, oversee, water:* Gen. 29. 7, 9; 37. 12, 16; Isa. 11. 7; 49. 9, 10; Ezek. 34. 2, 3, 13—16; Mt. 8. 30, 33; Lk. 15. 15. Contr. vers. 16 ref. θ.

δ Gr. *arnion* = Gr. *amnos*; Lat. *agniculus, agnus*; Eng. *little lamb, lamb* of the first year, not yet one year old: fig. of tenderest innocence: N.T. only here, and 29 times of Christ in Rev., e.g. Rev. 5. 6—8; 22. 1—3. But Gr. *amnos*, Jo. 1. 29, 36; Acts 8. 32; 1 Pet. 1. 19. Cf. Ex. 12. 5 *The Paschal Lamb shall be a male of the first year.* 29. 38—44 *Thou shalt offer on the Altar two lambs of the first year day by day continually.* Lev. 23. 8. Poll. 7. 184 *A Lamb in its first year is called* AMNOS *or* ARNION.

θ *poimanein*; Heb. *rahah*; Lat. *pascere, pastor esse*; Eng. lit. *shepherd, be shepherd, tend as a shepherd*; fig. in a pastoral country (like Gr. *cybernan*, lit. *pilot*, fig. *govern*, from seafaring life), *to govern* a people (Mt. 2. 6); wide term, embracing *all the duties of the Shepherd and his Pastoral Office*, including the particulars of *feed* (ref. β above), *keep watch over, oversee, defend, guide, correct, heal, govern*; cogn. Gr. *poimen*; Lat. *pastor*; Eng. *shepherd*; opp. simple *feed, &c.*, and opp. *rule as lord, tyrannize, &c.:* Gen. 30. 31; 37. 13; Ex. 3. 1, of Moses; 1 Sam. 16. 11, with 17. 15, and 2 Sam. 5. 2, of David; Ps. 23. 1—6 *Jehovah* IS *my* SHEPHERD, *&c.* 78. 71, 72; Isa. 40. 9—11, with Jer. 23. 1—8, and Mic. 5. 1—4, of Messiah, *He shall* SHEPHERD *his flock, &c.* Jer. 3. 15; Zech. 11. 4—9; Mt. 2. 6 *The Prince, who shall* SHEPHERD, or GOVERN, *Israel.* Lk. 17. 7; Jo. 21. 16; Acts 20. 28—31 *Overseers of the flock, to* SHEPHERD *the Church.* 1 Cor. 9. 7; Eph. 4. 11 SHEPHERDS, or PASTORS, *and Teachers.* 1 Pet. 5. 1—4 SHEPHERD *the flock, as willing overseers; not as Lords, but as examples: and when the* CHIEF SHEPHERD, *&c.* Rev. 2. 27 *He shall* GOVERN *the nations with a rod of iron.* 7. 16, 17; 12. 5; 19. 15. Phil. J. 1. 196 *They that feed flocks, give them food; but they that* SHEPHERD *them, have the power of Rulers and Governors.* Plat. Rep. 345 *The true* SHEPHERD, *in* SHEPHERDING *the sheep, will have an eye, not to feasting, nor to gain, but to the good of the flock over which he is appointed: and so should it be with all Governments.* Arist. Eth. 8. 11 *There is a friendship between a King and his subjects, if he be good and care for them as a* SHEPHERD: *so Homer calls King Agamemnon* SHEPHERD *of the people.* Cf. Isa. 44. 28, of Cyrus; Ezek. 34. 3—16. See ref. δ; Mt. 2, 6 ref.; 26. 31 ref.; Jo. 10. 1—16 ref.

[e] N.B. Not A *third*, but THE *third*: see vers. 14, 15 ref.

[f] Vers. 7.

[g] Gen. 27. 1, 2, of Isaac; Josh. 13. 1, of Joshua; 1 Sam. 8. 1—5, of Samuel; Ps. 37. 25, of David. Cf. Heb. 8. 13 *That which decayeth and* WAXETH OLD.

[h] 13. 36, 37, with 19. 16—18; Acts 12. 1—11; 1 Pet. 2. 21—25 *Christ suffered, that we should follow his steps.* 4. 16; 2 Pet. 1. 13, 14. Artem. 1. 76 *Lifting up on high and* STRETCHING FORTH OF HANDS *are a figure of* CRUCIFIXION. Epict. 3. 26 *Strip and* STRETCH FORTH *yourself like those who are* CRUCIFIED. Euseb. H. E. 3. 1 *Finally* PETER *came to Rome, where he was* CRUCIFIED *with his head downwards.* Cf. Isa. 64. 2, with Jo. 12. 32, 33; 18. 31, 32; Acts 21. 11—13. See Mt. 16. 21—25 ref.; 27. 22 ref., *Crucifixion.*

[k] Lk. 17. 15 ref., *Glorifying God.*

[m] Vers. 19; 13. 21—25 ref.; Lk. 22. 8 ref., *Peter and John.*

[n] Vers. 19 ref.; 1. 37—40 *The two disciples heard him speak, and they* FOLLOWED *Jesus: Jesus turned and saw them* FOLLOWING, *&c.*

Who is it that is about to betray thee?" A.D. 30.
21 [m]This *man* ‡ therefore when Peter saw, he saith unto Jesus, "[q]Lord, [r]And what *shall* this *man do?*" 22 Jesus saith unto him, "[r]If I will that *he abide [r]until I come, what *is that* to *thee? [s]*Thou follow me."

23 This saying therefore went forth among [t]the Brethren, that "That disciple dieth not:" yet Jesus said not unto him, that "He dieth not;" but, "[r]If I will that *he abide [r]until I come, what *is that* to *thee?"

True Witness of The Evangelist and Infinitude of Jesus' Deeds. Jo. 21. 24, 25.

24 [v]This is the disciple that beareth witness of these things, [v]and wrote these things: [v]and we know that his witness is true. 25 [x]But there are also ever so many other things that Jesus did, [x]which if they should be written one by one, I [μ]suppose that [z]even the world itself [y]could not contain the books that should be written.

[q] 13. 13 ref.

[r] 19. 25—27; Mt. 16. 28; 24. 3, 34: 1 Cor. 15. 6 *The greater part* ABIDE, *but some are fallen asleep.* Phil. 1. 23—25 *I know that I shall* ABIDE *for your furtherance in the Faith.* Rev. 1. 9; 3. 11; 22. 12, 20 *I come quickly.* Cf. Lk. 19. 13; 1 Cor. 13. 8—13, with 1 Jo. 2. 7—4. 21 *Love* ABIDETH. 1 Tim. 3. 14, with 4. 13. See Mt. 24. 3 ref., with 25. 31 ref., *Jesus' Coming.*

[s] Vers. 19, 20 ref.

[t] Mt. 23. 8 *All ye are* BRETHREN. Lk. 22. 32; Acts 1. 15, 16; 9. 17, 30; 11. 1, 29; 15. 1—3, 22, 23; 16. 40; 21. 7, 17; 28. 14, 15; 1 Cor. 1. 6—8; 16. 20; Col. 4. 15; 1 Th. 5. 26, 27; 2 Th. 3. 15; 1 Tim. 5. 1, 2; 6. 2; Heb. 2. 11—3. 1; 1 Pet. 2. 17 *Honour all men; love the* BROTHERHOOD. 5. 9; 1 Jo. 3. 10—17; 4. 20, 21; Rev. 1. 9; 6. 11; 12. 10. Cf. of the Jews, Lev. 19. 17; Acts 2. 29, 37; 3. 17; 7. 26; 28. 21; Heb. 7. 5. 2 Mac. 1. 1 *The* BRETHREN, *the Jews in Judæa, to the* BRETHREN, *the Jews throughout Egypt, greeting.* Luc. 3. 337 *The first Lawgiver of the Christians persuaded them that they were all* BRETHREN, *as soon as they denied the gods of the Greeks, and worshipped himself who was crucified.* See Mt. 28. 10 ref.

[u] 19. 35 ref.; 20. 30, 31 ref. Cf. 3. 11.

[x] 20. 30, 31 ref.; Mt. 28. 20 ref.; Mk. 16. 20 ref.

[μ] Gr. *œsthai*=Gr. *nomizein*; Lat. *putare*; Eng. *think, imagine, conceive, suppose*; opp. *know, be sure*: N.T. only here, and Phil. 1. 17, 18; Jas. 1. 7. Phil. J. 1. 661 *To* SUPPOSE *implies doubt and uncertainty, and suits those who are only half awake.* Plat. Rep. 345 *Do you* SUPPOSE *so? No, no: I know it for certain.* Arist. Rhet. 2. 13 *Old men are undecided in their statements; they always* SUPPOSE *everything, and know nothing.*

[z] Heb. 11. 32. Phil. J. 1. 362 *No one can* CONTAIN *the great multitude of God's gifts, no, perhaps,* NOT EVEN THE WORLD. Talm. ap. Wetst. 1. 966 *If all the seas were ink, and every reed a pen, and the whole sky were parchment, they would not suffice to write out the depths of the heart of Princes.*

[y] Mt. 19. 11 ref.

HARMONY

AND

NOTES.

CHRONOLOGICAL AND ANALYTICAL

HARMONY OF THE FOUR GOSPELS.

INTRODUCTION.

THE Church of Christ possesses four Canonical Records of the Sayings and Works of her Divine Master, forming the four Holy Gospels. The mutual comparison of these Records brings to light certain remarkable facts with regard to the extent of their subject-matter and the nature of their composition. It shews that each of them has its own especial method of exhibiting the Person and Life of Christ; that all of them, in reference to one another, present extraordinary coincidences of narrative and recital, and no less extraordinary divergences; and that the coincidences are most strikingly apparent in the first three, or Synoptic, Gospels, the divergences in the fourth, or Gospel of S. John. By the insidious Scepticism and growing Infidelity of our age these internal facts have been, as in other ages, perversely paraded as irresistible arguments against the Credibility and Historical Character of the Gospel Narratives, and thus wantonly wrested to subserve the malicious purposes of the enemies of Revealed Truth. In addition therefore to the questions of the Genuineness and Authenticity of the Gospels, which are naturally affected by these phenomena, enquiries have variously been undertaken by the defenders of the Truth into the Origin and Characteristics of these Writings, with a view to obtaining a reasonable solution of the difficulties exhibited, and reconciling all apparent discrepancies in an approved harmony. Into the discussion of the first-mentioned questions, as far at all events as regards the external evidence, it is no part of our present province to enter. On these matters the general reader will find full and ample information in such accessible works as Norton's *Genuineness of the Gospels*, Westcott's *Canon of N. T.*, and *Introd. Stud. Gosp.*, an admirable Article by Abp Thomson on the Gospels in Smith's *Dict. of Bible*, and the Introductions to the New Testament by Michaelis, Horne, Davidson, and Bleek. From these (not to speak of the sufficiency to believers of the Testimony of the Church), it is perfectly apparent, on purely historical and scientific grounds, that the Genuineness and Authenticity of the Gospels are as well or better

attested than those of any other ancient writing; nay more, that, without any exception whatever, they are demonstrated beyond all reasonable question. And for the sake of those, if such there be, whose faith may have been in any degree disturbed by the reckless gainsaying of Sceptics and Infidels, it is impossible to speak on this point with too much decision. On the Origin however and Mutual Relation of the Gospels, the points with which this part of the present Work is more intimately concerned, it is too much to be feared that unfaltering words of remonstrance are growing more and more necessary even to some of the most trusted champions of the Faith. As the reader will see by again referring to the special Works above mentioned, the hypotheses which have found most favour in modern times, to account for the Formation and Connection of the Gospels, are the three following, (1) that of a Primary Written Gospel, or Protevangelium, now lost; (2) that of the dependence of the later Evangelists upon the earlier; (3) that of a Primary Oral Gospel, of which our four Written Gospels are so many independent Recensions. The last is the solution now most generally advocated for the acceptance of intelligent Christians. But it must emphatically be submitted that it is nevertheless as fully inadequate to the facts of the case, as it is injurious to the claims of Inspiration. On this hypothesis, it is impossible, in our opinion, to believe that S. Matthew and S. Mark could agree as they do, and that S. Matthew and S. John could differ as they do. Therefore it must seriously, and even sorrowfully, be asked, why, and in what interest, are we to abandon the older and more faithful theory, which, without sacrifice of reason, alone completely accounts for all the phenomena, viz., that the historical Life of our Lord is the sole primary basis of all the Gospels, and that the Divine Spirit alone selected the incidents, directed the arrangements, and communicated the language wherewith each Evangelist was to commemorate that Life? If the ancient Prophets "*spake as they were moved by the Holy Ghost*" (2 Pet. 1. 21); if the Divine Son himself received express command from the Father "*what he should say, and what he should speak*," so that "*he spake not of his own mind*" (Jo. 12. 49), but "*the words of God*" (Jo. 3. 34; 7. 16, 17); and if the Holy Ghost were promised to "*bring to the Apostles' remembrance all the words of their Lord*" (Jo. 14. 26), and "*guide them into the whole Truth*" (Jo. 16. 13); if these things be so, why are we to be content with a theory which at best reduces the Gospels, as one of its ablest advocates describes it, to "the clear expression of that which individual men seized and treasured up as the image of their Saviour's life" (Westcott, *Introd. Stud. Gosp.*, p. 210)? And what guarantee could there be afforded that any such "clear expression" of shortsighted men should suffice to meet the needs of suffering and perplexed humanity to the end of time? No: τετράμορφον τὸ εὐαγγέλιον, ἑνὶ δὲ πνεύματι συνεχόμενον (Iren. *Hær.* 3. 11. 8). The perfect Divine Direction and Inspiration is the sole satisfactory explanation of the peculiarities of the Gospels, the firm support of their authority, and the firm basis of our faith. It is because of this that we may

each confidently adopt the language of S. Augustine, "*I confess that I have learned to pay this reverence and honour to the Canonical Scriptures, that I most firmly believe that none of these Authors hath committed any error whatever in his writing; and if I find therein anything that seemeth contrary to truth, I nothing doubt either that the MS. copy is faulty, or that the Translator hath not understood the meaning, or that I myself have failed to comprehend it...For to doubt that the Writings of the Apostles and Prophets are free from all error is abominable wickedness.*" (Ep. 82).

Each of the Gospels, then, being in itself infallibly true, and without any mixture of error, and yet all portraying the Life of our Lord in divers aspects, and his Sayings and Works in divers orders, partly chronological and partly doctrinal, according as the Holy Ghost foresaw would be permanently most profitable to mankind, and these differences of representation after so long a lapse of time and change of localities necessarily creating many apparent difficulties in the right understanding of any of the Records, it has been found expedient for the confirmation of the Faithful and the conviction of Unbelievers to draw up in different ages of the Church combined narratives embracing in one chronological order all the sections of the several Evangelists, and shewing at once their mutual independence and mutual consistency. Such combined narratives are called *Diatessarons* or *Harmonies.*

The first known *Harmony* was the *Diatessaron* of Tatian, about A.D. 150. Of those since constructed, numbering, it has been estimated, as many as two hundred, let it suffice to mention for certain excellencies or peculiarities those of Chemnitius, Le Clerc, Lightfoot, Bengel, Newcome, Macknight, Griesbach, De Wette and Lucke, Greswell, Stroud, Patritius, and the very useful Synopses of Anger and Tischendorf in Greek, and of Robinson (R. T. S. ed.) in English. The Student of Harmony will of course resort, in addition to professed *Harmonies*, to S. Augustin *De Consensu Evangelistarum*, and such modern treatises as Lewin's *Fasti Sacri*, Wieseler's *Chron. Synop.*, Ebrard's *Gosp. Hist.*, Westcott's *Introd. Gosp.*, Ellicott's *Hist. Lect.*, the various "Lives of Christ," particularly those of Neander, Lange, Ewald, and the unpretending but excellent manual of Andrews, together with such well-known Commentaries as those of Meyer, Lange, Alford and Wordsworth. The wide and well-deserved reputation, however, which most of these works have attained, only renders it the more imperative to urge that their conclusions cannot safely be adopted without careful discrimination and constant caution. Of some of them it must be asserted that their main positions are unquestionably untenable; and, without entering at present into the many minor points of detail, it seems impossible to escape the conviction that in the proposed solutions of the leading problems in the Gospel Records, as e.g. the Mission of the Seventy, the Last Journey to Jerusalem, the Resurrection, and the Post-Resurrection Appearances, both Harmonists and Exegetists have hitherto generally failed. It is therefore with the deepest

anxiety and entreaty for indulgence that the Author ventures to offer to the Church, and humbly to present to her Divine Head, whose wondrous Life it essays to analyze and arrange, the present entirely independent contribution to Harmonistics. He has felt that, in regard to the rash criticism and ignorant zeal with which the Gospels in the present age are so unhappily assailed, it might not be without advantage to the cause of Christian Evidence, if after a careful Revision of the Greek Text and English Version therefrom, such as the preceding pages have endeavoured to exhibit, he were, without bias from previous Harmonies and solely from the Inspired Writings themselves, to condense in a clear and compendious form the results independently reached by that minute study of every line and letter of the Gospel History which modern controversy has first demanded and modern researches first rendered possible. If then the present Harmony be found, as it will, materially to differ from most if not all of its predecessors on some of the most important points, it is hoped that, while it attempts to furnish a not unreasonable arrangement, supported by probabilities, and involving no positive contradictions, its many points of agreement with previous Harmonies and its own special characteristics may help to strengthen faith and silence cavil. Yet after all it must be borne in mind that from the fragmentary nature of the Gospels, and their diverse methods in the grouping of the facts which they relate, no less than from their general moral and spiritual aims (Jo. 20. 30, 31), all chronological arrangements are more or less conjectural. It cannot but be so. They are the work of erring men; the Gospels themselves are the work of the unerring Spirit.

Allusion has already been made to the boldness of Modern Scepticism. It can no longer be concealed from any of us that the Gospels, and with them the Faith of the Church, are now sustaining the fiercest assaults of the Adversary. They are denounced as Myths, degraded into Romances, and contemptuously rejected as unhistorical superstitions. The presumptuous audacity of the assailants is only equalled by their amazing ignorance and their reckless disregard of even the most elementary principles of Historical Criticism. Thus the ever serious responsibilities of the Harmonist are now intensely aggravated. Nevertheless the Christian's mind will not hesitate, nor his faith falter. Every allegation of the opponents can certainly be met, every objection reasonably answered. Their shallow and captious arguments can effectually be exposed by sound scholarship and reverent enquiry; and, under Divine Illumination, "*their folly will*," in God's good time, "*be manifest to all men*" (2 Tim. 3. 9).

For the more manifest conviction therefore of Scepticism and Infidelity, and the easier removal of all the Harmonistic difficulties that now necessarily present themselves in the Gospels, we proceed, in furtherance of the arguments from Internal Evidence, I. to call attention beforehand to some important *General Considerations* respecting the nature and form of these Writings; II. briefly to state, exemplify, and apply certain plain and

simple *Rules of Narration* observed in their composition, in like manner as in other credible historical and didactic documents generally; and III. finally to explain and reconcile in detail those *Principal Alleged Discrepancies* which have appeared to occasion the greatest perplexity and therefore to require a more lengthy investigation. The rest of the seeming difficulties, so far as is necessary, are dealt with in the Foot-notes to the following Harmony, where also are pointed out many of those *Undesigned Coincidences* which confirm at once the truthfulness and independence of the Writers.

I. General Considerations.

The methods and statements of the Gospels are, as in the case of other Writings, to be viewed in reference to their designs. These designs, humanly speaking, are revealed by the very forms of the narratives. The Gospels are at first sight seen to be, as Justin Martyr describes them (Apol. I. 66, 67 : A.D. 150), *Apostolic Memoirs* (ἀπομνημονεύματα), claiming to be regarded as fragmentary not entire representations of an Infinite Original (Jo. 21. 25). Accordingly with specially declared moral aims (Jo. 20. 30, 31), in regard of the diversified needs of the various conditions of mankind, they set forth from different points of view separate outline sketches of the earthly Life and Death of him whom they declare to be the Lord God and Redeemer of all.

The two main spiritual divisions of mankind being the *World* and the *Church*, the World first, and the Church next, the World the greater and many, and the Church the lesser and one, so three Gospels, the first three, present manifold views of Christ in special reference to the *World*, wholly or partly unconverted to the True God; and one Gospel, the last, presents a unique view of Christ in special reference to the *Church*, now gathered out of the World, distressed by its own peculiar Heresies, and in peril of departure again from the same True God : "*This is the True God, and Eternal Life: little children, keep yourselves from Idols*" (1 Jo. 5. 20, 21). Now it is precisely because S. John's Gospel presents Christ in special reference to a privileged and yet imperilled *Church*, in distinction from the *World*, that this Gospel breathes the deepest mysteries of the wondrous Person and Office of the Lord and Bridegroom of the Church, and, while assuming the existence and occasionally supplementing the narratives of the other Records, strikingly differs from them all in unfolding a distinct and hitherto unwritten portion of the Lord's Character and Labours, viz. his longer Discourses to his *Chosen*, and his Warning Ministry in *Judæa*, the type of the *Church*, to his ancient Israel, an heretical and apostatizing *Church*.

But again. While the first three Gospels, as we have just seen, deal with Christ's Person and Work in special reference to the *World*, as distinct

from the *Church*, and accordingly exhibit a striking agreement in consistently alike passing over the special subjects of S. John, *lucis internæ atque æternæ contemplatoris*, and exhibiting in the main the other great branch of the Lord's Ministry, viz. the Restorative Ministry in *Galilee*, the type of the *World;* so yet further, by reason of the spiritual subdivisions of the World itself into Jews and Gentiles, and that third class who from both Jews and Gentiles conjoined are already conscious of spiritual disease and longing to find in the newly preached Gospel of Jesus their real spiritual cure, by reason of these do the same three Gospels as strikingly mutually differ in their delineations of the one Redeemer; S. Matthew holding forth Jesus as the promised Messiah, entitled to the allegiance of the Jew; S. Mark, Jesus as the Lord of the Gentile, ordained more truly and rightfully than Rome's Ruler to Universal Empire, *qui totum sub leges mitteret orbem;* S. Luke, Jesus as the Good Physician of Souls, healing by his wholesome Doctrine the equally stricken Jew and Gentile, and shewing himself worthy of being embraced as the All-loving and Almighty Saviour of Mankind.

Here then at the outset we have the key at once to the broader agreements and diversities of the first three Gospels, the explanation of the changes of sphere, phrase, and tone, in the fourth: and those very peculiarities which Scepticism and Infidelity have ignorantly urged as marks of the spuriousness and incredibility of the Gospel Histories, become, such is the Divine Wisdom, some of the strongest testimonies to their genuineness, truth, and inspiration. "*The foolishness of God is wiser than men*" (1 Cor. 1. 25). And yet all the general features that we have thus noticed are in exact accordance with sound and reasonable expectation. The Benefactor and Teacher being one, we should reasonably expect an essential unity in the several portrayals of his Work and Person; those to be benefited and taught being many, as reasonably should we expect formal diversities in the corresponding adaptations to the various degrees of their need and enlightenment; and finally the benefit and doctrine being not carnal but spiritual, not earthly but heavenly, not temporal but eternal, we should fully as reasonably expect not the cold and lifeless sentences in spiritless method of temporal Annals of the World, but the warm and vivifying utterances in soul-impressing method of Eternal Truth from an Eternal Spirit. And such are the Gospels. Well may the truest Criticism reverently tremble to enter into the precincts of the Holy Sanctuary till graciously bidden and aided by Him to whose honour she humbly and lovingly consecrates her powers; while vaunting Sciolism presumptuously rushing in speedily loses herself in mazy labyrinths, and desperately consummates her own self-destruction.

II. Rules of Narration.

While the foregoing *General Considerations* suffice to shew the unreasonableness and absurdity of the general charges brought against the Gospels on the ground of their general agreements or general differences, the following *Rules of Narration* are no less valuable in confuting the special charges brought against special portions of the Narratives on the ground of mutual inconsistency and contradiction. The fairness and propriety of the *Rules* themselves may easily be tested by examples which can be found in sufficient numbers in any standard Author, ancient or modern. And it cannot reasonably be deemed a bar to the credibility and historical character of the Gospels that Laws of Composition which are admissible in Thucydides or Josephus, Xenophon or Plutarch, Hallam or Macaulay, Walton or Foster, are found to pervade and regulate the Narratives of the Inspired Evangelists.

§ 1. *The Didactic Order of Narration is not necessarily nor conveniently either Local or Chronological.*

The relative order of the Four Gospels as they stand in our Canon, is in all probability strictly chronological; an order which fully accords with the General Considerations we have above adduced as to their formation (pp. 373, 4). But the relative order of the different sections and subsections of any one of the Gospels is, from the nature of the case, only partly chronological, and partly moral or didactic. The Life and Ministry exhibited being those of a single Teacher, to whom change of place and change of audience were an ever-pressing necessity of his Office, the permanent record, to be of the highest practical value, must be in the form best suited to all audiences, all places, and all times: in other words, it must be exactly what we find it to be, sufficiently chronological in the main outlines to give a clear conception of the advancing Life, and sufficiently didactic in the details to produce a deep impression of the varied Ministry. To have cast this record into the form of bare chronological notices would inevitably have robbed it of its winning attractiveness to man's heart, and its ready utility to man's intellect. The didactic order then is the one best suited to that human nature, which the facts and teachings of the Gospel History are intended to influence and transform: and for the sake of continuity, completeness, and mutual illustration of these parts, this order will, as occasion may require, both conveniently and necessarily overlook the order and changes of time and place. Accordingly it will rightly and truthfully and historically admit all such features as the following:—

(1) *Anticipation of Events.* EXAMPLES: Mt. 5. 1—8. 1, *Sermon on Mount;* 8. 18—9. 1, *Demoniacs of Gergesa;* Lk. 3. 19, 20, *John Baptist's Imprisonment;* 9. 51—56, *Zeal of James and John;* 10. 17—20, *Return of the Seventy.* APPLICATIONS: Mt. 9. 10—17, *Matthew's Feast;* Lk. 4. 16—30, *Rejection at Nazareth;* 9. 10—50, *Return of Apostles, Transfiguration, &c.;* Jo. 12. 2—9, *Supper at Bethany.*

(2) *Postponement of Events.* EXX.: Mt. 8. 14—17, *Healing of Peter's Wife's Mother and others;* 12. 1—21, *On the Sabbath;* 14. 3—5, *John Baptist's Imprisonment;* Lk. 12. 1—12, 49—53, *Counsels to Apostles.* APPLIC.: Mt. 8. 2—4, *Cleansing of Leper;* 10. 17—39, *Counsels to Apostles;* 11. 1—19, *John Baptist's Message;* Lk. 9. 57—10. 16, *Mission of Evangelists, including the Seventy;* 10. 38—42, *Reception at Bethany;* 11. 1—13. 9, *Lord's Prayer, &c.*

(3) *Disconnection of Particulars.* Naturally most observable in S. Luke. EXX.: Lk. 12. 22—34, *Trust in Providence,* from Sermon on Mount; 13. 18—21, *Mustard Seed and Leaven,* from the Boat-Parables. APPLIC.: Lk. 9. 57—62, *On Following Christ;* 11. 1—13, *Lord's Prayer;* 12. 35—48, *On Watchfulness;* 12. 58, 59, *On Timely Reconciliation;* 17. 22—37, *On the Second Advent.*

(4) *Repetition of Similar Instances.* That, with appropriate variations, there should be a recurrence of similar facts and utterances at different places under similar circumstances, is in strict accordance with general experience. It is not surprising therefore to find such recurrences occasionally preserved in one and the same Gospel. Τὰ αὐτὰ περὶ τῶν αὐτῶν, *eadem de iisdem.* Reasons for the record of such Repetitions are apparent. They may give additional emphasis and solemnity to the narrative; they may revive fading impressions of earlier admonitions; they may point out the depth of meaning and variety of application of spiritual maxims; they may remind men that, irrespective of change of place, moral depravities everywhere display the same hideousness, and incur the same impartial doom. *Cœlum non animos mutant.* EXX.: Mt. 5. 29, 30, and 18. 8, 9, *On Offending Members;* 8. 23—27, and 14. 22—33, *Boat in the Storm;* 9. 34, and 12. 24, *Possession by Baalzebul;* 10. 17—22, and 14. 9, 10, *Persecution and Hatred;* 11. 15, and 13. 9, and 43, *Hearing with Ears;* 16. 21, and 17. 22, 23, and 20. 17—19, *Warnings of the Passion;* Lk. 8. 16, and 11. 33, *Light under Bushel;* 11. 43, and 20. 46, *Love of Chief Seats;* 12. 7—12, and 21. 14—18, *Safety in Persecution.* APPLIC.: see sub-section following.

(5) *Selection from Similar Instances.* We have seen in the preceding sub-section that there was, as might naturally be expected, a Repetition of Similar Events and Sayings in our Lord's Ministry, and that such Repetition is occasionally preserved by the same Evangelist. It is therefore reasonable to conclude that there occurred in fact other similar Repetitions, even when

the preservation is found in different Evangelists. EXX.: *Genealogies of Jesus Christ*, one by Mt. 1. 1—17, another by Lk. 3. 23—38; *Rebukes of Ambition*, one by Mt. 20. 20—28, another by Lk. 22. 24—30; *Purgings of Temple-Courts*, one by Jo. 2. 13—17, another by Mt. 21. 12—16; *Mockeries of Royalty*, one by Jo. 19. 1—3, another by Mt. 27. 27—30; *Mockeries on the Cross*, one by Lk. 23. 35—37, another by Mt. 27. 39—43. APPLIC.: *Parable of Salt*, one of Preservation from Corruption by Mt. 5. 13, another of Maintenance of Peace by Mk. 9. 50, yet another of Perseverance in Profession by Lk. 14. 34; *Parable of Measure*, one by Mt. 7. 2, another by Mk. 4. 24, (see Note on Text); *Anointings of Jesus' Feet*, one by Lk. 7. 36—50 (see Note in Harm.), another by Jo. 12. 2—8; *Woes on Pharisees and Lawyers*, one series by Lk. 11. 37—54, another by Mt. 23. 1—36; *Doom of Jerusalem*, one by Lk. 13. 31—35, another by Mt. 23. 37, 38; *Forewarnings to Peter*, one by Mt. 26. 31—35, another by Lk. 22. 31—34, a third by Jo. 13. 36—38; *Peter's Denials*, one selection by Mt. 26. 69—75, another by Lk. 22. 55—62, a third by Jo. 18. 17—27.

(6) *Separate Completion of Particular Pictures.* This well-known mark, not of defect, but of artistic excellence in the works of the best Masters of Word-Painting, the indispensable condition indeed of definite, vivid, and enduring impression, is everywhere visible in the Gospels. At once the four Gospels, each in its separate entirety, are themselves notable examples: so many distinct pictures, from particular points of view, of one multiform Life. Nevertheless, as is obvious, this design throws into the background, where its purposes require it, the subordinate accidents of time and space, and brings into prominence and illumination the principal and essential features of fact and truth. Thus it will be found to place cause and effect in striking juxtaposition; to record the hidden relation of far-sundered events; to exhibit the disentangled course of each thread of complex story; to single out and set in bold relief pattern histories of individual lives; or to display in one view the harmonious proportions of some Divine Revelation. Here perhaps more than elsewhere do we behold Sceptics and Infidels helplessly floundering in the mire of their ignorance and perversity. EXX.: Mt. 4. 23—8. 17, *General Survey of Circuit, Doctrine and Miracles*, disregarding order of time; 9. 36—10. 42, *Apostolic Office, its Functions, Trials, and Consolations;* 13. 1—52, *The Kingdom of Heaven, its Nature and Mysteries;* 14. 1—12, *Fate of John Baptist;* 27. 22, 23, *Pilate's Public Remonstrances*, omitting Private Interview; Lk. 1. 57—80, *John Baptist, from Birth to Manhood;* 3. 1—20, *John's Ministry, its Beginning, Progress, and Termination;* 5. 28, 29, *Matthew, his Call and Feast*, omitting interval; 10. 1—20, *The Seventy, their Commission and Success;* 21. 5—36, *The Temple, its Grandeur and Overthrow*, omitting change of place in ver. 7. APPLIC.: Mt. 20. 17—21. 16, *Last Journey to Jerusalem*, including *Triumphal Entry* and *Purging of Temple-Courts*, omitting lapse of day in 20. 29 at Jericho, and in 21. 1 at Bethany; 21. 17—22, *Barren Fig-tree*,

its Curse and Withering, omitting interval; 26. 47—68, *Arrest and Condemnation of Jesus*, omitting Examination before Annas; 26. 69—75, *Peter's Denials*, irrespective of intermediate events; 27. 61—28. 10, *Two Marys* in combination, apart from others; Mk. 15. 40—16. 8, *Two Marys and Salome* in combination; 16. 9—20, *Jesus' Life after Death, on Earth and in Heaven*, omitting interval of days in ver. 19, as in S. Luke below; Lk. 1. 26—2. 51, *Home of Nazareth*, omitting Flight into Egypt in 2. 39; 4. 14—30, *Rejection at Nazareth*, for early juxtaposition with Early Life at Nazareth; 6. 13—19, *General Picture of Choice and Public Inauguration of the Twelve*, separating and postponing the intermediate Sermon; 9. 1—62, *Apostolic Mission Office*, with illustrations of Course and Work, postponing the intermediate Mission of Seventy to 10. 1—24; 18. 35—43, *Blind Man of Jericho, his Cry and Cure*, omitting interval; 23. 49—24. 11, *Group of Women*, as distinct from S. Matthew and S. Mark's Pictures; 24. 36—53, *Jesus' Life after Death*, as above in S. Mark, similarly omitting interval in ver. 50; Jo. 11. 1—12. 11, *Lazarus and Family of Bethany*, including *Supper at Bethany*, omitting interval in 12. 2.

§ 2. *The Didactic Order of Instruction, whether by Works or Words, may in respect of time usefully and truthfully be Progressive.*

In the spiritual as in the physical world, "*The Light shineth brighter and brighter unto the perfect day.*" Yet so plain a Law has become a pitfall to the blinded Sceptics, "*that they might go and fall backward, and be broken and snared and taken*" (Isa. 28. 13). Here e.g. is the extraordinary reasoning of Mr Scott, in that childish yet audacious work which he presumes to call *The English Life of Jesus* (2nd Ed. pp. 246 sq.): "Now either Jesus predicted his sufferings and death from the beginning of his ministry, or he did not. Either he entered into the details of the closing scene, or he did not' Either he kept them secret from his disciples, or he did not. Either he proclaimed them before his enemies, or he did not. Either he expressed himself in unequivocal language, or he did not. He cannot possibly have done both the one and the other. Yet the Synoptists represent him as doing the one, the Johannine Gospel as doing the other. Here then we have a diametrical contradiction on a vital point, and are compelled accordingly to reject the whole narrative as unhistorical!" Similarly, in regard to a whole year, the Sun shone in meridian splendour, or it did not; in regard to a whole life, the man displayed the full vigour of mature intellect, or he did not; they cannot possibly have done both the one and the other. Therefore the sun never rose, the man never was a child, or the records of the sun's course and the man's life must be rejected as unhistorical!! Argument is wasted on such puerilities. Let us return to things serious. EXX.: i. *Calls of Disciples*, (1) to Following, without Separation from Home and Country, Jo. 1. 35—51; (2) to Following,

with Separation from Home but not from Country, and with Promise of Office, Mt. 4. 18—22; (3) to Possession of Office of National Apostolate, Mk. 3. 13—19; (4) to Exercise of National Apostolate, Mk. 6. 7—11; (5) to Possession of Universal Apostolate, Mt. 28. 19, 20; (6) to Exercise of Universal Apostolate, Acts 1. 4, 8, with 2. 1—41. ii. *Purgings of Temple Courts*, (1) as House of Merchandise, at beginning of Ministry, Jo. 2. 13—17; (2) as Den of Robbers, at close of Ministry, Mt. 21. 12, 13 (see Note in Harm.). iii. *Resurrections of the Dead*, (1) of Young Girl from the Death-bed, Mt. 9. 18—26; (2) of Young Man from the Bier, Lk. 7. 11—18; (3) of Mature Man from the Grave, Jo. 11. 1—44. iv. *Warnings of the Passion*, (1) dark and in figure, as Destruction of a Temple, Jo. 2. 18—22; (2) clearly and plainly, as Personal Suffering and Violent Death, Mk. 8. 31, 32. So in other cases.

§ 3. *Historical Narrative may truthfully be Compendious, and as such may rapidly yet wittingly pass over in silence Details of Time, Place, and Persons.*

For clearness' and convenience' sake, we have already in part anticipated this Section. Taken in its present position it will especially serve to rebut all charges of ignorance, or invention of facts on the part of any of the Evangelists, on the mere ground of their omission by the rest. Observe as follows:

(1) *Silence not Ignorance.* No one Writer can record all the actual facts of a single life, nor would any judicious Writer conceive so useless a design. Necessarily, more or less, like the Writers of the universally admired Epics of antiquity, *Semper ad eventum festinat, et in medias res Non secus ac notas auditorem rapit* (Hor. *Ars Poet.* 148). EXX.: S. Matthew does not mention the *Circumcision of Christ*, but in 1. 25 alludes to it; nor the *Birth*, *Early Life*, and *Calling of the Baptist*, but in 3. 1—3 implies them; nor the *Judæan Ministry*, but in 4. 25, and 8. 10—12, alludes to it; nor the *Appointment of Mountain for Meeting in Galilee*, but in 28. 16 recognizes it. S. Luke does not mention *John's Visit to the Grave*, but in 24. 24 implies it. S. John does not record the *Ministry of the Baptist*, but in 1. 19—25 presumes it; nor *John's Imprisonment*, but in 5. 35 implies it; nor *Christ's Parentage*, but in 6. 42 alludes to it; nor the *Choice of the Twelve*, but in 6. 70 refers to it; nor the *Resurrection*, but in 2. 22 and 20. 1—21. 25 recognizes it; nor the *Ascension*, but in 6. 62 points to it. APPLIC.: In reference to any one Evangelist, all the records peculiar to one or more of the rest, as e.g. to S. Matthew, *Flight into Egypt, Sealing of Grave;* to S. Mark, *Blind man at Bethsaida-Julias;* to S. Luke, *Angelic Annunciations of Conception and Birth, Mission of Seventy, Lodging with Zacchæus;* to S. John, *Judæan Ministry* generally,

Ministry in Samaria, Discourses at Last Supper, Breaking of Felons' Legs, Peter's Special Commission.

(2) *Neither Conjunctive nor Disjunctive Particles necessarily imply either immediate or mediate Chronological Sequence.* In other words, the particles καὶ, δὲ, ἀλλὰ, οὖν, *and, but, therefore*, and such like, not being *particles of time*, their use is not fairly adducible as proof of *sequence in time*, but is strictly compatible with *interval of time, transposition of events*, or *moral connexion*. This is another very simple but undeniable rule of Compendious Narration in all languages, yet one almost ignored in the cavils of the Sceptics, and unhappily much neglected in the Eng. Auth. Vers. of the Gospels (e.g. Mt. 15. 21; 28. 16; Lk. 9. 1; 11. 37; 15. 1; Jo. 20. 19). EXX.: The Chronological Succession of the *Beginning of Galilæan Ministry* is not fixed by *but* in Mt. 4. 12; nor of *Last Parables of the Kingdom* by *again* in Mt. 13. 44; nor of *Withered Hand* by *and* in Mk. 3. 1; nor of *Mission of Apostles* by *and* in Mk. 6. 7; nor of *Baptist's Imprisonment* by *but* in Lk. 3. 19; nor of *Teaching on Second Advent* by *but* in Lk. 21. 7; nor of *Crucifixion of Felons* by *and* in Lk. 23. 33; nor of *Greeks' Request* by *therefore* in Jo. 12. 21; nor of *Remonstrance with Pilate* by *therefore* in Jo. 19. 21. APPLIC.: Mt. 4. 19, *Actual Call of Peter and Andrew*, by *and;* 8. 2, *Healing of Leper*, by *and;* 8. 14, *Healing of Peter's Wife's Mother*, by *and;* 9. 2, *Healing of Paralytic*, by *and;* 9. 10, *Matthew's Feast*, by *and;* 20. 29, *Departure from Jericho*, by *and;* 21. 1, *Triumphal Entry*, by *and;* 28. 2, *The Resurrection* by *and;* 28. 5, *Angel's Tidings to the Women*, by *but;* 28. 9, *Christ's Appearance to the Women*, by *and;* Mk. 16. 19, *The Ascension*, by *therefore;* Lk. 2. 39, *Return to Nazareth*, by *and;* 4. 16, *Rejection at Nazareth*, by *and;* 6. 17, 20, *Descent from Mount*, and *Sermon on Mount*, by *and;* 24. 50, *The Ascension*, by *but;* Jo. 12. 2, *Supper at Bethany*, by *therefore.*

(3) *Omission of Change of Place.* Several instances have already been given in the preceding, and more might easily be added. But there is one whole class of instances which, being of the utmost importance in the more than usually compendious accounts of the Resurrection, requires special attention, viz. that of *Omission of Returns* or *Departures* from a place after accomplishment of the objects of the visits. A practice well established by many cases ought not of itself to create any difficulty in others. EXX.: No mention of *Jesus' Return from the Wilderness* in Mt. 4. 11; nor of his *Return from Sea of Galilee* in Mt. 4. 22; nor of his *Return from Nazareth* in Mt. 13. 58; nor of *Judas' Return from High-Priests* in Mt. 26. 16; nor of *Sanhedrin's Return from Council* in Mt. 26. 66; nor of *Two Marys' Return from Sepulchre* in Mt. 27. 61; nor of *High-Priests' Return from Sepulchre* in Mt. 27. 66; nor of *Two Marys' Return from Sepulchre* in Mk. 15. 47; nor of *Jesus' Return from Nain* in Lk. 7. 15; nor of *Return from Jairus'* in Lk. 8. 56; nor of *Joseph's Return from*

the Sepulchre in Lk. 23. 53; nor of *Martha's Return to Jesus* in Jo. 11. 28, 29; nor of any *Return from Lazarus' Grave* in ver. 44; nor of *Mary Magdalen's Return from the Cross* in Jo. 19. 25; nor of her *Return from Peter's Lodging* in Jo. 20. 2, 3; nor of *Jesus' Vanishing* in Jo. 20. 23, nor again in ver. 29, nor again in 21. 22. APPLIC.: Notwithstanding omission of mention thereof, there may be *Return of Two Marys from the Sepulchre* between Mt. 28. 1, 2; and of their *Return from Disciples' Lodgings* between Mt. 28. 8, 9. See also under (2) for confirmation.

(4) *Singular Number not negative of Plurality.* In the description of any one and the same scene, according to the design or style of the Writers, but with equally rigid adherence to truth, either the whole number of persons concerned may be introduced, or attention may be concentrated on some single principal actor. EXX.: Mt. 27. 57—60, mentioning *Joseph* only at Christ's Burial, does not exclude *Nicodemus*, who was also present, Jo. 19. 38—42 (S. John alone having previously mentioned Nicodemus, Jo. 3. 1—21, and 7. 50—52). Again Lk. 24. 12 mentions only *Peter* as visiting the Sepulchre, yet ver. 24 recognizes *plurality*, "THEY *saw not*," as in Jo. 20. 3—10. And again Jo. 20. 1 mentions only *Mary Magdalen*, yet ver. 2 in her own words admits the *plurality*, "WE *know not*," as in Mk. 16. 1—8. APPLIC.: The TWO *Demoniacs of Gergesa* in Mt. 8. 28 are not denied by the mention of ONE only in Mk. 5. 2, and Lk. 8. 27; nor the TWO *Blind Men of Jericho* in Mt. 20. 29—34, by the ONE only in Mk. 10. 46—52, and Lk. 18. 35—43; nor the TWO *Asses in the Triumphal Entry* in Mt. 21. 1—5, by the ONE only in Mk. 11. 1—7, Lk. 19. 29—35, and Jo. 12. 14, 15. N.B. Notice that in all these three cases it is *the same Evangelist*, viz. *S. Matthew*, who gives the total number, shewing that it is a part of his design, or a feature of his style.

(5) *Collective Terms and Classes not negative of Individual Exceptions.* Thus, as in the case of *the Parliament*, *the Cabinet*, the Bodies of *the Decemvirs* at Rome, or of *the Eleven*, *the Thirty*, and *the Five Hundred* at Athens, such official designations as *the Apostles*, *the Disciples*, *the Twelve*, *the Eleven*, denoting *body* and *class*, are not used to denote *number*, nor are they in themselves *expressive of number*. The same is true of all other terms designative of *classes*, even when they are not official, especially when used for the purposes of compendious *comparison* and *contrast*. When it is desired to express *totality*, the word *all*, or some equivalent, is added. EXX.: In Mt. 26. 36, "*the Disciples*" are said to receive a certain command, yet in ver. 37 *Peter*, *James*, and *John*, are shewn to be excepted. In Mt. 27. 27, "*the Soldiers of the Governor*" are said to take Jesus, yet from the same verse it is plain that only a small portion of them did so. In Mt. 27. 62, "*the High-Priests*" and "*the Pharisees*" are said to request Pilate for the securing of the Sepulchre, yet "*Nicodemus a Pharisee*" (Jo. 3. 1; 19. 38—42) was certainly excepted. In Jo. 20. 19, 20, "*the Disciples*" are said to have

seen the Lord, yet ver. 24 distinctly excepts *Thomas*. In Acts 1. 2, 3, the Lord is said to have appeared to "*the Apostles whom he had chosen*," yet vv. 15—26 expressly except *Judas*. In 1 Cor. 15. 5, the Risen Christ is said to have been seen by "*the Twelve*," yet the writer knew of the *Traitor* (1 Cor. 11. 23). APPLIC.: In Mt. 27. 27—44, and Mk. 15. 16—32, in the enumeration of the *classes* who mocked the Crucified, viz. "*the Soldiers*," "*the Passers by*," "*the High-Priests*," "*the Doctors*," "*the Elders*," the assertion that "*the robbers*" also joined in the upbraidings is not contradicted by the exception of the *Penitent Robber* in Lk. 23. 39—43, even supposing, what is by no means certain, that he took no part in the blasphemies from the beginning. Again in Mk. 16. 14, and Lk. 24. 33, the assertion that "*the Eleven*" and "*those with them*," two *classes*, were assembled at Christ's Post-Resurrection Appearance at Supper in Jerusalem on the Evening of Easter Day, this, as in the case of "*the Disciples*," is not contradicted by the exception of *Thomas* in Jo. 20. 19—25.

(6) *Principals appear, speak, and are spoken to, in the person of their Agents or Representatives.* This rule is an extension of the well-known legal maxim, *qui facit per alium facit per se*, comprehending the addition, *qui patitur per alium patitur per se.* Its application to narrative, however, is affected by the object, style, and even the nationality of the Writer. And, inasmuch as different nations may widely differ in their admission and understanding of this mode of expression of facts, therefore it must be distinctly noted that the original propriety of its employment, and its consistency with the strictest accuracy, are in no wise impaired by its non-user or liability to misconception in other countries or in later times. Thus S. Augustine (*de Cons. Evan.* 2. 20), speaking of his own time and country, remarks, that "*so strong is this custom, that the name of* INTERVIEWERS (*perventores*) *is commonly given to those who approach the powerful by the intervention of other suitable persons*," so that "*in common usage* INTERVIEW *itself is thus said to be effected* THROUGH OTHERS." EXX.: Mt. 2. 16, *King Herod* is said to have *slain* the children in Bethlehem, yet not in his own person. Again, Mk. 10. 35—37, *Zebedee's Sons* are said to have *made request* to Jesus, and also to have been *answered* by Jesus, albeit the request was made by the *Mother* and the answer given to the *Mother* as their *representative* (Mt. 20. 20, 21). Again, Jo. 4. 1, *Jesus* is said to have *baptized* disciples, yet ver. 2 immediately notes that he did so not *by himself*, but *by his disciples*. Again, Jo. 19. 19, *Pilate* is said to have *put* the Title on the Cross, albeit it was the act of his *Soldiers* (Mt. 27. 27, 37). And again, Acts 3. 15, and 13. 29, the *ignorant Jews* are said to have *killed* Christ, and to have *buried* him, albeit the agency was that of others. And 3. 26, the *Risen Jesus* is said to be *sent to the Jews first*, albeit it was the *Apostles of the Risen One* who were so sent. See also the citations in Mt. 1. 22 ref.; Jo. 1. 3 ref. APPLIC.: In Mt. 8. 5—13, the compendious assertion that

the *Roman Captain* both *came* and *spoke* and was *spoken* to, is not contradicted by the details of Lk. 7. 2—10, which explain that he appeared not *in person* but *by representatives*. Similarly in Mt. 27. 7, the compendious assertion that the *High-Priests bought* Blood-field, the money being *Judas'*, is not contradictory of the supposition that it was bought by their *agents*, nor would it be contradicted by Acts 1. 18, in reference to *Judas*, even were the statement of the latter that Judas *bought* it, and not Judas *purchased* it. (Cf. Acts 7. 16.) See however under iii. below.

§ 4. *In Narration of Speech and Discourse, oral or written, the words 'speak'* (λαλεῖν, loqui) *and 'say'* (λέγειν, dicere), *whether in respect of External Utterance or Internal Meaning, with the maintenance of perfect accuracy and entire truthfulness, do not necessarily of themselves import or imply the recital of the Exact Words of the Original Speech or Writing.*

This Rule, as will be seen at the close, is fraught with such wide and important consequences, especially to the Inspiration of Holy Scripture, that it is most needful first of all carefully to examine and distinguish the meanings of the English '*speak*' and '*say*,' and of the Greek originals λαλεῖν, λέγειν, ἐρεῖν, and εἰπεῖν.

Man, as distinguished from the brute, is endowed with the faculty of communicating by the words of his mouth the thoughts of his heart. This he effects by vocal utterance of articulate sounds. So Aristotle (*de Interp.* c. 1): "*Vocal utterances are symbols of the passions of the soul, and written words are symbols of the vocal utterances: but whilst the passions are the same to all men, yet, just as all do not employ the same letters, so neither do all use the same vocal utterances.*" Vocal language then is a means, whereof the conscious expression of thought and feeling is the end; and the *utterance of the sounds* is distinct from the *expression of thought*, as the symbol from the thing signified, the form from the matter, the body from the soul. This distinction is well marked in Milton's reply of Eve to the Serpent (*Par. Lost*, IX. 553 sqq.),

> "What may this mean? *Language of man* PRONOUNCED
> "By TONGUE of brute? And *human sense* EXPRESSED?
> "The first at least of these I thought denied
> "To beasts, whom God, on their creation-day,
> "Created MUTE to all ARTICULATE SOUND."

The *pronunciation* therefore of the "*language of man*" attains its true end when, and only when, "*human sense*" is rightly and truly *expressed*. But

this attainment depends on the will, care, and ability of the speaker, that is, on the degree thereof with which he first *selects* and then *arranges* the vocal symbols in that form which, as expressive of *sense*, is called a *sentence*. These two things therefore for clearness' sake ought to be distinguished and separately signified in all languages, (1) the generic *pronunciation of vocal symbols* or *utterance of articulate sounds*, rationally or irrationally, coherently or incoherently, literally or allegorically, with or without musical inflection, in mere opposition to *silence;* and (2) the specific *expression of sense* or *meaning*, rational and coherent, with subdivisions for literal statement and allegory, but without musical inflection, in opposition to *irrational* or *incoherent utterance*, *singing*, *oaths*, &c. Now in those languages with which we need here concern ourselves, viz. our own, the original languages of Holy Scripture, and the Latin, this division is always more or less plainly maintained. The former is denoted by Eng. SPEAK (in general sense; akin to Germ. *sprachen*, *sprout*) and TALK (akin to *tell*), Gr. ΛΑΛΕΙΝ *lalein* (onomatop. *la, la*, as Lat. *lallare*, Germ. *lallen*, Eng. *lullaby;* and capable of application, like Eng. *talk*, *chatter*, even to inarticulate utterances of brutes, as of monkeys, swallows, frogs, &c.), Heb. דִּבֶּר *dibber* (lit. *range in row*, akin through syllable *bar*, Sanskr. *bru*, to Lat. *verbum*, Eng. *verb*, Gr. ῥῆμα, from the differently applied Φείρειν, ἐρεῖν, Lat. *serere*, *sermo*), and Lat. *loqui* (akin through Sanskr. *lap*, and Lat. *lab-ium*, to Eng. *lip;* whence *loquacious*): but the latter, with special reference to the *connection* of natural discourse and its *declaration of thought*, is denoted by Eng. SAY (Ang. Sax. *secgan*, Germ. *sagen*), and the three Greek defectives, mutually supplementary, EPEIN *erein* (lit. *range in row;* akin as above to Lat. *sermo*, Heb. דָּבַר, whence in usage ῥῆμα has the wider signification), ΕΙΠΕΙΝ *eipein*, and ΛΕΓΕΙΝ *legein* (lit. *lay in order*, *pick*, *choose*, Lat. *legere*), Heb. אָמַר *amar* (lit. *send upward*, *bring to light*), Lat. *dicere* (lit. *point out*, akin to Gk. δεικνύναι, Lat. *index*, *digitus*, Eng. *index*, *digit*, &c.). Thus the *mouth* SPEAKS (Ps. 66. 14); the *tongue* SPEAKS (Job 33. 2); the *lips* SPEAK (Prov. 24 2); the *dumb* man, cured of his infirmity, SPEAKS (Mt. 9. 33); "*there is a time to* SPEAK, *and a time to be* SILENT" (Eccl. 3. 7); it was Peter's SPEECH (λαλία) that *bewrayed* him (Mt. 26. 73); and "*though I* SPEAK *with the tongues of men and of Angels, I may be as* SOUNDING BRASS *or a* TINKLING CYMBAL" (1 Cor. 13. 1). Moreover, as Plut. ii. 909, even "*monkeys* SPEAK," or "TALK" (λαλεῖν); and, as Cowper (*Convers.* 7),

> "*Words* learned by rote a parrot may rehearse,
> "But *talking* is not always to *converse*."

So that, as Eupol. 2. 461, a man may be "*most able in* SPEAKING (λαλεῖν), *but in* SAYING (λέγειν) *most incompetent*." In reference to which distinction A. Gellius (*Noct. Attic.* i. 15) excellently remarks how "*Homer, in representing Ulysses, a man endued with wise eloquence, says that he sends forth his voice not from his* MOUTH, *but from his* BREAST; *having regard not to the* VOCAL SOUNDS, *but to the depth of the* SENTIMENTS CONCEIVED WITHIN."

The fundamental difference thus exhibited between the English *speak* and *say*, and between the Greek λαλεῖν and λέγειν &c., is likewise maintained in most of the nominal forms, that is, invariably between the Greek λαλία *lalia*, '*speech*,' '*talk*,' and λόγος *logos*, '*saying*,' '*Word*,' in the sense of *discourse*, and generally between the English *speech* and *saying*. The exceptions, whether in English or in Greek, are due to the poverty of the languages, and, as far as need here be noticed, are chiefly the two following. Forasmuch as of the two supplements of λέγειν, *to say*, the one, εἰπεῖν, has respect to the *utterance* of the *saying* (cf. the phrases ὡς ἔπος εἰπεῖν, ἅμα ἔπος ἅμα ἔργον), and the other, ἐρεῖν, to the *plaiting* or *connecting of its constituent parts* (cf. Phil. J. 1. 122, *The mouth is the symbol of the* SAYING, λόγου, *and the* WORD, ῥῆμα, *is the* PART *thereof*), therefore we are sometimes compelled to render the Gr. εἰπεῖν, as if λαλεῖν, by the Eng. *speak;* and the Gr. ῥῆμα; which radically belongs to ἐρεῖν, whose equivalent is אָמַר, returns in usage, as an elementary *part of speech*, to the meaning of דָּבַר, λαλεῖν, being employed to denote *a verb*, *a word*, as pronounced with the voice, and *a saying*, not in regard of the *sense*, but of the constituent *words*. After noting these two exceptions, we are already in a position to understand how λαλία, *speech*, *talk*, may at times be appropriately descriptive of *homely*, and still more of *trifling* discourse; and how, on the other hand, the notion of *deeper sense* and *serious meaning* is restricted to λόγος, *saying*, *Word*. Hence also we understand the otherwise seeming redundancy of *say* after *speak* in such oft-recurring phrases of O. and N. T. as Lev. 17. 1, "*The Lord* SPAKE (λαλεῖν) *unto Moses*, SAYING (λέγειν), SPEAK (λαλεῖν) *unto Aaron and* SAY (ἐρεῖν)." 23. 10, "SPEAK (εἰπεῖν) *unto the children of Israel, and* SAY (ἐρεῖν)." And above all we are enabled to perceive that, as the object of *speech* is to utter *saying*, and of *saying* to express *thought*, so the true and correct recital of *what* a speaker *said*, is not necessarily, and often not profitably, the reproduction of the *exact words* or *vocal symbols* which he uttered, nor a *verbatim* translation of the same (αὐταῖς λέξεσιν, κατὰ ῥῆμα), but only, unless the contrary be plainly stated (as e.g. Plut. II. 1125), the recital of *such words*, original or translative, as are *expressive of the thought* which he communicated (κατὰ νοῦν).

The same conclusion is evident from other considerations. If the transmission of a speaker's *exact words* were necessary to the faithful record of his *saying*, correct representation in any other language than his own would cease to be possible. The functions of the interpreter would fail. In that case the Sayings of our Lord might indeed have been perpetuated, but to the greater part of mankind only as the barbarous jargon of an unknown tongue. Inasmuch however as every nation has its own *idioms of thought* and *idioms of expression*, whereby divers meanings are diversely attached to the same form of words, and again the same thought clothed in a variety of expressions, therefore in all record designed for the understanding and profit of men of divers ages and of divers tongues, preeminently therefore in the case

of Holy Scripture, an inevitable necessity rests upon the faithful narrator to employ such *selection* and *arrangement of words* as shall most correctly and intelligibly *express the thought* which he designs to preserve. And if indeed the thought be deep and broad, (and who can measure the thoughts of God in Christ?) it will evidently be, not an error or imperfection, but at least an advantage, if not a necessity, that, as in the case of the four Gospels, the *same thought* should ofttimes be communicated, even when in the *same tongue*, yet in *divers forms of words*. For, as Philo Judæus observes (II. 140), "*Who does not know that every language, and especially the Greek* [the original language, be it remembered, of the N. T.], *is rich in nouns, and that it is possible by change of style and paraphrase, sometimes employing* SOME WORDS, *and at other times* OTHERS, *to present the* SAME THOUGHT *in* MANIFOLD FORMS." Hence, e.g. in Plat. *Crit.* 48, Socrates, before his execution, meets the repeated but verbally varied entreaty of Crito for his escape with this request, "*Cease, my dear friend, from* OFTENTIMES *saying to me the* SAME SAYING (λόγον), *that I ought to quit my prison against the wishes of my countrymen?*" Whence we see the truth of S. Augustine's observations on the Lord's Form of Prayer (*Epp.* III. 12): "*Whatsoever* OTHER WORDS *we say in Prayer, we say* NO OTHER THING *than that which finds a place in the Lord's Prayer... We may use* OTHER *and* OTHER WORDS, *nevertheless we say the* SAME THING." And it is on this same sound principle that the same great Master of Language rightly argues concerning the Gospels (*de Consens. Evang.* II. 28), "*By the Evangelists'* DIFFERENT *but* NOT CONTRARY *modes of expression we are taught a very useful and necessary lesson, viz. that in the* WORDS *of each we ought to look at nothing but the* MEANING, *which the words ought to serve; and that none of them speaks falsely, if in* OTHER WORDS *he says what the speaker* MEANT, whose WORDS *he does not say.*"

To sum up then. We have seen that, in recital of Sayings and Discourse, the statement that any speaker "*spoke*" and "*said*," is, from the power and meaning of these vocal symbols, no assertion that the *exact words* in any case are recorded, but only *words expressive of the thought;* and therefore that the recording words *may* (not indeed *must*, but *may*) rightfully and faithfully *vary*, according to the design of the writer and the need of the reader. We have also seen that in communicating for men of divers tongues teaching that was originally delivered in one particular tongue, the diversities of men's idioms of thought and expression necessarily exact, for fidelity and profit, diversities of form of record. And thus, by either line of argument, supposed error and imperfection in the Gospel Narratives have shone forth as higher truthfulness and perfection. In respect of form indeed, if not of letter, we behold the Sayings of Jesus, like the Title on the Cross, "*written in Hebrew, and Greek, and Latin:*" his true Doctrine, like his precious Death, "*not for one nation only, but to gather into one all the children of God that are scattered abroad:*" but we thankfully behold herein not inaccuracy, but accuracy,

not differing human recollections, but an identical Divine Knowledge and Foreknowledge, another and abiding testimony to the union of Divine Wisdom with Divine Love.

Let us now proceed to Examples and Applications of this Section:

EXX.: Jer. 26. 2—9, "SPEAK *all the* SAYINGS*; diminish not a* WORD, *and thou shalt* SAY, '*I will make this City a curse, &c.*' *So they heard Jeremiah* SPEAKING *these* SAYINGS, *and they said,* '*Why hast thou prophesied,* SAYING, *This City shall be desolate, &c.*'" Side by side with the *saying*, we have its immediate repetition as *the same* in *different words.* Similarly Mk. 3. 22, 30, "*They* SAID, '*He hath Baalzebul'...Because they* SAID, '*He hath an unclean spirit.*'" And Jo. 16. 18—20, "'*What is this that he* SAITH? *We know not what he* SPEAKETH.' *Jesus said,* '*Enquire ye of that I* SAID, *A little while, and ye do not see me, &c.*? *I* SAY *unto you, Ye shall weep, &c.*'" Where "*Ye shall weep, &c.*" is the *same saying* as "*A little while, and ye do not see me, &c.*", only paraphrased in *different words.* Again, Jo. 13. 27—29, "*Jesus* SAITH, '*That thou doest, do full quickly.*' *Now some thought that he* SAID, '*Buy those things that we have need of, &c.*,' *or,* '*That he should give to the poor:*'" two repetitions of the *same saying* by paraphrase in *different words.* Again, Rom. 3. 19, "*Whatsoever the Law* SAITH (λέγει), *it* SPEAKETH (λαλεῖ) *to them who are under the Law,*" the Law having been and then still being *vocally uttered* (Heb. 2. 2; 9. 19). Again, 1 Cor. 9. 7—9, "*Who goeth a warfare, &c.*? SPEAK (λαλῶ) *I these things as a man? Or doth not the Law also* SAY (λέγει) *these things? For it is written,* '*Thou shalt not muzzle, &c:*'" the words "*Thou shalt not muzzle,*" and the words "*Who goeth a warfare, &c.,*" being presented as *different speeches*, but the *same saying.* And Heb. 9. 19, 20, cited from Ex. 24. 8, "*Moses sprinkled them,* SAYING, '*This is the blood of the Covenant which the Lord commanded, &c.,*'" the *words* of Ex. 24. 8 itself being *different,* "*Behold the blood of the Covenant which the Lord hath made, &c.*" In all the foregoing the *words* (ῥήματα) and *speech* (λαλία) differ, but the *saying* (λόγος) is the same, because the *thought expressed* is the same.

APPLIC.: We are hereby furnished at once with a complete reconciliation of all the *varied forms of expression* of the *same thought* in the parallel passages of the Gospels, and accordingly with an irrefragable answer to the corresponding objections of the Sceptics and other opponents of Scriptural Inspiration. To take a simple illustration. In Mt. 3. 7, 11, "*John* SAID, '*I am not worthy to carry his shoes;*'" but in Mk. 1. 11, for readers to whom the phrase, "*to carry his shoes,*" would not equally express the thought of the inferiority intended, we find the *same thought* in the *different expression,* or the *same saying* in the *different words,* "*I am not worthy to stoop down and unloose the thong of his shoes.*" Among the great number of other instances we may specially mention *The Voice at Jesus' Baptism, The Words of Institution of the Lord's Supper, The Title on the Cross, The Roman Captain's Confession at Jesus' Death.* In regard to this last, S. Mat-

thew (27. 54) and S. Mark (15. 39), primarily for Jewish and Roman readers, to whom the Captain's very words "*filius dei*" would duly convey the Captain's meaning of Jesus' *preeminent human virtue* and *preeminent human relationship to the Divine Nature*, record the words in their literal interpretation, "*Son of God;*" but S. Luke (23. 47), for a yet wider circle of readers, now not wholly unacquainted with the deeper and more mysterious meaning of this title, preserves the thought by the paraphrase of "*righteous*," thus marking the utterance as, what it truly was, one more *heathen* testimony to the Church's Doctrine of the Lamb of God.

But, as we said at the outset, in addition to the special applications, there are certain wide and important general applications of the Section, to which we ought to devote attention. Prominent among these is the doctrine of "Verbal Inspiration." (1) *Blasphemy against the Holy Ghost:*—In Mt. 12. 32, from the previously noted features of our language, we render, "*Whosoever* SPEAKETH A WORD (as if λαλεῖν ῥῆμα) *against the Holy Ghost;*" whereas the more faithful and less misleading rendering would be, "*Whosoever* SAYETH A SAYING (εἰπεῖν λόγον) *against the Holy Ghost.*" It is not the rash or ignorant *utterance of speech* (λαλία) that is unpardonable, but (and may we not cherish the hope that by God's grace such is now impossible?) the deliberate, serious, and witting *saying* (λόγος), revealing with awful fidelity the conscious *thought* and *intent of the heart.* (2) *Genuineness of the Section* Jo. 7. 21—8. 11, *Of the Adulteress:*—This, it is hoped, will be made clear in Note on the Text (q. v.). It is here mentioned in passing for the reason that the word *speak* is an important link in one part of the evidence. (3) *Jesus' Doctrine, its Form and Substance:*—Both are declared to be Divine, and that not merely as a *whole*, but also in the *parts.* Thus Jo. 12. 49, 50 (cf. Deut. 18. 18), Jesus says, "*I have not* SPOKEN (λαλεῖν) *of mine own mind, but the Father himself commanded me what I should* SAY (εἰπεῖν) *and what I should* SPEAK (λαλεῖν)... *Whatsoever things therefore I* SPEAK (λαλεῖν), *as the Father hath* SAID (ἐρεῖν) *unto me, so I* SPEAK (λαλεῖν)." Just as in 3. 34, "*He* SPEAKETH (λαλεῖ) *the* WORDS (ῥήματα) *of God.*" Whence in that very noticeable, but too often misunderstood passage, Jo. 8. 43, he says to the Jews, "*Why know ye not my* SPEECH (λαλίαν)? *Because ye cannot hear my* WORD (λόγον)." It is the Lord's own explanation of the marvellous blindness of Infidelity and its vaunted Criticism, to wit, the hard heart that cannot receive the *inner meaning* dulling the intellect against the understanding of the *outward form.* (4) *Baptismal Confessions of Faith:*—There is delivered not only, 2 Tim. 1. 13, "*a form*" or "*outline of sound* SAYINGS" (λόγος) to be preserved by the Bishops of the Church, but also, Rom. 8. 8—10, "*a* WORD *of faith*" (ῥῆμα πίστεως) to be professed by the Converts; a plain brief utterance with the *mouth* of the belief conceived in the *heart;* a *Creed* of "*Jesus' Lordship and Resurrection*," vitalized by the Holy Ghost. For as, 1 Cor. 12. 3, "*no one* SPEAKING *by the Spirit of God* SAITH *that Jesus is accursed*," so also, even though the lips recite the words a thousand times, "*no one can* SAY

that Jesus is Lord but by the Holy Ghost." (5) *Jesuitical Mental Reservation*:—Eph. 4. 25, "*Putting away lying,* SPEAK (λαλεῖν) *every man truth with his neighbour;* and 1 Pet. 3. 10, "*He that will love life, let him keep his lips from* SPEAKING (λαλεῖν) *guile.*" It is not enough inwardly to *say* truth, nor inwardly to avoid *saying* guile: but *words* intended to mislead the hearer must not be uttered, and the truth must not be *kept silent,* but *spoken.* (6) *Verbal Inspiration of Holy Scripture*:—Forasmuch as in Speech and Writing *thought* is communicated by *words* (ῥήματα), in Divine Revelation the necessity for plenary Inspiration of the *words* is exactly co-extensive with the necessity for plenary Inspiration of the *thought.* Otherwise the thought, truly and perfectly communicated to the inspired, may by them have been imperfectly and falsely communicated to the world. There is no escaping from this conclusion: and errors of transmission which may be found in existing copies are comparatively so limited and of so little moment that they do not shake it. Either the originals of Holy Scripture were plenarily and verbally inspired, or there was in them no certain Inspiration whatever. Accordingly throughout both O. and N. T. we find the very *words* and *speech* (ῥήματα, λαλεῖν) of the Scriptures ascribed to *God himself.* We have already seen (p. 388) how our Lord expressly assigns to the Father the very *words* and *form* as well as the *sense* and *matter* of his own Sayings, thus intimating the fulfilment of the prophecy, "*I will raise up a Prophet, &c.: I will put my* WORDS (ῥῆμα, דְּבָר) *in his* MOUTH, *and he shall* SPEAK *all that I command him*" (Deut. 18. 18). So with the Law, "*the Word* SPOKEN *by Angels*" (Heb. 2. 2), whose burden is that "*God* SPAKE *unto Moses*" (Jo. 9. 29), who in turn "*told and wrote all the* WORDS *of the Lord*" (Ex. 24. 3, 4); and whose testimony is that living men "*heard the* VOICE *of the Living God* SPEAKING *out of the midst of the fire*" (Deut. 5. 26). So also with the Prophets, "*by whose* MOUTH *God* SPAKE *ever since the world began*" (Lk. 1. 70), "*the holy men of God* SPEAKING, *not by human will, but as they were moved by the Holy Ghost*" (2 Pet. 1. 21). So finally with the Apostles and Evangelists, the same Spirit being promised to *speak* unto them (Jo. 14. 26; 16. 13) which inspired the *speech* of the Law, the Prophets, and of Christ, insomuch that they could affirm, "*We* SPEAK *not in sayings taught by human wisdom, but in sayings taught by the Holy Ghost*" (1 Cor. 2. 13), and "*Christ* SPEAKETH *in us*" (2 Cor. 13. 3). Throughout and uniformly it is not only the *general doctrine* or *general thought* for which the Scriptures claim their special inspiration, but it is for the very *words* and *speech* likewise: "*It is not men that* SPEAK, *but the Spirit of the Father that* SPEAKETH *in them*" (Mt. 10. 19, 20), and "*the sword of the Spirit is a* WORD (ῥῆμα) *of God*" (Eph. 6. 17). The testimony that holds for the one, holds for the other: and if it be useless for the one, it is useless also for the other. May God mercifully preserve the Teachers and the taught of his holy Church from the base recreancy of compromise herein with the demands of Infidelity! So shall we be preserved from fatally undermining

the authority of the *thought* by rashly destroying the Inspiration of the *word*, and be saved from all complicity in the blasphemy of admitting or charging error against the *speech* of the Holy Ghost. Ἀργὸν ῥῆμα ἐν τῇ Γραφῇ λέγειν βλασφημία δεινή (Greg. Nyss. i. 272).

III. Particular Alleged Discrepancies.

It cannot be too diligently remembered that the chief objections against the Credibility and Historic Character of the Gospel Narratives on the ground of alleged *Discrepancies* are as old as the first ages of Christianity. Nevertheless since the publication of Strauss' great works, *Life of Jesus* (A.D. 1835), and *New Life of Jesus* (A.D. 1864), and those of his English imitators and plagiarists, it cannot be denied that Scepticism and Infidelity have been delivering most deadly assaults upon the ancient Faith. The object, and the end of these assaults, as Strauss' crowning work (*Old and New Belief*) too plainly reveals, is the utter destruction of Christianity, and the horrible degradation of mankind to a darkful existence "*without hope and without God in the world.*" Whilst therefore we trust that the foregoing pages have already been successful in disposing beforehand of by far the greater number if not all of the so-called "*mutual contradictions*" and "*inconsistencies*" of the Gospels, we should fail in our duty at the present time were we to refuse to examine in detail the principal of the alleged difficulties. To do more than this would be to engage in the needless task of answering *seriatim* the childish objections of such works as the *English Life of Jesus*, already mentioned by us (p. 378), in which may be found assertions (2nd ed. p. 45) that "in Luke Jesus is described as being taken quietly and openly into the Temple *at a time when* Matthew's Gospel represents him as being hidden away in Egypt;" that (p. 50), "the first Gospel describes (!) Bethlehem in Judæa as *the place of his parents' abode*," and (p. 298) that, because of the repetition of the soldiers' mockeries of Jesus (see our p. 377), "the conclusion is that the Gospel accounts are here, as elsewhere, contradictory, and that the Johannine version is worthless"! These are fair samples of the bulk of Mr Scott's statements and reasoning. Much the same may be said of those of Strauss; and as they carry on their face their own refutation, it would be sheer waste of space to consider them all separately. We will deal with the more tangible and more serious charges.

§ 1. *Date of Christ's Birth.*

The Christian Era, or the reckoning *Anno Domini*, begins with the year of Rome 754 A.U.C., assuming, on the authority of Dionysius Exiguus in 6th Cent., that our Lord was born near the beginning of that year. Accordingly the received chronology, following the Church's day of celebration, places our Lord's Birth on Dec. 25, 753 A.U.C. With our better chronological knowledge however it is now possible to demonstrate that the Dionysian Era is a few years in error, and that our Lord was really born on some day and

year between 747 and 750 A.U.C. On the precise day and year Chronologists and Theologians have never been able to agree. (Cf. Tert. *adv. Jud.* 8; Clem. Alex. *Strom.* l. i. c. 21; Epiph. *Hær.* 51.) Of the moderns, Wieseler inclines to Feb. 1, Greswell fixes upon Apr. 5, and Lewin upon Aug. 1; while as to the year, 747 is adopted e.g. by Sanclemente, Ideler, Winer, Ebrard, Patritius, Alford (nearly all on astronomical grounds); 748 by Kepler and Lewin; 749 by Petavius, Usher, Browne, Andrews; 750 by Greswell, Wieseler, Ellicott. Of the recent discussions on the subject the most valuable on the whole is that of Wieseler (*Chron. Syn.* S. i. c. 2), to whom all future writers hereon will be greatly indebted, and to whose pages, though dissenting from his conclusion and rejecting his interpretation of Lk. 2. 2, yet for various details and authorities we shall gratefully refer. Lewin's investigations (*Fast. Sacr.*) are more precarious; nevertheless together with those of Browne (*Ord. Sæcl.*) and Greswell (*Harm. Diss.*) they should be read in common with Wieseler. For ourselves we hope to be able to confirm the Church's day for the celebration of the Nativity, viz. Dec. 25, and to establish that our Lord was born on that day in the year of Rome 749 A.U.C. = B.C. 5.

The notes of time afforded by the Gospels, and which are charged by the Sceptics with mutual inconsistency and contradiction are seven;—(i) The Reign of King Herod, the father of Archelaus, Mt. 2. 1, 22; Lk. 1. 5. (ii) The Ministry of Zechariah, of the Priestly Course of Abijah, Lk. 1. 5—57. (iii) The Census of Quirinius, Lk. 2. 1—7. (iv) The Star of the Wise Men, Mt. 2. 1—11. (v) The Age of our Lord at his Baptism, Lk. 3. 1—23. (vi) The Years of the Building of Herod's Temple at our Lord's first Ministerial Passover, Jo. 2. 13—22. (vii) The Shepherds abiding out in the fields by night. We shall shew that these are all mutually consistent and harmonious, and that they point to or are not at variance with the date of Dec. 25, 749 A.U.C.

(i) *Reign of Herod.* From the testimony of Josephus and other of the ancients, supported by astronomical calculation respecting the lunar eclipse mentioned by Josephus, it is demonstrable that Herod, the father of Archelaus, died about Apr. 1, 750 A.U.C. (Wies. *l. c.*; Lewin, *Diss.* c. i). Upon this event the infant Jesus was recalled from Egypt (Mt. 2. 13—23). He was therefore born so many months or years before Apr. 1, 750 A.U.C., as allow for the events of the Presentation in the Temple, the Visit of the Wise Men, and the Exile in Egypt (Mt. 2. 1—23; Lk. 2. 1—38). The space of three months is an ample but not too long an allowance, which permits us to adopt Dec. 25, 749 A.U.C. as a provisional approximation.

(ii) *Course of Abijah.* After Scaliger, Van Til, and Bengel, S. Luke's note of time of the conception of the Baptist can be shewn to furnish a remarkable corroboration of the above date. From Lk. 1. 5—25 the Baptist was conceived "*after the days*" of Zechariah's Ministry, and Zechariah was of the "*Course of Abijah.*" Now the *Course of Abijah* was the *eighth* of the 24 Courses of the Priests, each of which ministered in turn for one week

(Lk. 1. 5 ref.). But from the Talmud we have positive information that in the year A.D. 70, on the day of the destruction of the Temple under Vespasian, the *first Course* had just entered on their Ministry; and this day again by the same authority, supported by the Jewish Calendar (Ab 9, *Fast of Destruction of the Temple*) and by Josephus (*B. J.* vi. 4), was the 9th or 10th of the Jewish month Ab, i.e. the 5th or 6th of Aug., A.D. 70 = 823 A.U.C. Whence, reckoning backwards to the year preceding our provisional year of Christ's birth, it may be ascertained that the *Course of Abijah* went out of office, and Zechariah accordingly "*departed to his house*," on Oct. 9 or 10, 748 A.U.C. (Wies. l. c.). We may conclude that effect was speedily given to the gracious promise of his wife's conception, and therefore fix the event on Oct. 10 or 11. But the Conception of Christ was in the "*sixth month*" (Lk. 1. 26) current thereafter, i.e., in Jewish lunar reckoning, between Feb. 27 and Mar. 27, 749 A.U.C. Hence *in that year* the ecclesiastical date of the Annunciation, viz. Lady-Day, or Mar. 25 (which Lewin would place in November, 747 A.U.C.), accurately satisfies the requirements of the case; and, reckoning thence the period of gestation, we have a striking confirmation of our provisional conclusion, that our Lord was born about Dec. 25, 749 A.U.C.

(iii) *Census of Quirinius.* Before availing ourselves of or defending the details of Lk. 2. 1—7, respecting the Census of Quirinius, (this, against Meyer and Alford, is certainly the right orthography of the name,) we are met by certain preliminary difficulties. First there is the disputed reading of the Greek Text in ver. 2; second, its disputed construction; third, the disputed meaning of the terms *world*, *census*, and *governor*. Forasmuch however as these difficulties lie equally in the way of both assailants and defenders of S. Luke's accuracy, the latter are entitled to reject the assumption that the former are possessed of the true interpretation. The authorities and arguments for the reading and interpretation adopted by ourselves, together with reasons for rejecting various other interpretations, being given in the Refs. and Notes on the Text (q. v.), we shall here assume the following to be the facts vouched by S. Luke:—(1) The issue by Augustus Cæsar of a Decree for a Census (ἀπογραφή), not (as A. V. erroneously) a Taxing (τίμησις, ἀποτίμησις), of the whole Roman Empire; (2) that this Census extended to and included the Kingdoms of the dependent Allied Princes (*reges socii*), or at least the Kingdom of Herod the Great; (3) that this was the first Universal Census, as well as the first of Herod's Dominions; (4) that as regards Syria, if not in that full geographical extent in which it included Herod's Dominions (Strab. 16. 2), at least in its then more limited extent as the Roman Province, and at least for the purposes of the Census, Quirinius was at the time of the Census an Imperial Governor of the country; (5) that for the Registration of Syria at least, all went to the Cities to which by birth and parentage they belonged; (6) that in accordance herewith Joseph, accompanied by Mary great with child, went up from Nazareth to Bethlehem. But the following are *not* asserted or implied:—(1) That this Decree was everywhere simultane-

ously executed; (2) that the execution was everywhere in accordance with Roman to the exclusion of national customs; (3) that as regards Syria the execution was without the concurrence and assistance of Herod; (4) that it was accompanied by a simultaneous Taxing; (5) that it was identical with the Census and Taxing which was carried out by Quirinius upon the death of Archelaus. The following are the chief objections of the Sceptics (Strauss, P. i. c. 4):—(1) "Ancient authors mention no such general Census decreed by Augustus, but only the assessment of single Provinces decreed at different times." (2) "An Imperial Census was then impossible in Herod's Dominions, Herod being an Allied Prince (*rex socius*), and Judæa not being incorporated in the Province of Syria till the death of Archelaus in A.D. 6." (3) "The Governorship and Taxing of Quirinius did not take place till the said date of A.D. 6, at least ten years after Christ's birth; and Quintilius Varus, not Quirinius, was Governor of Syria at the earlier period in question." (4) "A Roman Census would not have required Joseph and Mary's journey out of their own district for registration at Bethlehem." (5) "In Mary's condition of advanced pregnancy she would have remained behind at Nazareth." We proceed to a summary, but we trust satisfactory and decisive, refutation of these objections. (1) The first objection is the invalid *argumentum de taciturnitate*, on which the learned Huschke (Wies. p. 69) excellently remarks, "As we obtain our information about the *legis actiones* and their abrogation, both of which were quite as important for the early period of the history of Rome, as the Census of the Empire was for the later, not from the *Histories* of Livy, Polybius, or Dionysius, but from the legal *Institutes* of Gaius; so while it might appear strange to us if we found no mention of the Census of Augustus in Paullus and Ulpian *De Censibus*, if their works had come down to us entire, we cannot be surprised if it is passed over in silence in the ordinary Histories of the time...We may use as an analogy to Suetonius' omission of the Census in his Life of Augustus the precisely similar phenomenon that Spartian in his Life of Hadrian never once mentions the *Edictum Perpetuum*, which in later times has made famous the memory of that Emperor." These observations alone are sufficient to meet the argument from the silence of the other ancient Histories, where otherwise we might have expected information, viz. those of Nicolaus Damascenus, Tacitus, Dion Cassius, Josephus, &c. But as to most of these there are other manifest reasons for their silence. Of Nicolaus we possess nothing but fragments. Tacitus begins with the *successor* of Augustus (*Ann.* i. 1): "*Consilium mihi* PAUCA *de Augusto et* EXTREMA *tradere, mox Tiberii principatum, &c.*" The portion of Dion Cassius which treated of this very period 748—752 A.U.C. is *not extant* (lib. lv., between c. 9 and 10). And as to Josephus, he is likewise silent, or nearly so, upon the whole period of 750—760 A.U.C., as also upon the Parthian War under Caius Cæsar. Whether therefore we can ascertain the reasons for his silence or not, it is at least evident that his silence is no sure proof of fiction or inaccuracy in S. Luke.

But, further, waiving for the present the witness of Justin Martyr and Tertullian, (which we shall use below,) and granting that we have not the testimony of profane ancient Historians to this Census of Augustus, we yet have undoubted evidence to a *General Survey of the Empire* by Augustus (Wies. p. 71), and also to the fact that Augustus "*wrote out with his own hand a Summary of Statistics of the whole Empire, including the citizens and allies in arms, the* KINGDOMS, *Provinces, tributes, and taxes*" (Tac. *Annal.* i. 11. Cf. Suet. *Aug.* 28); both of which point to the *Census of the Empire* by Augustus. And finally we have express positive but later evidence of the Census itself, plainly based on earlier and once extant records, viz. that of the eminent Statesman Cassiodorus, and that too in Imperial Documents (*Var.* 3. 52): "*In the times of Augustus the* ESTATES *of the Roman Empire were divided* (agris divisus), *and its property described in* CENSUS-LISTS (censu descriptus):" and (A.D. 1100) that of the Lexicographer Suidas (*Lex.* s. v. ἀπογραφή): "*Cæsar Augustus selected twenty men of the most distinguished* (ἄριστοι) *character and ability, and sent them forth over the whole territory of his* SUBJECTS, *by whose means* (δι' ὧν) *he made* CENSUS-LISTS (ἀπογραφαί) *both of the persons and properties, &c. This was* THE FIRST CENSUS, *his predecessors not resorting to a fixed taxation, &c.*" We desire here to call special attention to this record of an extraordinary Census Commission and its twenty members, to which we shall hereafter return; and, this done, we will conclude our answer to the first objection in the words of Wieseler, whose argument is here most convincing (p. 73): "After reviewing all the evidence, external and internal, direct and indirect, the careful enquirer will scarcely hesitate to acknowledge that the Decree of Augustus for a General Census of the Empire recorded by S. Luke is a fact for the historical truth of which we have the fullest guarantee."

(2) As to the second objection, it is admitted that Herod was in some sense a *rex socius*, and that his Dominions at the time of our Lord's Birth were not incorporated in the Province of Syria; but we contend that these conditions are not incompatible with Herod's submission to and even furtherance of the Imperial Decree. For first, the Census may not have been, and apparently was not, for immediate *taxation* (cf. parall. in Polyæn. 5. 13, cited Lk. 2. 1 ref.). Second, Herod having been appointed by Augustus joint-Procurator of *all Syria* in 734 A.U.C. (Jos. *A.* 15. 10. 3; *B.* 1. 20. 4), the Census of Herod's Kingdom, even for *registration*, may have been, and probably was, holden in a form alike flattering to Herod's dignity and observant of Jewish custom. Third, Judæa had already become *subject* and *tributary* to Rome (Jos. *A.* 14. 4. 5); Herod was indebted to the Roman Senate for the *gift* of his Kingdom (Jos. *A.* 14. 14. 4), and that upon *fixed tribute* (App. *B.C.* 5. 75), also to Cæsar Augustus for its confirmation (Jos. *A.* 15. 6. 7), with liability to be treated at Cæsar's pleasure as Cæsar's *subject* (id. 16. 9. 3); and in the very *year preceding our date for Christ's Birth*, viz. in 748 A.U.C., not only was Herod unable to arraign his own sons

without Cæsar's permission (id. 16. 10, 11), but the whole Jewish nation was required to take the *oath of fealty* to *Cæsar Augustus* as well as to *Herod*, while the Pharisees were actually predicting the imminent cessation of Herod's rule and *advent of an almighty King* (Jos. *A*. 17. 2. 4). Fourth, as Wieseler after Huschke has pointed out (*Chron. Syn.* p. 83), there is a strictly analogous case of Imperial Census of the Dominions of a *rex socius* recorded by Tacitus (*Ann.* 6. 41), viz. that of the Clitæ in Cilicia, who, although "*subject to a King Archelaus of Cappadocia* [not however the well-known King of Cappadocia, who died in A.D. 17], *were forced to make* CENSUS-RETURNS *after the Roman manner, and to submit to tributes*" (Tac. l. c.). This, it may be observed, was in A.D. 36, exactly a multiple of *ten* years after S. Luke's Universal Decree.

(3) In answer to the objection concerning Quirinius, we admit that Quirinius was appointed Governor and Taxor of the Province of Syria, including Judæa, in A.D. 6 (Lk. 2. 2 ref.). We further admit, on reliable evidence, that *Sentius Saturninus* was Governor of Syria 744—748 A.U.C., and *Quintilius Varus* from 748 till after Herod's death in 750 A.U.C., and therefore at our confirmed date for Christ's Birth. Still further we concede that we must reject as impossible divers ungrammatical interpretations of Lk. 2. 2, e.g. the solution mainly adopted by Greswell, Huschke, Lewin, and Wieseler, "*This Census was* BEFORE *Quirinius was Governor of Syria*;" or that of Middleton, Ebrard, Lange, Abp Thomson, "*This Taxing was* FIRST EFFECTED *when Quirinius, &c.*" (See Note on Text.) And finally with regard to the very elaborate and now well known but too much pressed argument of A. W. Zumpt (*De Syr. Rom. Prov.*, epitom. in Venables' Wies. p. 129, Alford's *Comm.* in. loc., Lee, *Inspir.* App. Q.), that Quirinius was TWICE *Legate* of the Province of Syria, viz. *first* in 750—752 A.U.C., and *second* in A.D. 6, we concede (against Alford, Abp Thomson, and many others) that even this, inasmuch as it expressly fixes the earlier Governorship *not until after Herod's death*, so far in no wise supports the statement of S. Luke, which refers to a period *before Herod's death*. We not only make, but we insist upon these concessions. Nevertheless we still hope to advance a reasonable and acceptable solution. By way of preparation let us glance at other extant notices of a Census of Quirinius, and at the Government of Syria. From Acts 5. 37 it is apparent that Quirinius' later Census for *Taxing* in A.D. 6 was within S. Luke's knowledge; and it is fully consistent with such knowledge that whereas, in regard of the unpopular *Taxing*, Gamaliel should there notice it as "THE *Census*," S. Luke himself should here expressly distinguish therefrom the present Census by describing it as the *first* or *prior* Census. Again, to take our deferred witnesses: Justin Martyr (A.D. 150), himself a native of Syria Palæstina, solemnly appealing to the Emperor, Senate, and People of Rome itself, whose own knowledge and archives were ready to refute his statements if untrue, declares (*Apol.* i. 34), "*Christ was born at Bethlehem,*

as you may learn from the CENSUS-LISTS (ἀπογραφαί) *made under your own* QUIRINIUS, *when he was made* (γενόμενος) *first* PROCURATOR (ἐπίτροπος) *in Judæa.*" Similarly in *Apol.* i. 46; and in *Dial. c. Tryph.* 78, "*There being at that time a* CENSUS (ἀπογραφή) *in Judæa, the* FIRST, *under* QUIRINIUS." Tertullian also (*Adv. Marc.* iv. 7: about A.D. 200) testifies that "*In the* CENSUS *of Augustus the Roman archives safeguard a most faithful witness of the Lord's Nativity;*" and (id. 19), "*It is a settled point that a* CENSUS *was now holden in Judæa under Augustus by means of* (per) SENTIUS SATURNINUS, *whereby the Birth of Christ could then have been tested.*" Now Justin cannot be referring to the later Census of A.D. 6, because (as the Sceptics themselves urge) *Quirinius* was then not *Procurator* (ἐπίτροπος) in Judæa, but *Legate* and *Censor* of the extended Province, and *Coponius* was the *Procurator* of Judæa (Jos. *B.* 2. 8. 1). Nor again can Tertullian for the same reasons. But upon this point, as this passage of Tertullian is often either rejected as inaccurate (e.g. by Wieseler, p. 99) on account of its supposed inconsistency with the Governorship of *Varus*, or adduced (e.g. by Sanclemente and others) as an argument for fixing our Lord's Birth under *Saturninus* in 747 or 748 A.U.C., instead of (as other evidence proves) under *Varus* in 749 A.U.C., it is necessary to observe that Tertullian's words ("PER *S. Saturninum*"), taken in connection with the similar phraseology of Suidas respecting the Extraordinary Census Commission and its twenty members (ΑΓ ὧν, PER *quos*, p. 394), seem to us rather to indicate that *Saturninus*, whose office of Governor of the *Province* of Syria expired in 748 A.U.C., was in 749 A.U.C. chosen to be the Extraordinary Census Commissioner for *all* Syria, or at least, perhaps at Herod's request, for the Kingdom of Herod. It may confirm this hypothesis that Saturninus had during his Governorship befriended Herod (Jos. *A.* 16. 9. 11), and that, whereas Suidas (l. c.) speaks of all the twenty as "*most distinguished*" men (ἄριστοι) and "*selected by Augustus*," Appian (*Bell. Civ.* 5. 52) expressly describes this Saturninus by the same epithet, and (id. 139) names him among the other *optimates* who in the Civil War went over to the side of Augustus. Tertullian's evidence therefore ought not to be hastily rejected, nor is it necessarily inconsistent with the Governorship of *Varus* at the time of the Nativity.

But now as to the Government of Syria, and the title of *Governor*. Syria was an *Imperial* Province: its *Governors* therefore, ἡγεμόνες, were the representatives of *Cæsar*. The principal were the Emperor's *Legates*, or *Viceroys*, viz. the *Cæsaris Legati pro Prætore*, πρεσβευταὶ ἀντιστράτηγοι (Dion Cass. 53. 13. 5). To these, as to the Chiefs of other Provinces, the title of *Governor*, ἡγεμών, was undoubtedly applied (Jos. *A.* 15. 10. 4; Plut. i. 646; ii. 434; Dion Cass. l. c.): but it is a mistake to suppose that it was, or need have been, at all times confined to them. For the word ἡγεμών, *Governor*, is a wide and general term correlative of ὑπήκοος, *subject*, just as *Lord* is of *servant* (Phil. J. 1. 154); and ἡγεμονεύειν, *to be Governor*,

is the description of the *Imperial Power* over the *subjects* in contrast with the hateful τυραννεύειν, *to be Tyrant* (Dion Cass. 43. 17; Plut. i. 476). Accordingly while these terms, with their cognates, are under the Empire primarily applied to *Cæsar* (Jos. *B.* Præf. 7; Dion Cass. l. c.; Lk. 3. 1, A. V. *reign*), we find them secondarily applied to *various Magistrates* to whom under Cæsar the *Imperial Power* was delegated or entrusted. Thus the *Imperial Governorship of Cæsar*, ἡγεμονία, being of peace as well as war, civil as well as military (Strab. 17. 3. 25), we meet with a variety of divisions and gradations in the *delegated Governorship*, some being distinguished as "*the high Governorships*," ἡγεμονίαι, (Plut. ii. 1125), and one as "*the highest*" (Plut. i. 426). It appears a reasonable inference that the terms were everywhere in use for the offices of *all* the *Magistratus Majores*, and would *per se* embrace, if need were, the *Presidency of an Imperial Census Commission*. In Lk. 2. 2, however (against Neander, Sanclemente, Browne, &c.), this application is rendered impossible by the form of the addition, τῆς Συρίας, not ἐν τῇ Συρίᾳ, nor κατὰ τὴν Συρίαν. But, be this as it may, it shall be proved that in regard to our *Province of Syria*, at the time of which we are treating, the terms were certainly applicable to the *Fiscal Presidents* or *Procurators* (ἐπίτροποι), and that simultaneously with the *Legates* or *Viceroys*. Generally indeed the office of *Procurator* was single and limited (Dion Cass. 53. 15; 57. 23); yet was it so powerful and so closely linked with that of the *Legate*, that the Provincials could sometimes complain as did the Britons, "SINGULOS *sibi olim* REGES *fuisse*, *nunc* BINOS *imponi*, *e quibus Legatus in sanguinem*, PROCURATOR *in bona sæviret*" (Tac. *Agric.* 15). And in Syria, with his usual prudent and cautious policy (πρὸς τοὺς καιροὺς πολιτευόμενος, Strab. 17. 3), Augustus had even increased the number and power of the Procurators. Thus in 734 A.U.C. he had appointed Herod himself joint-Procurator for life of all Syria, Συρίας ὅλης ἐπίτροπον, and charged the colleagues in office, spoken of in the plural number, to do nothing without Herod's consent (Jos. *A.* 15. 10. 3; *B.* 1. 20. 4). Also in 748 A.U.C., the year before our date for the Nativity, in the matter of Herod's quarrel with the Arabian Syllæus, both Saturninus the *Legate* and Volumnius the *Procurator* (Jos. *B.* 1. 27. 2) appear jointly as "*Cæsar's Governors*," Καίσαρος ἡγεμόνες, "*Presidents of Syria*," Συρίας ἐπιστατοῦντες, "*the Governors of Syria*," οἱ τῆς Συρίας ἡγεμόνες, and simply "*the Governors*," οἱ ἡγεμόνες (Jos. *A.* 16. 9. 1; 16. 10. 8, 9); and likewise, in connexion with Herod's trial of his sons, the same are again jointly described as "*the Governors*," are written to and so styled by Augustus himself, and as such sit as Herod's Assessors (id. 16. 11. 1—3; *B.* 1. 27. 1, 2). Moreover ἡγεμών, *Governor*, was a regular Greek title of the *Procurator* of Judæa when part of the Province (Mt. 27. 2; Lk. 20. 20; Acts 23. 24; Jos. A. 18. 3. 1). And in the only other passage of N. T. where the word ἡγεμονεύειν, *to be Governor*, occurs, it is likewise used of a *Procurator*, and that by the same writer, S. Luke (Lk. 3. 1, of Pilate). It is

therefore indisputable that the words "*when* QUIRINIUS *was* GOVERNOR *of Syria*" (Lk. 2. 2) may rightly mean, "*when Quirinius was* PROCURATOR *of Syria*," that is, they may accurately describe the *Procuratorial* or *Fiscal Governorship*, armed it may be with high powers (as in the later cases of Judæa, Jos. *B.* 2. 8. 1, and Cappadocia, Tac. *Ann.* 12. 49), and this simultaneously with the distinct *Proprætorian* or *Legatine Governorship* of *Varus* in 749 A.U.C., as they would have done in the case of *Volumnius* and *Saturninus* in 748 A.U.C. In other words, just as in dealing with questions of census and properties in 748 A.U.C. it would have been perfectly accurate and judicious to have fixed the date by the *Procurator*, and have said, "*when* VOLUMNIUS [rather than *Saturninus*] *was* GOVERNOR;" so in 749 A.U.C. it may be perfectly consistent with historic accuracy, in relation to the same sort of questions, viz. a Census, to fix the date by the *Procurator*, and say, "*when* QUIRINIUS *was* GOVERNOR." To those acquainted with the customs and history of the times such an expression would create no ambiguity: and we need only infer that this office and name of *Quirinius* were selected rather than those of *Saturninus* the Extraordinary Commissioner (if such), in order to give prominence to the more permanent Imperial Authority; and rather than those of *Varus*, partly because of the closer connection of the Procuratorial office with all purposes of the Census, and partly because of the fame of Quirinius in the later *Legatine Governorship for Taxing* in A.D. 6. And, inasmuch as upon the death of Herod we find one *Sabinus* Cæsar's Procurator of Syria in Apr. 750 A.U.C. (Jos. *A.* 17. 9. 3; *B.* 2. 2. 2), we may further reasonably believe either that at this time there continued to be as before, by reason of the exigencies of the Province, a plurality of Procurators, or that, between the Census and the death of Herod, Augustus had dispatched Quirinius on some special mission. And, what is very important, our other extant notices of Quirinius are all consistent with these views. That, contrary to Varus (Vell. Pat. 2. 117), Quirinius was an energetic and experienced administrator, especially versed in Oriental affairs even before 752 A.U.C., and finally honoured with a public funeral at the request of the Emperor Tiberius, is proved by Tac. *Ann.* 3. 48. Yet between his Consulship in 742 A.U.C. and his Rectorship of C. Cæsar in Armenia in 752 A.U.C., not to rely on uncertain fragmental Inscriptions (Lewin, § 955), we have only notices of his Governorship of Africa about 748 A.U.C. (Florus, 4. 12. 40), and his triumphant expedition in Cilicia against the Homonadenses (Tac. l. c.). Now whether we place this latter soon after his Consulship (as Tacitus certainly seems to imply: *impiger militiæ et acribus ministeriis consulatum sub divo Augusto*, MOX *expugnatis per Ciliciam Homonadensium castellis insignia triumphi adeptus*), or after Herod's death (as A. W. Zumpt decides, in his Dissertation above noticed on p. 395), at all events we have the years 748—750 A.U.C., and probably 748—752 A.U.C., that is, in any case, our year for Christ's Birth, entirely free for the Governorship for which we contend. Nor is it, to say the least,

at all improbable that in the discharge of a *Procuratorial* Governorship at so important a period as that of the First Census, Quirinius earned some portion of that distinguished reputation (τὰ τε ἄλλα ἀξιώματι μέγας, Jos. *A.* 18. 1. 1), which led to a first *Legatine* Governorship in Mids. 750 A.U.C., if Zumpt's afore-mentioned conclusions for such be admitted, at all events to his Armenian Mission in 752 A.U.C., to his undoubted *Legatine* Governorship and *Taxorship* in 759 A.U.C., when the *Taxing* was executed, and finally to his public funeral in 774 A.U.C. Whether our own conclusions be identical with those of any earlier fellow-labourers whose works have not come under our notice, we cannot say; but, whether or no, we trust that we have at length obtained an unimpeachable solution of Lk. 2. 2, which, without any violence, fully satisfies all the conditions of text, lexicography, syntax, and history, and successfully demonstrates that the Sceptics' arguments against S. Luke's accuracy are inconclusive. Other (but, as we hold, unsatisfactory) solutions may be seen in Winer's *R. W. B.*, Smith's *D. B.*, Kitto's *Cycl. B. L.*, Brown's *Ord. Sæcl.*, Greswell's *Harm.* Diss. 12, Lewin's *Fast. Sacr.*, Diss. c. 2, and §§ 869, 955, Wieseler's *Chron. Syn.* S. i. c. 2, Patritius, *de Evang.* iii. Diss. 18, Andrew's *Life of our Lord*, Ess. i., Lange's and Wordsworth's *Comm.* in loc.

(4) and (5). The two last objections, viz. those which relate to the journey of Joseph and Mary, are now easily disposed of. We have seen enough to convince us that there is no assertion of the execution of the Census in *Roman* form, but on the contrary every probability of due regard being had to *Jewish* regulations; while further as to Mary, not to speak of any probable divine admonition such as we find in Mt. 1. 20, and 2. 12, 13, 19, "it is surely," as Wieseler justly remarks (p. 95), "at least as probable that Mary, especially amid the bustle and tumult of a Census, should have accompanied Joseph to Bethlehem in order to be near her natural protector, as that she should have remained behind."

It only remains for us here to notice that Quirinius' Census may actually have supplied Herod with the needful information of the ages of the babes which he massacred in Bethlehem; that our Lord by his registration in the world's First Census became united by new political ties to the whole human family, and a member of the last Universal Empire; and finally, that, inasmuch as in accordance with the Laws of the Empire (*Corp. Jur. Civ.* Dig. 50, Tit. 15) lands &c. could not be *taxed* till after *ten years'* cultivation, not only does Quirinius' *Taxing* toward the close of A.D. 6 (=759 A.U.C.) confirm Quirinius' earlier *Census for Registration*, but also, to complete the confusion of the Sceptics, by a measuring back of *ten years*, exactly brings us again for the first *Registration* and for the *Nativity* to the period antecedent to Herod's death, viz. to our previously-found date of about Dec. 25, 749 A.U.C.

(iv) *Star of the Wise Men.* To the Astronomer Kepler, the famous discoverer of the elliptical orbits of the planets, belongs the merit of first employ-

ing the Star as a *datum* for the year of the Nativity (Wies. p. 56). Aware of the importance attached in Astrology to conjunctions of the planets Jupiter and Saturn, and observing that in Dec. A.D. 1603 there was a conjunction of these planets, followed in the spring of A.D. 1604 by Mars with them, and that in the ensuing autumn a *new star* of extraordinary brilliancy blazed forth, which gradually faded away till its total disappearance in A.D. 1606, he surmised that there might have been such a conjunction about the time of Christ's Birth, and by careful calculation arrived at the remarkable result that while the phenomenon occurs only about every twenty years, there was a triple conjunction of Jupiter and Saturn in the constellation Pisces in 747 A. U. C., similarly followed by Mars with them in the spring of 748 A. U. C. (Wies. pp. 56, 57). These facts have been fully confirmed by the independent calculations of two other original astronomical authorities upon this subject, viz. Ideler (*Handb. Chron.* II. 406), and Pritchard (*Mem. R. A. S.* vol. 25; Smith's *D. B.*, s. v. *Star of Wise Men*), who give the corrected days of the conjunctions, as follows, May 29, Sept. 29 or Oct. 1, Dec. 5. From these coincidences Kepler himself identified *Messiah's Star* (ὁ ἀστὴρ αὐτοῦ, Mt. 2. 2—10) with the brilliant *conjunction of the three planets, seen as a single star;* Ideler, with the *conjunction of Jupiter and Saturn.* The latter view has been more generally espoused, as by Encke, Ebrard, and with strange pertinacity by Alford (*Comm.* in loc., Ed. 6); and the Nativity has accordingly been placed either in 748, as by Kepler and Lewin, or in 747 as by Ideler, Ebrard, Alford. (See above p. 390.) But, apart from theology and astronomy, we must at once pronounce this view impossible. The word ἀστήρ, *star*, cannot in any case mean a *conjunction of stars;* a fact which of itself settles the question. But if any further refutation be needed, not to speak of the gross fiction which would thereby be attributed to the Evangelist (Mt. 2. 9), there is the decisive astronomical refutation supplied by Pritchard (l. c.), that at the said conjunctions the planets Jupiter and Saturn, at their nearest approach, *were never seen as a single star,* but only "*at the very considerable distance of double the moon's apparent diameter.*" The astronomical *datum* has therefore of late been looked on with disfavour, and is in danger of falling into neglect (e. g. Smith's *D. B.* s. v. *Jesus Christ,* and *Star*). This is much to be regretted. Although the aforesaid *conjunction* cannot have been Messiah's *Star*, there is sound reason for believing that it was a *precedent sign* to excite the attention of the astronomers of the time, and to prepare them for the appearance of the *Star.* We of course admit that the *Star* may have been a miraculous herald of the Incarnation and Nativity, but, as Wieseler well points out (p. 52), the language of S. Matthew much rather implies a body subject to the laws of astronomical science. Now Ideler (cited by Wies. p. 59) has given a quotation from the learned Jewish Rabbi Abarbanel, of the 15th cent., wherein it is substantially laid down, that "the most important changes in this sublunary world are portended by the conjunctions of Jupiter and Saturn; Moses [*the typical Redeemer*] was born in

the *third year* after such a conjunction *in the constellation Pisces*, which is the constellation of Israel, and *such will herald the Advent of Messiah*." The italics are our own, and the quotation will be used in the sequel. But there are truly authoritative statements which ought to be imported into this controversy. Scripture itself testifies that among the purposes designed by the Creator to be served by the luminaries of Heaven is that of "*signs*" (Gen. 1. 14—16); and, in the words of Christ himself, the second Advent shall be heralded by "*signs*," not only in the sun and moon, but also in the "*stars*" (ἄστρα, including *constellations*, Lk. 21. 25); and "THEN *shall appear the Sign of the Son of Man in Heaven*" (Mt. 24. 30). The Christian therefore will not doubt that there is a true science of Astrology, as well as a false; and, arguing from the predicted *signs* of the *second* Advent, he will not unreasonably conclude that the *first* Advent was not only *coincident with*, but also *preceded by*, remarkable "*signs in the stars*."

But what then was the *Star of the Magi?* And what is the explanation of the "*two years old and under, according to the time* (χρόνος, *length of time*) *which Herod had* EXACTLY *learned of the Wise Men*" (Mt. 2. 7, 16)? Kepler reasonably conjectured that, just as in the autumn of A.D. 1604 (*supra*, p. 400), so in the autumn of 748 A.U.C., a *new star* had appeared *following the conjunctions:* and Wieseler (p. 61) has been enabled, by a notice of Münter, to adduce the fact that "the astronomical tables of the Chinese actually record the appearance for 70 days of a *new star* in 750 A.U.C." Now the Cometographer Pingrè calls this *new star* "a comet," and records the appearance of two comets, one in *Feb. and Mar.* 749, and the other in *Apr.* 750 A.U.C. (Wies., p. 62). Wieseler therefore, to confirm his own date of 750 for the Nativity, decides that these two comets were one and the same; that it appeared not in 749, but in 750 A.U.C.; that this was the star seen by the Magi; and "that for this journey to Jerusalem and sojourn there we have the certain date Feb., Mar., and Apr. 750 A.U.C." But this view again, like Kepler's and Ideler's, must *as to its result* be rejected as inadmissible. It is highly probable indeed that the journey from the East, say from Babylon, a direct distance of about 520 miles, was accomplished in about 40 days (cf. however Ezr. 7. 8, 9); but between Feb. and Apr. 1, the date of Herod's death, this view leaves too little room for the Presentation in the Temple on the fortieth day, and the Exile in Egypt; while it also fails to explain, or rather contradicts, the *limit of* "*two years*" for the star's appearance.

A new identification therefore, if any be possible, must yet be sought; and we believe that one may be found which shall be based upon the person and office of *Messiah's Forerunner*. John Baptist was the herald of Christ, to point to "*him that should come after:*" and John's Ministry was "*the* BEGINNING OF THE GOSPEL *of Jesus Christ*" (Mt. 1. 1—8). Now S. Matthew, we must hold, expressly vouches for the Wise Men's arrival *soon after* Messiah's birth, their own statement concerning a *single star*, the reappearance of the *same star* originally seen by them, and the *limit of time*

of its first appearance (Mt. 2. 2—16). Comparing therefore our previously confirmed dates respecting Christ and the Forerunner with the calculated date of *Kepler's new star* following the premonitory conjunctions, and the dates of the *Chinese new star* and *Pingrè's comets*, we are struck with the astonishing facts that the date of Kepler's star *exactly coincides with the Annunciation to Zechariah, and the Forerunner's Conception*, viz. Oct. 748 A.U.C.; and the second month of Pingrè's first Comet (the middle month, if the second Comet be the same), with which the Chinese star has been supposed to be identical, *exactly coincides with that of the Annunciation to the Virgin, and the Conception of the Christ*, viz. Mar. 749 A.U.C. It seems to us impossible to conceive that these coincidences are accidental; and, in the absence of definite information as to the intervals required or admitted by the laws of astrological science, we are led to the conclusion that the above were indeed really one and the same star, *Messiah's Star*, foreboded by the conjunction of Jupiter and Saturn in 747, then first appearing in Oct. 748, at the first announcement on earth of Messiah's approaching Advent (Lk. 1. 5—17), again appearing in Mar. 749 at the Annunciation to the Virgin and the Mystery of the Incarnation, and finally (if not also at the Nativity) in Feb. 750 to guide the Magi to the cradle of the infant King (ὁ φαινόμενος ἀστὴρ, Mt. 2. 2—10). These sacerdotal astronomers were not improbably "*warned of God in a dream*" as to the proper time and route of their journey, just as in reference to their return (Mt. 2. 12); but at all events their *arrival* took place very soon after the Presentation in the Temple, viz. (according to our date of Dec. 25, 749 for the Nativity) in Feb. 750; whence counting back to Oct. 748, the date of the Star's first appearance, as again from Dec. 749 to May 747, the date of the first conjunction of Jupiter and Saturn, we not only find our Lord's birth to have been exactly as has been asserted with regard to the typical Redeemer (*supra*, p. 400), in the *third year after the Conjunction*, but we also obtain, in Jewish reckoning, Herod's calculated limit of *two years*, viz. the *second year current* ("FROM *two years old* AND UNDER," Mt. 2. 16; cf. 1 Chr. 27. 23, with Num. 1. 45), for the age of his victims. Thus, whatever may be the value of the astronomical *datum*, it again confirms our date of Dec. 25, 749 A.U.C.

(v) *Age of Jesus at his Baptism* (Lk. 3. 1—23). The statements of S. Luke are, that "*In the fifteenth year of the Reign* (ἡγεμονία) *of Tiberius Cæsar, Pontius Pilate being Governor of Judæa, the Word of God came unto John in the Wilderness, &c.;*" and that at the time of Jesus' baptism by John, "*Jesus himself was beginning to be about thirty years of age*" (ἦν ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, Lk. 3. 23). We have therefore first to determine the beginning of Tiberius' *Reign* (ἡγεμονία); next, the point in John's ministry signified by the "*Coming of the Word of God unto him in the Wilderness;*" and lastly, to ascertain the meaning of the peculiar phrase, "*beginning to be about thirty years of age.*" For the first, we have already

seen (p. 397) that S. Luke's word ἡγεμονία, *Government* (not βασιλεία, *kingdom, reign*), was previously applied under the Empire to the *Imperial Power of Cæsar*. In such case it may be represented by Eng. *reign*. Now there is undeniable evidence that Tiberius began to possess and exercise the said *Imperial power* at *two different times* in *two different senses*, viz., first about Jan. 765, in the old age of Augustus, *jointly with Augustus*, over all the *Provinces;* and second in Aug. 767, after the death of Augustus, *solely*, over *Rome and Italy in addition to the Provinces*. As to the latter there is no question ; the earlier is decisively proved by the following passages :—Vell. Pat. 2. 121 : "*At the request of Augustus, Tiberius was invested with* EQUAL AUTHORITY (æquum jus) *in all the Provinces*." Tac. *Ann.* 1. 3 : "*Tiberius is adopted by Augustus as his son, and* COLLEAGUE IN EMPIRE (collega imperii)." Suet. *Aug.* 97 : "*Augustus ordered that Tiberius should be named as his* COLLEAGUE." Id. *Tib.* 21 : "*A law was passed by the Consuls that Tiberius should* ADMINISTER THE PROVINCES JOINTLY (communiter) *with Augustus*." It is perfectly certain therefore that Tiberius was fully invested with Imperial Hegemony over the Provinces about two years before the death of Augustus. From which of the two dates then does S. Luke reckon? He is evidently treating of a portion of the *Provinces*, viz. the Province of Syria, and defining the period by certain known administrations in the *Provinces*. Accordingly, for his purpose, the earlier date is at once the more intelligible and the more correct ; and we therefore conclude that the "*fifteenth year*" is reckoned from Jan. 765, not from Aug. 767 A.U.C. Similarly Greswell, Patritius, Andrews, Oosterzee, and *Quart. Rev.* No. 263, pp. 151 sqq.

Against this conclusion it has been objected that Tacitus (*Ann.* i. 6 sqq.) clearly represents Tiberius, upon the death of Augustus, as first declining and then, only after repeated entreaties, consenting to assume the *sovereignty;* and further that no ancient writer, not even Josephus, has ever reckoned the *sovereignty* of Tiberius otherwise than from the *death of Augustus*. So Meyer, Ebrard, Ewald, Browne, Lewin, and especially Wieseler, and after him Ellicott. It will shortly be seen that the adoption of this later date involves its supporters in hopeless difficulties, while the objections to the former may be readily answered. The "*sovereignty*" which, upon Augustus' death, Tiberius affected to decline was the *sole* and *universal* Empire (especially as including *Rome* and *Italy*), a *part only* of which, and that *only as a Colleague*, he had previously received. And therefore just as it was the more correct for S. Luke, in regard to an event in the Provinces, to refer the beginning of the Hegemony to its first indubitable acquirement over the Provinces, so was it the more correct for professed historians of the Empire and of the Lives of the Emperors to reckon from the acquisition of the sole and universal Sovereignty. Similarly (what is a strong confirmation of this view) Josephus has a twofold reckoning of the *Reign of Herod* (*infrà*, p. 406) ; and in ancient times *five different*

dates at the very least were assumed for the beginning of the *Reign of Augustus*. Hence had S. Luke himself really reckoned from the death of Augustus, we can scarcely doubt that the objection would have been pressed, and that reasonably, that Tiberius had been in full possession of supreme Imperial Power over the Provinces for at least two years previously. Between the two available dates it was necessary to choose: and S. Luke, we believe, chose that one which, albeit not absolutely essential, was yet the most consistent with historic truth. (See also Greswell, *Diss.* viii.)

Taking it therefore as proved that S. Luke reckons the "*Reign*," that is, the *Hegemony*, of Tiberius from about Mar. 765, and not from Aug. 767, we have next to consider what point of the Baptist's Ministry is first referred to this year by the words of Lk. 3. 1—3. Here Wieseler's skill and sagacity seem, as in some other cases, entirely to have failed him. The result of his elaborate discussion (*Chron. Syn.* S. II. c. 2) is that "the 15th year of Tiberius and the whole of Lk. 3. 1—20 refer, not to the *beginning of the Baptist's Ministry*, but to his *Imprisonment* in 782; that in Lk. 3. 21 the Evangelist *parenthetically* introduces the account of the Baptism of Christ in 780 (an event which he therefore does not consider of equal importance in the Life of our Lord [!!]), and of his Temptation, so as to be able again to take up at 4. 14 the thread dropt at 3. 20." He is followed by Tischendorf, and (as usual) by Ellicott. Similarly also Sanclemente and Browne, who yet more impossibly crowd into one and the same year the whole of our Lord's Ministry and Crucifixion. Wieseler's conclusions however, which Gieseler (*Eccl. Hist.* I. 52) has already pronounced "incredible," are at once refuted by the position of Lk. 3. 1—18, and its comparison with Mt. 3. 1—12, Mk. 1. 1—8: and when he supports his view, that the two latter refer to an earlier period than the former, by the assertion that only in Lk. 3. 3 is the theatre of John's Ministry "*all the region round about the Jordan*," he fails to remember that also in Mt. 3. 5, 6, "*all the region round about the Jordan went out unto John, and were baptized of him in Jordan.*" We must therefore hold it most certain that it is the *beginning of John's Ministry*, and not his *Imprisonment*, that is referred by Lk. 3. 1—3 to the 15th year of the Hegemony of Tiberius.

Finally, what is the meaning of Lk. 3. 23, "*Jesus himself was beginning to be about thirty years of age*" (αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος)? A few brief remarks must here suffice, the further discussion of the reading and interpretation being reserved for our Note on the Text. The literal rendering is, "*Jesus himself was about thirty years of age, beginning*"; or, with a less correct reading, "*Jesus himself, beginning, was about thirty years of age.*" Now the words "*about thirty years*" can only reasonably mean *some few weeks or months over or under thirty years*, and cannot admit of 32, or 33, or 34 years, as those (e.g. Lewin, Alford) are forced to interpret them who place the Nativity in 747 or 748 A.U.C. (For the age *thirty*, see Lk. 3. 23 ref.) The real difficulty lies in the word "*begin-*

ning" (ἀρχόμενος, *incipiens*), to the present use of which (not forgetting Acts 1. 1, 22) there is no exact parallel in all Greek Literature. Origen (III. 1872, *Hom.* 28) refers it to the *beginning of a new life* by the second birth of Baptism (not, as Ellicott and Alford cite him, to the *beginning of Ministry*); Euthymius (and after him, Tyndale, Meyer, Wieseler, Alford, Ellicott, Wordsworth, Lewin, *alii*) to the *beginning of Public Ministry*. Of these two interpretations Origen's may indeed be admissible; the latter is so abrupt, and so utterly irrelevant to the context, and withal requires so much to be supplied by the imagination, that we are not surprised that our A. V. (as the Versions of Cranmer, Geneva, and Rheims previously) deliberately rejected it. The wonder is that it should ever have been seriously entertained. S. Luke is contrasting a natural sonship of the Redeemer with a spiritual sonship; the latter now beginning, the former of thirty years standing; the one in relation to the Heavenly Father, the other in relation to the earthly; yet neither destructive of the other. If Jesus were now *beginning* in reference to anything but a definite age, it would be, as Origen saw, in reference to this *new sonship*. The context would imperatively require this. But, as even this is too abrupt and too technical at the present stage, with A. V. we refer the *beginning* to the *age*; and, by reason of the uniqueness of the expression, we cannot avoid the conviction that in the words, "ABOUT *thirty years*, BEGINNING," (where ἀρχόμενος is explanatory of ὡσεί, and ἐτῶν the gen. temp.) S. Luke is using a colloquial phrase answering to our vulgarism, RISING *thirty years*. (Cf. S. Luke's unique "*second-first*," in Lk. 6. 1). In other words, we conceive that S. Luke intends to convey, with special reference to a canonical age of from 30 to 50 years (Lk. 3. 23 ref.; cf. Jo. 8. 57), that Jesus himself was just *beginning* that definite period of life which was only *begun* when a man was *fully arrived* at "*thirty years*."

Our results then are that our Lord at his Baptism was (as Wieseler also holds on other grounds) *a little over thirty years of age;* that the Baptist's Ministry *began* in the 15th year of the Hegemony of Tiberius; and that the Hegemony itself dates from Mar. 765 A.U.C. Therefore the "*fifteenth year*" will embrace from Mar. 779 to Feb. 780 inclusive, the very period in which a *Sabbatical year* began (Wies. p. 186), and in which according to our dates (hereby confirmed) John himself attained his *thirtieth* year. Pilate also, be it observed, entered upon his Government in *this same year*, probably in June or July, but certainly not later than October (Jos. *A.* 18. 4. 2. Cf. Gresw. *Diss.* ix, and *Q. Rev.* No. 263, p. 155, with Lewin § 1493). Now seeing that, independent of any particular year, both Eastern and Western tradition (unrefuted) steadfastly unite in celebrating the Baptism on *Jan.* 6 (Feast of Epiphany), and that on the one hand we do not necessarily require more than three or six months for John's Ministry before the Baptism, while on the other, as will appear from the dates of Christ's first post-baptismal Passover and Crucifixion (see p. 406, and § 14), no later year than the first of

the said Ministry is available, therefore we can unhesitatingly fix the Baptism on 6 Jan. 780 A.U.C. Hence also as to the beginning of the Baptist's Ministry in 779, we may infer that it was soon after Pilate's arrival in Judæa, and most probably, with the commencement of the Sabbatical year, in the month of *October*. Next reckoning backward from 6 Jan. 780 *thirty years exactly* we reach 6 Jan. 750; whence still proceeding a little further backward for the *slight excess over thirty years* (p. 405), we reach just such a date as is furnished by 25 Dec. 749, which thus receives a new and remarkably minute confirmation. (See also Gresw. *Diss.* xi.; Andrews, *Ess.* II.).

(vi) *Years of the Building of the Temple.* At our Lord's first Passover after his Baptism, the Jews asserted that "*the present Temple* (ὁ ναὸς οὗτος) *had been forty and six years in building*" (Jo. 2. 13—22). The present Temple was that of Herod, and it was begun "*in the 18th year of Herod's Reign*" (Jos. *A.* 15. 11. 1, 2). Strictly speaking, in the more limited sense, this Temple (ναὸς) had been "*built by the Priests in one year and six months*" (id. § 6), but the connected buildings and courts were not finally completed till about 35 years after our Lord's death (id. 20. 9. 7). To determine then the year of the present Passover, we have simply to reckon 46 years from "*the 18th year of Herod's Reign.*" Here however we meet with a difficulty almost exactly similar to that which we encountered in sub-sect. V. (p. 403) in deciding upon "*the 15th year of the Reign of Tiberius.*" The Reign of Herod, like that of Tiberius, had two different beginnings, one that of *his declaration as King by the Romans* in 714 (Jos. *A.* 14. 14. 5, "*the first day of his Kingdom*"), the other that of the *commencement of his sole Reign upon the execution of the Maccabean King Antigonus* in 717 A.U.C. Both these dates are recognized and employed by Josephus himself, not only in regard to Herod's Reign generally (*A.* 14. 14. 5; 17. 8. 1), but also in regard to this very Building of the Temple (*A.* 15. 11. 1; *B.* 1. 21. 1). This, it will be noticed, is a confirmation of our conclusion as to a twofold reckoning in the case of Tiberius. Inasmuch however as Josephus generally reckons from the *death of Antigonus* (see in Gresw. *Diss.* V.), we shall conclude that he reckons "*the 18th year*" from that date, viz. from 717 A.U.C., which accordingly, in Jewish reckoning, will be from Nisan (April) 734 to Nisan 735. The exact month was the Jewish Kisleu, our December (Jos. *A.* 15. 11. 6, with 14. 16. 4): whence computing, in Jewish method, the 46 years of Jo. 2. 20, we reach Nisan 780 for the Passover in question. Wieseler (p. 153; as also Meyer, Tisch., Lange), in violation of his own acknowledgment as to Jewish methods of computation (pp. 47—49), makes it Nisan 781; an error which, as he rightly places the Lord's death in 783, also shortens the Lord's Ministry by a whole year. Our Lord's first Passover therefore after his Baptism being in Apr. 780, his Baptism falls on 6 Jan. 780, and the Nativity (as shewn in the preceding Section), thirty years previously, viz. on Dec. 25, 749 A.U.C.

(vii) *Shepherds abiding out in the fields by night* (Lk. 2. 8). This note

bears upon the *month*, not the *year* of the Nativity, and at first sight appears to point to the summer, and to disallow the winter season. It has also been urged that the Talmudists (Lightfoot, *Hor. Heb.* in loc.) testify that in Palestine "the flocks and herds were brought home from the wildernesses or champaign grounds in October, and driven out again in the spring." But in estimating these considerations we must bear in mind such facts as the following:—that the climate of Palestine is very variable; that in the month of December its earth is often "fully clothed with rich verdure" (Andrews, p. 17); that the Talmudical rule was not necessarily always or everywhere followed; and above all, that S. Luke himself, in specially remarking upon the lack of room in Bethlehem from the exigencies of the Census, supplies a manifest reason why "*in the same country*" the shepherds and their flocks should have been driven out into the fields. Moreover, in proportion as appearances and general custom make against the winter for this accompaniment of the Nativity, so much the stronger is the force of that ecclesiastical tradition, which, though it varies as to the month and day, nevertheless bears almost unswerving and universal testimony to this particular season. (See Patritius' *Tabulæ*, III. 276.) This last note therefore is not in antagonism to our date of Dec. 25, 749 A.U.C.

Summary and Conclusion.

We have now exhausted our seven *Notes of Time* of the Nativity, viz. *Reign of King Herod, Ministration of the Priestly Course of Abijah, Census of Quirinius, Star of the Wise Men, Christ's Age at his Baptism, Years of the Building of Herod's Temple,* and *Shepherds' Night-watch in the Fields.* Of these seven, five have brought us, with very striking harmony, within the two months *Dec.* 749—*Jan.* 750 A.U.C., while the other two, the third and last, have been shewn to be not at variance with this date. Moreover of these five, three have remarkably converged to the *December* rather than the *January*, while the former month equally satisfies the requirements of the other two Notes. And lastly as to the *day* of the month, we have seen that the 25th, which in *this month* is the day supported by tradition, is almost demanded by some, and is in accordance with all, the conditions. It has also the following important confirmation. Down to the time of S. Chrysostom the Eastern Churches celebrated the Birth of Christ in common with the Baptism on Jan. 6; but so convincing to them at that period was the testimony of the Western Church in favour of Dec. 25, that thenceforward they adopted it, as the true date, for a separate Feast of the Nativity. S. Chrysostom's account of this great ecclesiastical change, and of the historical evidence on which it rested, needs to be given in his own words. He says (*Hom. in Diem Natalem:* II. Col. 351: A.D. 386), "*It is not yet ten years since* THIS DAY [Dec. 25] *was clearly made known to us; nevertheless it is now as earnestly celebrated as if it had been handed down to us from the first...It is evident from the Evangelist, that Christ was born during the first Census;*

and in the City of Rome, from the PUBLIC ARCHIVES *there deposited, any one may learn and know exactly the* SEASON *of this Census...From those then that* KNOW *these things* EXACTLY, *and dwell in that City, have we received the* DAY. *For they who live there, who from early times and old tradition have* REGULARLY CELEBRATED *it, have themselves now lately conveyed the knowledge of it to us.*" Inasmuch then as the Eastern Church about A.D. 377 actually surrendered its own practice to the force of the evidence for Dec. 25 (VIII. Cal. Jan.), "dies," as S. Augustine says of it (*In Heptat.* II. 90), "*ecclesiis notissimus;*" and inasmuch as thenceforward in East as well as West the Nativity has regularly been celebrated on Dec. 25; and as this day agrees as well or better than any other with all the results obtained by us independently of ecclesiastical tradition; therefore (against Greswell, Wieseler, Lewin, &c.) we finally conclude that our Lord was really born on this day, and accordingly, adding the aforesaid year, that the exact date of the Nativity was Dec. 25, 749 A.U.C.

That there is a spiritual lesson to be learned from this season of the Nativity we have no manner of doubt. The gloomy "winter of the world's discontent" was changed into a "glorious summer" by the rising of the Sun of Righteousness. "*John was born,*" writes S. Augustine (*in Psalm.* 132), *on June 24, when the days are already beginning to decrease; but the Lord was born on Dec. 25, when the days are already beginning to increase: for John himself confesses, 'He must increase and I must decrease.'*" And although the coincidences (almost exact) between the ecclesiastical dates (now confirmed) for the Conception and Birth of Christ, and therefore also of the Forerunner, and the Cardinal Points of the year, may indeed at first sight raise a suspicion that they have been adapted to the divisions of the Calendar, sound reason no less than devout faith will rather see in them, after their manifold confirmations, a fresh testimony to the divine origin of the doctrines of the Church, and gratefully recognize that the Work of Creation specially ministers to the Work of Redemption by the Word of Him who is both the Maker and the Saviour of the World.

§ 2. *The Genealogies of our Lord Jesus Christ.*

Two Pedigrees of our Lord are recorded in the Gospels, one by S. Matthew (1. 1—17), the other by S. Luke (3. 23—38). The Sceptics' general allegations (Strauss, Pt. i. c. II. §§ 21—23) are, that these two present insurmountable difficulties, are mutually contradictory, and unhistorical. In particular it is alleged, (1) that S. Matthew's Pedigree is inconsistent with *itself* in the computation of the number of generations in vers. 17; (2) that in ver. 8—13 it is inconsistent with the *O. T. parallels* in regard to the parentage of Uzziah, Jeconiah, Shealtiel, Zerubbabel, and Abihu, and therefore in regard to the full and true number of all the generations in ver. 17; (3) that in ver. 6—16 it is inconsistent with *S. Luke's Pedigree* in regard

to the parentage of Joseph, the line of ancestry, the names and number of the ancestors. The alleged discrepancies have from the times of Porphyry and Celsus been deemed of a very formidable character: yet even Alford, who despairs of their solution, and deems it "over-curious and uncritical to attempt to reconcile the genealogies," observes, that "with all the possible elements of confusion, it is quite as presumptuous to pronounce them discrepant." (*Comm. on* Lk. 3. 23). Our own conviction however, to borrow the words of Bp. Hervey (Smith's *D. B.*, s. v.) is, that "it is not too much to say, that after all, in regard to the main points, there is no difficulty at all, if only the documents are dealt with reasonably, and after the analogy of similar Jewish documents in the O. T.; and that the clues to a right understanding of them are so patent, and so strongly marked, that it is surprising that so much diversity of opinion should have existed." Bp. Hervey's own theory, however, though a great favourite, is, as we shall shew, utterly untenable. We proceed to the solution of the allegations in order:—

(1) *Comparison of S. Matthew with himself.* As to the computation of three *fourteens* in Mt. 1. 17 compared with ver. 1—16, Strauss (l. c.), erroneously reckoning the second division of generations as if from Solomon to Jeremiah, concludes, with regard to the third, that "from Jeremiah to Jesus, even reckoning the latter as one generation, we can discover only *thirteen*." Bp. Hervey (Smith's *D. B.*, s. v.) answers, "The explanation of this is that the names of *Jehoiakim* and *Jehoiachin* have got confused and expressed by the one name *Jeconiah*. For that Jeconiah in ver. 11 means Jehoiakim, while in ver. 12 it means Jehoiachin is quite certain, as Jerome saw long ago...It seems that the clause *Jeconiah begat Jeconiah* has fallen out in ver. 11." But this explanation is as unsatisfactory as it is baseless, it being on the contrary quite certain that Jerome was wrong, and that the Jeconiah in ver. 11 must be the same as the Jeconiah in ver. 12. For first, the evidence of Versions and MSS. is overwhelmingly against it; and secondly, it is directly at variance with the summary in ver. 17, "adding," as Strauss rightly observes, "a superfluous generation to the second division, which was already complete." Moreover, that, as the text correctly stands, Jeconiah in ver. 11 cannot be Jehoiakim, is clear from the history in 2 Kgs. 23. 1—24. 20. S. Matthew's own words supply, as we might expect, the only true and simple explanation. Ver. 17 is clearly not an historical summary, but the summary of ver. 2—16; and the *personal* limits inclusive are the limits of the *generations*. Further, we have no assertion by S. Matthew that the total number of generations in the entire preceding register is *forty-two*, but that the total number in each of its three divisions, when each division is taken for a complete tablet in itself, is exactly *fourteen*. S. Matthew's first computation, summarizing his own ver. 2—6 inclusive, is "From Abraham to David," two personal limits; and the number of generations, including as a matter of course *both extremes*, is exactly *fourteen*. His second com-

putation, summarizing his own ver. 6 *b*—11 inclusive, is not "From David unto Jeremiah," nor again "From Solomon unto Jeconiah," but "From David unto the Carrying away;" the one a personal limit, the other a precise temporal limit. Now this temporal limit is not identical with the registered *generation of Jeconiah;* for, from ver. 12, Jeconiah, as a generation, *survived* the Carrying away, which was the *beginning* of the Captivity. Consequently the second personal limit registered in this division is not *Jeconiah*, but *Josiah;* and including, as before, both personal limits, we again have the exact number of *fourteen* generations. The third and last computation is "From the Carrying away unto the Christ;" the former a temporal, and the latter a personal limit. But, from ver. 12, the first personal limit is plainly Jeconiah. Whence, including as in each of the previous cases the two extremes, we have also for the third time, and by the same mode of counting the first and last members of the series, the exact number of *fourteen* generations. The result may also be exhibited in another way. If we count the number of repetitions of the word *begat* from "Abraham begat" to "David begat," the exact number is *fourteen*. If we count them from "David begat" to "the Carrying away," the exact number is again *fourteen*. If we count them from "the Carrying away" to "the Christ," we find *twelve* down to the words "Jacob begat" inclusive, making the number of generations as far as *Jacob* only to be *twelve*. Adding therefore *one* for the succeeding generation of *Joseph and Mary*, and *one* more for the next generation of "the Christ," we again have the exact number of *fourteen* for the total number of registered generations.

(2) *Comparison of S. Matthew with O. T. Parallels.* S. Matthew's statements in ver. 8—13 are: "*Jehoram begat Uzziah...Josiah begat Jeconiah and his brethren about the time of the Carrying away...After the Carrying away, Jeconiah begat Shealtiel, Shealtiel begat Zerubbabel, Zerubbabel begat Abihu.*" And in ver. 17: "*All the generations therefore from Abraham unto David are fourteen generations, &c.*" But it is objected by Strauss and other sceptics: "We know from 1 Chr. 3. 11, 12 that Uzziah was not the son but the great-grandson of Jehoram, and that three Kings occur between them, viz. Ahaziah, Joash, and Amaziah. Also we find from 1 Chr. 3. 16 that the son and successor of Josiah was called Jehoiakim, after whom came his son Jeconiah or Jehoiachin. Moreover *brethren* are ascribed to *Jeconiah*, whereas the O. T. mentions none but brethren of *Jehoiakim*. Also in 1 Chr. 3. 17—20, Shealtiel is the grandson of Jeconiah, Zerubbabel is the son of Pedaiah the brother of Shealtiel, and Abihu is not found among the children of Zerubbabel." To these it is added that Jer. 22. 24—30 pronounces that "*Jeconiah shall be* CHILDLESS; *for that no man of his seed shall prosper, sitting upon the Throne of David, and ruling any more in Judah.*" The contradiction is said to be complete throughout. Nevertheless the answer and reconciliation are not very difficult.

In the first place, S. Matthew makes no profession of recording in his List the *full number of successions* to the Throne of David, but only of exhibiting the *Royal Pedigree of Jesus Christ.* The correctness of the line is not in the least marred by any number of *omissions*, provided only that the *direct descent* be preserved. Such omissions were evidently customary. See 2 Chr. 22. 9, where "*son of Jehoshaphat*" stands for "*grandson of Jehoshaphat*" (2 Chr. 21. 1; 22. 1); and cf. the Pedigrees of Israel in 1 Chr. 2. 1—8. 40 with those in Gen. 46. 8—27 and Num. 26. 5—65; and especially the remarkable case of Ezra's two Pedigrees in 1 Chr. 6. 3—15, and Ezr. 7. 1—5, in the latter of which Ezra omits *seven* generations, and among them that of his own Father, calling himself the "*son*" of his *grandfather* Seraiah. Just therefore as in ver. 1 Jesus Christ is described as the *Son of David*, albeit many successions intervened, so conversely David himself may rightly be said to have *begotten* Christ, his true "*seed according to the flesh;*" and *a fortiori* any of the intermediate higher progenitors, as e.g. *Jehoram*, or *Josiah*, may rightly be said to have *begotten* any of the lower progenitors, as e.g. *Uzziah*, or *Jeconiah.* So in 2 Kgs. 20. 16—18 it is prophesied unto Hezekiah, "*Of thy* SONS *that shall* ISSUE *from thee, which thou shalt* BEGET, *shall they take away, and they shall be eunuchs in Babylon;*" and yet the allusion is to his *great-great-grandsons.* Cf. Isa. 51. 2, "*Look unto Abraham your* FATHER, *and unto Sarah that* BARE *you.*"

Next, as to the *Brethren of Jeconiah.* The mere lack of mention of own *brethren of Jeconiah* in the strictest sense will not prove their non-existence (p. 379, § 3). It is only from 2 Chr. 21. 1—4 that we learn the existence of *six brethren of Jehoram*, who are wholly unmentioned in 1 Kgs. 22. 41—50, and in the Genealogy of 1 Chr. 3. 11. Also, supposing it true that the O. T. mentions only *brethren of Jehoiakim* (1 Chr. 3. 15, 16, parall.), who accordingly are *uncles of Jeconiah*, yet just as the Pedigree compendiously exhibits Jeconiah as the *son* of Josiah, being his *grandson*, so by consequence does it compendiously exhibit *all the sons* of Josiah as *brethren* of Jeconiah, even being his *uncles.* And that the term *brother* in O. T. was capable of such a wide application, even to *any near kinsman*, cannot be doubted. In Gen. 14. 12—16 Abraham's *nephew* Lot is twice called his *brother*, where therefore, as in the present case, the *uncle* and *nephew* are *brethren:* and, what is even still more pertinent, in 2 Chr. 36. 10 one of these very *uncles of Jeconiah*, i.e. one of the very *brethren of Jehoiakim* his Father, is actually called, as in S. Matthew, BROTHER *of Jeconiah.* Moreover, Josephus (*A.* 10. 7. 1) distinctly says that "*Jeconiah delivered up himself, his Mother, and his* KINSMEN (συγγενεῖς)" to the King of Babylon. Who were these *kinsmen?* Possibly certain *own brethren;* at all events his *brethren* in the wider sense.

Next, as to the *Parentage of Shealtiel and Zerubbabel*, and the *Childlessness of Jeconiah.* According to the A. V. of 1 Chr. 3. 16—19, which is alleged to refute Mt. 1. 12, 13, we find, "*Sons of Jehoiakim: Jeconiah his son, Zedekiah his son. And sons of Jeconiah: Assir, Shealtiel his son, Mal-*

chiram also, and Pedaiah...And sons of Pedaiah: Zerubbabel, and Shimei. And sons of Zerubbabel: Meshullam, and Hananiah, &c." Now the sonships in the Genealogies of the Chronicles are those by *natural procreation*, not by mere *legal succession* (1 Chr. 1. 1—9. 44, *passim;* e.g. 3. 10—15; cf. Patrit. *de Evang.* L. III. p. 77), and, as elsewhere (see par. next but one preceding), the term *son* includes *grandson* and *any other lineal descendant.* Hence, at once, the Chronicles confirm the statements of S. Matthew, that Jeconiah had offspring, and that Jeconiah was the Father of Shealtiel. But the confirmation of S. Matthew is still stronger. It is evident, on inspection, that the aforecited passage of Chronicles marks some important break in the history of Jeconiah and his family, pointedly isolating his son Zedekiah (certainly not to be identified, as by A. V. marg. and by Bp. Hervey, with Jeconiah's *uncle* of that name, 2 Kgs. 24. 17), and assigning his son *Assir*, and grandson *Shealtiel*, with other sons or grandsons, to a fresh subsection of the Register. Moreover, the name *Assir* signifies *Captive.* Whence we may gather that *Zedekiah* (and possibly, as in ver. 11, other sons also, whose names are omitted) was born to Jeconiah before his exile, and died childless; but that *Assir* was born to him immediately after his captivity, and in due time (say, after 20 years of the Captivity) begat Shealtiel; i.e., as S. Matthew compendiously has it, omitting (as in Josiah's case) the intermediate generation, "AFTER *the Carrying away*, JECONIAH *begat Shealtiel.*" There also appears to us a similar allusion to Jeconiah's chequered fortunes in the names of *Shealtiel* and his other sons or grandsons; notably in that of *Malchiram* (here only), meaning *King of Height*, (possibly bestowed by the King of Babylon), seeing that "*in the 37th year of the Captivity of Jeconiah, King of Judah, the King of Babylon did* LIFT UP *the head of Jeconiah, King of Judah, out of prison, and* SET HIS THRONE ABOVE THE THRONES OF THE KINGS *that were with him in Babylon*" (2 Kgs. 25. 27, 28). Further, if (with Luther, Lightfoot, *Hor. Heb. on* Mt. 1. 12, Patrit. L. III. Diss. ix. c. 15, Bertheau *in loc.*) we construe *Assir*, not as a proper name, but as an epithet of Jeconiah, and render, "*Sons of Jeconiah* [*now*] *Captive: Shealtiel his son, &c.*," the confirmation of S. Matthew is perhaps still more striking. But deeming, as we do, that this construction is unnatural, and contrary to the usage of these genealogies, therefore (with A. V., also the Greek and Latin Vulgates, de Wette, Keil, and *Speaker's Comm. on* 1 Chr. 3. 17) we hold *Assir* to be a proper name.

The case of Zerubbabel is perhaps more difficult. In S. Matthew, "SHEALTIEL *begat Zerubbabel.*" So S. Luke, "*Zerubbabel the son of* SHEALTIEL." But in Chronicles (l. c.), "PEDAIAH'S *sons are Zerubbabel and Shimei*," whilst Pedaiah, apparently, is the brother of Shealtiel. But, looking a little closer, the peculiar wording of 1 Chr. 3. 17, 18, and the above-noted remarkable signification of the names *Malchiram, &c.*, convince us that the verses should be punctuated and read thus: "*Sons of Jeconiah:— Assir, Shealtiel his son: Malchiram also, and Pedaiah, and Shenazar, &c.*"

By the parenthesis of "*Shealtiel, Assir's son*" the Genealogist, as before, marks a break in the history of Jeconiah, and indicates that Malchiram, *King of Height*, Pedaiah, *liberated by Jehovah*, and the following, were, like Assir, *Captive*, own *sons of* JECONIAH; but that, whereas Assir was born to him immediately after his Captivity, and grew up and begat Shealtiel while he (Jeconiah) was pining and desolate 36 years in the prison, these others, Malchiram, &c., were not born to him until after his liberation and exaltation to honour (2 Kgs. l. c.). The year of Jeconiah's deportation to Babylon was B.C. 597; the year of his liberation and advancement, B.C. 561. Assir therefore, probably begotten in Judah, was born in Babylon B.C. 597, and might beget Shealtiel in B.C. 580, or even 582 (cf. 2 Chr. 28. 1, 27, with 29. 1; 34. 1, with 36. 1, 2); but Malchiram, from the allusion in his name (and the argument will not be affected even if he were son of *Assir*, nor again if *Assir* be an epithet of Jeconiah), could not be born till after B.C. 561, and his younger brother Pedaiah still later; whence Pedaiah's son Zerubbabel would hardly be born at the earliest before B.C. 542, and, without any undue extension, might not be born till after B.C. 536, the year of the termination of the Exile. But now *Zerubbabel*, signifying *begotten in Babylon*, or *offshoot of Babylon*, was the name of the illustrious "Prince of Judah," under whose leadership, in this very year, the first band of the Exiles returned to Jerusalem (Ezr. 1. 1—5. 2). What is the inference? *Zerubbabel the son of Pedaiah cannot be* THIS *Zerubbabel.* But of this illustrious Zerubbabel, a noble type of Christ (Hag. 2. 20—23), we have, as we might expect, many prominent notices in O. T. They occur in Ezra, in Nehemiah, in Haggai, and in Zechariah; also in 1 Esdras, and Josephus. And, as if for some special distinction, his description again and again repeated, is, "*Zerubbabel, the son of* SHEALTIEL" (Ezr. 3. 2, 8; 5. 2; Neh. 12. 1; Hag. 1. 1, 12, 14; 2. 1—9, 20—23). And this agrees with the Chronology. For *Shealtiel* being born (as above) in B.C. 580, or possibly B.C. 582, *Shealtiel's* son Zerubbabel, according as we fix his birth as late as B.C. 556, or as early as B.C. 566, would be 20 or even 30 years of age at the Restoration. With the fame of this Zerubbabel the author of Chronicles (probably Ezra) must have been perfectly acquainted; and accordingly, rescuing from possible oblivion an obscurer Pedigree, he distinguishes a *younger* Zerubbabel, son of *Pedaiah*, born not improbably in the year of the Restoration, and named after his elder and distinguished kinsman. (Cf. two *Methuselahs*, and two *Lamechs*, Gen. 4. 18; 5. 25; two *Joashes*, 2 Kgs. 13. 10, 13; two *Azariahs*, 2 Chr. 21. 2; two *Nehemiahs*, Ezr. 2. 2; Neh. 1. 1—2. 20; three *Elnathans*, Ezr. 8. 16.) And consistently, in further confirmation, the names of the sons of the younger Zerubbabel of the Chronicles differ from the names of the sons of the elder Zerubbabel of the Gospels (cf. 1 Esdr. 5. 5, where yet another son, *Jehoiachim*, is mentioned). Thus even from Chronicles, as well as from various other parts of O. T., have we been able to corroborate the words of S. Matthew, "SHEALTIEL *begat Zerubbabel.*"

Of other hypotheses we may mention three: (*a*) that *Pedaiah* is another name for *Shealtiel;* (*b*) that Malchiram, Pedaiah, &c. were the sons of Shealtiel, who would thus be Grandfather, and so a Father, of Zerubbabel; (*c*) that Zerubbabel was the natural son of Shealtiel, but the legal son of Pedaiah by the Law of Levirate. But the arguments from Chronology and the different names of the sons of Zerubbabel lie with equal force against all these hypotheses. Add, as to (*a*), that it is very improbable, although indeed two own brothers *might* bear the same name (2 Chr. 21. 2); as to (*b*), that it is against every reasonable construction of the text and context; as to (*c*), that, as above stated, the generations in Chronicles are natural, not legal; and that Pedaiah, as seen, had a second and younger son Shimei, whereas, by the Law of Levirate, he could have one son only. This latter point will appear the more clearly from the following exposition of this Law, to which we shall often have to refer in the next Section. The Law ran thus: "*If brethren dwell together, and one of them die, and have* NO SON, *the wife of the dead shall not marry without unto a stranger: her* HUSBAND'S BROTHER *shall take her to him to wife, and the* FIRSTBORN *which she beareth shall succeed in the name of his brother which is dead*" (Deut. 25. 5, 6. See Mt. 22. 23—27 ref.). By the Law of Levirate therefore, or brother-in-law's marriage, the firstborn of such marriage was for a deceased *brother* (including in this term the *next kinsman*), and the child was thus regarded as the *natural* son of the Father who *begat* him, but simultaneously the *legal* son of the Father to whose inheritance he *succeeded.* This was the *only legal sonship* recognized by Jewish Law; and it is evident that it excluded the existence of any *second* son of the *legal* Father. The O. T. illustrations of the Law are the important cases of Judah (Gen. 38. 6—30) and Boaz (Ruth 4. 1—22). S. Luke's Genealogy of our Lord contains, as will be shewn hereafter, certain other instances; and another will probably be found in the following valuable Pedigree of the Jewish historian Josephus, as given by himself in his own Life (*Vit.* §§ 1, 2): "*My ancestor was Simon Psellus, to* WHOM *are born nine children, one of whom is Matthias* THE SON OF EPHLIAS (ὁ Ἡφλίου); *to him is born Matthias Curtus; to him, Josephus; to Josephus, Matthias; and to this Matthias, myself (Josephus), and my own brother Matthias.*" Just noting, for comparison with S. Luke, the frequent repetitions of the family names, we observe that the first Matthias is here represented as born with eight others to *Simon Psellus*, and yet designated the son of *Ephlias;* and the mode of designation, it is important to note, is exactly that used for the sonships in the Genealogy of S. Luke, viz. ὁ c. gen. But the former is plainly the *natural* Father; the latter therefore is the *legal* Father. Whence, as also from the preceding cases of Judah and Boaz, it is manifest that the parentage of the *legal* son might also be traced through the *natural* Father (Gen. 46. 12; Ruth 4. 1—22; 1 Chr. 2. 12; 4. 1; Mt. 1. 3—5). This must suffice for the Law of Levirate, and the impossibility of its application to the case of Pedaiah and Zerubbabel.

We now pass on, in our defence of the Evangelist, to the consideration of the objection drawn from the remarkable prophecy Jer. 22. 24—30: "*As I live, saith the Lord, Though Coniah, the son of Jehoiakim, King of Judah, &c. Is this man Coniah a despised broken idol, &c.? Wherefore are they cast out, he and* HIS SEED, *into a land which they know not?...Thus saith the Lord, Write this man* CHILDLESS (עֲרִירִי), *a man that shall not prosper in his days: for no man of* HIS SEED *shall prosper, sitting upon the Throne of David, and ruling any more in Judah.*" In tracing the parentage of Shealtiel and Zerubbabel we have already obtained abundant and incontestable evidence of the continuance and natural propagation of Jeconiah's line in these persons, and we have therefore to rescue the prophecy from the misinterpretation, not only of the Sceptics, who find therein a contradiction of S. Matthew (1. 12—16), but also of those orthodox Divines (e.g. Bp. Hervey, whose theory we shall examine at some length below) who see in it a proof of the failure of the natural line of Solomon in the person of Jeconiah himself. That (against Patrit. L. III. *Diss.* ix. c. 14, who refers it to *Jehoiakim*) the prophecy relates to *Jeconiah*, but under the abridged name (significant of abridged honour) of *Coniah*, must certainly be admitted. But in the first place the prophecy itself distinctly recognizes the existence of *seed of Jeconiah* at the time of his captivity, and therefore that he was not absolutely and always *without children*. With this agrees also the statement of Josephus (*A.* 10. 11. 2), that "*Jeconiah surrendered himself to the King of Babylon with his wives and* CHILDREN (*τέκνα*) *and all his kindred.*" Next the Heb. עֲרִירִי, rendered *childless*, originally signifies *naked*, and may therefore have the meaning, not only of *childless* (as in Gen. 15. 2; Lev. 20. 20, 21), but also, like Lat. *nudus*, of *despoiled, destitute, forlorn*. The Rabbins indeed take the former interpretation, but say that the curse was removed upon his repentance in prison, and "the edict turned to his good" (Lightfoot, *Hor. Heb. on* Mt. 1. 12); but the Septuagint takes the latter interpretation, and renders the word by *ἐκκήρυκτος*, *excommunicate*. We have no wish to deny that Jeconiah repented, and even see in the name of his first grandson, *Shealtiel*, i.e. *asked of God*, an allusion to this repentance and its acceptance (cf. p. 412); but viewing the word עֲרִירִי in the light of the context concerning *prosperity*, which is clearly epexegetical (cf. Dan. 3. 30, marg.; 6. 28), and in the light of the facts already ascertained (not to speak at present of the *Messianic promises*), we are satisfied that the enduring meaning intended is, that he shall be left "NAKED" in the power of his enemies, *stript*, both for himself and his seed, of his royal prosperity and glory. Thus interpreted, the prophecy announces the approaching expatriation of himself and his seed, the divestiture and spoiling of his royal dignity and grandeur, his death in dethronement and exile, and the complete forfeiture for his seed of the temporal Kingdom of Judah. It does not indeed pronounce the absolute extinction of the temporal Kingdom, although this also came to pass, its perpetuity being conditional (1 Kgs. 2. 1—4; 9. 3—5); but it passes sentence

upon Jeconiah's seed of total exclusion from its enjoyment. Herein it surpasses in severity the somewhat similar prophecy against his father Jehoiakim, that "*Jehoiakim shall have none to sit upon the Throne of David*" (Jer. 36. 30): which, speaking of an indefinite future, allowed an intermediate succession to his son Jeconiah, and might have allowed to others also. But in neither the one nor the other prophecy is there the inexorable doom of literal childlessness, or the failure of the royal line as regards natural posterity. As if to repel such an imagination, the same Prophet, in the sublime language of ch. 33. 14—26, foretells the perpetuity of the Messianic Line with the certainty of the Messianic Kingdom, solemnly declaring that the divine Covenant of the former is as stable as the divine Covenant of day and night (cf. 1 Chr. 17. 11—14). And similar is the assurance of Ezekiel: "*Thus saith the Lord God, 'Remove the diadem, and take off the crown: I will overturn, overturn, overturn it, and it shall be no more,* UNTIL HE COME WHOSE RIGHT IT IS'" (Ezek. 21. 26, 27).

Lastly, as to the difference between the *number* of the generations in S. Matthew's List, and the *number* in the parallel Lists of O. T., the answer has been already implied. It being evident that the mere *number* of actual or recorded generations does not and cannot affect the truth of a lineage, we find in S. Matthew's record such a *selection* only of the actual generations as is sufficient to declare the Pedigree; and in his summary a statement of "ALL *the generations*," not which succeeded one another in fact, nor which are recorded in O. T., but which are *recorded in the divisions of his own List.* (See p. 411.)

(3) *Comparison of S. Matthew with S. Luke.* This, the last of the comparisons, exhibits the following differences. The two Genealogies proceed in opposite directions, S. Matthew's *descending* from Abraham, S. Luke's *ascending* to Adam and God. In S. Matthew, the line of descent from David is through his son *Solomon;* in S. Luke, the line of ancestry up to David is through his son *Nathan.* And, not to dwell upon the *difference in number* of the registered generations (see p. 411), with the two exceptions of *Shealtiel* and *Zerubbabel,* the *names* of the ancestors between David and Joseph, the reputed Father of our Lord, in the two Lists are *totally different;* while in particular, in S. Matthew Shealtiel is begotten by *Jeconiah,* and Joseph by *Jacob,* but in S. Luke Shealtiel is the son of *Neriah,* and Joseph of *Eli.* To Strauss accordingly it does not appear too presumptuous to assert that "the authors of the two Genealogies were entirely thrown upon *their own invention* in filling up the gap" between Christ and Zerubbabel (*New Life of Jesus,* B. II. § 53). But (although we are unable to accept either of the two favourite modern solutions, which will be stated and criticized below) we confidently rely upon a careful examination of the forms and phraseology of the two Pedigrees to suggest the true explanation and again remove all supposed contradiction.

In the first place, such an examination conclusively proves that both the Genealogies are formally those of *Joseph*. The one ends thus: "*Jacob begat* JOSEPH, *the* HUSBAND *of Mary, of whom* (ἧς) *was born Jesus*" (Mt. 1. 16). The other begins thus: "*Jesus, being, as was reputed, the son of* JOSEPH, *the son* (τοῦ) *of Eli*" (Lk. 3. 23). This evidence is final. So the Fathers generally; so also Grotius, Meyer, Mill, Bp. Hervey, Patritius, Alford, Wordsworth, Ellicott, Westcott. Accordingly against Luther, Lightfoot, Bengel, Greswell, Wieseler, Lange, Schaff, Robinson, Andrews, Kitto's *Cycl. B. L.*, we must utterly reject the modern theory that S. Luke's Genealogy is formally that of *Mary*. That *Mary* herself was indeed of Davidic descent (a fact implicitly contained in the Gospel narratives) belongs to the Doctrine of the Incarnation, and in this regard has been the uniform belief of the Church. Further than this, that, through her Father Joachim, she was so near akin to Joseph that she had with him, after the first step or two, a common ancestry, may be considered certain (Patrit. L. III. Diss. vi. and ix. c. 20). But *her own descent, as such, being that of the Mother, could not by Jewish custom be registered or accepted in itself for formal Pedigree of her son* (Mt. 1. 16 ref.). So far as regards the Incarnation, Christ was necessarily ἀγενεαλόγητος, *without formal Pedigree;* and so far forth as he had or could have a formal Pedigree, he as necessarily had the Pedigree of his *legal Father*, to whom his Mother, when she bare him, was united in wedlock. The object therefore of either Evangelist in introducing into his narrative a formal Pedigree of our Lord is to prove, what might fairly be demanded, that, apart from the Doctrine of the Incarnation and the descent of his Mother, even in its legal human aspect, and in respect of his legal human Father, the claim of Jesus to the Messiahship and Office of Universal Saviour is not barred but vindicated. In every way "*Jesus is the Christ, the Son of God.*"

In the second place, the examination of the Pedigrees further reveals that S. Matthew, whose is the *descending* Table, avowedly registers throughout a *natural* lineage, φύσει, *secundum naturam;* but that S. Luke, whose is the *ascending* Table, plainly admits in any link a *legal* parentage, νόμῳ, *secundum legem*. S. Matthew's distinctive word, repeated 40 times, is the special word *begat*, γεννᾶν, denoting *natural procreation;* S. Luke's, expressed once and always implied, is the general word *son*, υἱός, embracing *legal sonship*. This evidence again is final. So also again the Fathers generally, with the exception, perhaps apparent only, of S. Ambrose (Afric. ap. Euseb. *H. E.* 1. 7; Hieron. *in* Mt. i. 16; Ambros. *in Lc.* L. III. 15; Aug. *Retrac.* L. II. c. 7; Greg. Naz. *Poem. Dogm.* 1. 18). Accordingly, parting company with many former friends, we must at once reject the second modern theory so ably advocated by Grotius on Lk. 3. 23, and after him still more elaborately by Bp. Hervey in his well-known treatise on the Genealogies. It is compendiously exhibited by the latter in Smith's *D. B.*, 1. 666, as follows: "The Genealogy of S. Matthew is Joseph's Genealogy as *legal*

successor to the Throne of David, i. e. it exhibits the *successive heirs* of the Kingdom, ending with Christ as Joseph's reputed Son; S. Luke's is Joseph's private Genealogy exhibiting his *real birth* as David's son, and thus shewing why he was heir to Solomon's Crown [!]....Solomon's line failing in Jeconiah, who was pronounced *childless* (Jer. 22. 30), and therefore could not literally be the Father of Shealtiel, Shealtiel of Nathan's line became *heir* to Solomon's Throne, and as such was transferred to the royal genealogical Table as *son of Jeconiah*." Then, identifying S. Matthew's *Matthan* with S. Luke's *Mattathah* or *Matthat*, he explains the double parentage of Joseph by a similar hypothesis: "Matthan had two sons, Jacob and Eli; Jacob had no son, and consequently Joseph, the son of his brother Eli, became *heir* to his uncle Jacob and to the Throne of David." These conclusions are substantially accepted even by Wordsworth, Ellicott, Westcott, and *Speaker's Comm.* at 1 Chr. 3. 17, and through Smith's *D. B.* are likely to have a far more extended influence. Yet surely they are completely refuted by the above noted phraseology of the Genealogies and the provisions of Jewish Law, and (to say nothing of the argument from antiquity) no less by the whole character and design of the two Gospels, and the language of the O. T. promises to the House of David. It will be seen that they rest wholly on the assumption that the *heir* became and was registered in Jewish Tables as the *son;* nay more, that, in the words of Grotius (n. on Lk. 3. 23), "*he who left any one as his* HEIR *is said by Matthew to* BEGET *him: forsooth by a fiction of law*"! To what are we reduced? Christ's *royal* rights based, in the very outset of the Gospel, and that S. Matthew's, on a "*fiction of law*"! On the contrary, S. Matthew distinctly entitles his Table, not a register of *heirs to the Throne* (though it includes this), but a register of *Pedigree of Jesus Christ.* Down to *v.* 11 it is certain from O. T. that it proceeds by *natural procreation*, and the phraseology is unaltered to the end. If the key-word *beget*, γεννᾶν, could introduce the merely *legal heir*, then why not have ended with "*Joseph* BEGAT *Jesus, which is called Christ*," this, as Jesus was Joseph's *heir*, being on Bp. Hervey's hypothesis perfectly admissible language? But the truth is that, among the Jews, no single person ever was or could be registered as a man's *son* on the sole ground that he was his *legal heir* (Patrit. L. III. pp. 35 sqq.), much less could he be said to have been *begotten* by him. The notion that γεννᾶν, *beget*, can be used of *heirship, adoption*, or other *legal assumption*, is pure imagination. There is not a single instance of such use. Everywhere and at all times it is used in *exact and designed opposition to these;* literally, of *literal procreation*, by male or female, in opposition to *literal assumption;* and metaphorically, of *metaphorical procreation*, in opposition to *metaphorical assumption* (Mt. 1. 8, ref., and Note thereon). So much for S. Matthew's phraseology. But in S. Luke's, on the other hand, we have express mention of *reputed* sonship (Lk. 3. 23), and the introduction of the word *son*, υἱός, which argue at first and allow throughout, wheresoever it may need, a

legal sonship; while, in accordance herewith, his own earlier account of the Census at the Nativity indicates that Joseph, equally with the infant Jesus, was enrolled of David's Family on evidence of parentage, which, in a legal registration of persons and properties, may or may not have been *natural*, but must at least have been *legal* (see pp. 394 sq.).

Next as to the several designs of the two Evangelists, what can be clearer? It is first S. *Matthew's* purpose, not S. *Luke's*, to represent Jesus as King Christ, the Messiah of the Jews; it is afterwards S. *Luke's* purpose, not S. *Matthew's*, to represent him as the Second Adam, the Saviour of Mankind. But *King Messiah* was promised as the very "*seed of Abraham*" (Gen. 22. 18; Acts 3. 25), "*the seed out of the bowels of David*" (2 Sam. 7. 12), "*the fruit of David's loins according to the flesh*" (Acts 2. 30). In S. *Matthew* therefore certainly, for the "*sons of the Covenant*," must we find the line of *natural procreation*. But in S. *Luke*, for Universal Humanity, in whose Gospel the very position of the Genealogy (necessarily unintelligible though it be to Sceptics) argues that *generation* is now subordinate to *regeneration*, and ties of *nature* yield to the wider ties of *grace*, where *Bethlehem's manger* obscures the view of *Zion's Throne*, and *royalty of race* is merged in that *common humanity*, which, older than *David* and *Abraham* (Mt. 1. 1, 2), finds its immediate original in *God* (Lk. 3. 38), here, in S. *Luke*, may we expect the traces of a relationship broader than the *natural*, in other words, the *created*, *imputed*, or *legal* parentage. And it is consistent herewith, that, as the very names evince, in S. Matthew first the ancestry is *royal*, in S. Luke thereafter the ancestry is *private*. The transition is a parable of the Incarnation: *The King of Kings has laid his Glory by.*

Furthermore, as to the Davidic Covenant: to make, as does Bp. Hervey, the lineal posterity of *Solomon* to fail, and to rest Christ's title to the *Messianic Throne* on a lineal descent from *Nathan*, is to exalt *Nathan* to an eminence of which there is not the faintest sign of prediction in O. T., and to nullify the ancient promises which confirmed the Kingdom to *Solomon* "*for evermore*" (2 Sam. 7. 12—16; 23. 5; 1 Kgs. 9. 4, 5; 1 Chr. 17. 11—14. Cf. Pss. 82, 132). After these promises the *Solomonic* descent must be with ourselves, as it is with the Jews, "*a fundamental of the faith*" (Patrit. L. III. Diss. ix. c. 9). The supposed contradiction of the "*childlessness*" of Jeconiah, in the line of Solomon, has been already explained (p. 415). We insist therefore that the theory of Grotius and Bp. Hervey, that S. Matthew gives the legal stem, or stem of *heirship*, *jus successionis*, but S. Luke the *natural* stem, or stem of *birth*, *jus sanguinis*, and that the line of *Solomon* failed and was supplemented by heirs from the line of *Nathan*, is repugnant to the express language of the Pedigrees, to the clear designs of the Gospels, and to the sacred terms of the Davidic Covenant.

We have arrived then, so far, at this result, that S. Matthew's Genealogy is formally *Joseph's*, but in every step *must* be *secundum naturam;* that S. Luke's also is generally *Joseph's*, but in its first step, and in any others,

may be *secundum legem*. When therefore we take the two statements together, and add thereto that by the Jewish Law of Levirate Marriage (see p. 414, and the example from Jos. *Vit.* § 1 there cited) there was an undeniable opening for the *double parentage*, and the consequent coexistence of *two differently constructed* and yet *equally accurate* genealogies (especially if, as in our case, in *different directions*) of one and the same person, and, if so, of Joseph and of Christ, then the "main difficulty," as Strauss terms it (Pt. I. c. ii. § 21), of the two different ancestries of Joseph, has already vanished, and the true deduction is obvious, that Joseph, the reputed Father of Jesus, was at once the *natural* son of *Jacob* in the royal line of Solomon, and the *legal* son of *Eli* in the private line of Nathan. Then S. Matthew, for the Jew, designedly and fitly presents the former, avouchable (it may be) by the National Registers at Jerusalem (Jos. *c. Apion.* I. 7); S. Luke, for all the world, as designedly and fitly presents the latter, avouchable (it may be) by the Imperial Register at Rome (Just. M. *Apol.* I. 34; Tert. *adv. Marc.* IV. 7. See above, pp. 395, 6). Thus we now perceive not only *how* there are two Genealogies of our Lord possible, but *why* there were two given, and *why*, contrary to Bp. Hervey's "incontrovertible principle" (Smith's *D. B.* III. 1091), S. Luke assigns "to the true son and heir of a King an inferior and private parentage."

The relationship just found to exist between *Jacob* and *Eli*, Joseph's natural and legal Fathers, is confirmed and elucidated by a very ancient tradition preserved to us by Eusebius (*H. E.* I. 7) in a Letter of Julius Africanus (A.D. 200). This tradition was asserted by its sponsor to have been derived from the Lord's own brethren, and was accepted by S. Jerome, S. Augustine, Eusebius, and other Greek and Latin Fathers. Merely remarking therefore that our results above stated, being independent of the tradition, would not be shaken even should the tradition itself be rejected as apocryphal, we subjoin its explanation. "*Matthan*," says Africanus, "*the* THIRD *from the end in the line of Solomon, and Malchiah* [Mattathah?] *the* THIRD *from the end in the line of Nathan, married in turn the same woman, named Estha, and by her begat two uterine brothers* JACOB *and* ELI. ELI, *the younger brother, dying childless,* JACOB *by the Law of Levirate married his widow and begat Joseph,* NATURALLY *for* HIMSELF, *but* LEGALLY *for* ELI; *whence it is expressly said in S. Matthew, 'Jacob* BEGAT *Joseph,' but in S. Luke, 'as* WAS REPUTED, *the* SON *of Joseph, the son of Eli;' it being impossible to describe in any plainer language the* LEGAL *parentage, and the word* BEGET *not being mentioned by S. Luke to the end of his Table.*" There is indeed a *primâ facie* objection to this solution, viz. that the Law of Levirate did not refer to brothers *uterine*, but only to brothers *german:* but in answer, it must be admitted as possible that in the "*humiliation*" of David's family (Lk. I. 48), when "*the tabernacle of his House was in ruins*" (Acts 15. 16), there may have been in addition such a degree of *german* relationship between the half brothers as to bring them within the scope of its

provisions (Patrit. L. III. Diss. ix. c. 19). If indeed, as is preferred by Patritius (c. 20), and assumed by Bp. Hervey, we identify *Matthan* and *Matthat* (which, like *Mattaniah, Mattathiah, Mathias, Matthew*, are, it is true, only modifications of the same name), we put this *german* relationship beyond a doubt. But as the identification from similarity is very precarious (it would e.g. be plainly erroneous in the cognate case of *Matthew* and *Matthias* in Acts I. 13, 26), and as the difficulty is thereby only removed one step further back, viz. to the double parentage of the said *Matthan*, it is a wiser and a safer course to follow the tradition.

It only remains, in conclusion, to explain the other case of double parentage presented by the Tables, viz. that of *Shealtiel*, who in S. Matthew is begotten by *Jeconiah* (I. 12), and in S. Luke is the son of *Neriah* (3. 27), but in both is the Father of *Zerubbabel*. It has been already noticed that the names of *Shealtiel* and *Zerubbabel* are (apparently, at least) the only ones common to the two Tables between David and Joseph. Do they represent the same persons? The certain general distinction above shewn to exist between the *royal* Pedigree of S. Matthew and the *private* Pedigree of S. Luke might at first sight favour the inference that they do not, but that, while the Zerubbabel of S. Matthew is certainly the illustrious "Prince of Judah" mentioned in O. T. (see p. 413), the Zerubbabel of S. Luke is a private individual. So Robinson, and others. But the identity of name of the two Fathers also, sc. *Shealtiel*, their corresponding positions in time in the two Genealogies, and the fact that "*son of Shealtiel*" is again and again the distinguishing appellation of the Prince (p. 413), render it far more probable, nay certain, that the Zerubbabel and Shealtiel of S. Matthew are identical with the Zerubbabel and Shealtiel of S. Luke. Nor must it be overlooked, in viewing their appearance in both the lines of David's Family, that "*Zerubbabel the son of Shealtiel*" alone of the Tribe of Judah stands forth in solemn covenant as a divinely appointed type of Christ between the Exile and the Advent (Hag. 2. 20—23), and that this great Captain of the Returning Exiles to whom was given the glorious promise of the Advent of the "*Desire of all nations*" (Hag. 2. 1—7), and the assurance of the Building of God's House "*not by might, nor by power, but by the Divine Spirit*" (Zech. 4. 1—10), finds a fitting place also in the private Table of S. Luke, whose Gospel is for *all mankind*, and whose Genealogy of the Chief Corner Stone, passing by the *might and power* of the earthly Royalty, associates the humbler lineage of Jesus with the Baptismal Unction of the *Holy Ghost* (Lk. 3. 23—4. 1. Cf. Eph. 2. 12—22). The *Shealtiel* of both Lists being thus one and the same, it follows, in accordance with our previous results (p. 420), that, after the analogy of *Joseph*, he was the *natural* son of *Jeconiah*, according to S. Matthew, and the *legal* son of *Neriah*, according to S. Luke. The reconciliation of 1 Chr. 3. 17—19 has been already given (pp. 410—414).

Thus have we met the Sceptics' objections one by one, and found to

them all, as we trust, reasonable and satisfactory answers. See also Patritius' Treatise (*De Evang.* L. III. Diss. ix.); and for other views, from which we have much more dissented, Grotius' *Comm. in* Lk. 3. 23, Greswell's *Harm.* Diss. xvi., Mill's *Vind. Geneal.*, Bp. Hervey's *Geneal. of J. X.*, Wordsworth's *Comm.* on Mt. 1. 1—17, and Kitto's *Cycl. B. L.* Art. *Geneal. J. X.*, all full of much learning and valuable illustration.

§ 3. *The Order and Organism of S. Luke's Gospel.*

An understanding of the plan of each of the four Gospels is essential to the right construction or estimation of a Gospel Harmony. Accordingly, under Sect. I. and II. we have already briefly, but, we trust, with sufficient fulness and illustration for general purposes, shewn that the Gospels are all fragmentary *Memoirs*, which set forth from different points of view separate *outline sketches* of the Life and Work of our Lord; and that, from the nature of the case, the relative order of the different sections and subsections of their contents is only partly chronological, and partly moral or didactic (pp. 373—383). But now as regards S. Luke in particular, there are important reasons why at this stage we should attempt a fuller and decisive exposition. His Gospel presents the largest number of harmonistic difficulties; the principle of its arrangement, and the connection of its parts, have generally been very imperfectly apprehended; and the totally erroneous chronological hypothesis, recently revived with greater strength than heretofore among some of our most authoritative Harmonists, has beset the solution of such crucial problems as the Mission of the Seventy, and the Last Journey to Jerusalem, with almost inextricable difficulties (see below, §§ 8, 10). Moreover, while S. Augustine, Calvin, Chemnitius, Bengel, and, in our own time, Ebrard, Lange, Stier, Westcott, have already discovered certain portions of the truth, yet are their principles in a great measure unsound and unscientific, and their application lacking in completeness. We propose therefore, as against Osiander and his school, Macknight, Greswell, Wieseler, Tischendorf, Ellicott, Lewin, and all other advocates of the *chronological* order of S. Luke, i. to prove that the Order of S. Luke's Gospel is not Chronological, but Dogmatic; and ii. to furnish a Conspectus exhibiting, according as appears to us, the Organism of the whole, and the Dogmatic Sequence and Connection of the several parts.

i. *S. Luke's Order not Chronological, but Dogmatic.* (1) It ought to be presumed that the method of the writer has been adapted to his design. Now concerning the design of S. Luke, whether we regard his general or his special object, there is no room for any doubt whatever. His general object, gathered from his whole Gospel, and appropriate to his own character and description as "*the beloved physician*" (Col. 4. 14), is to represent Christ as the Good Physician of Souls, the all-loving and all-powerful Saviour of Sinners (See p. 374). His special object, distinctly professed in

the Preface of his Gospel, is to furnish a certain Christian layman with a full knowledge of the certainty of the Doctrines or Faithful Sayings of the Church, wherein, as a catechumen, he had been orally instructed (Lk. 1. 1—4, ref.). It is plain that neither object was likely to be best attained by the sole or chief employment of the *chronological* order (See Sect. II. § 1). (2) But S. Luke himself announces that, for the attainment of his object, his purpose is "*to write* IN ORDER" (καθεξῆς, Lk. 1. 3): and in this announcement lies the origin and strength of the chronological hypothesis (Gresw. *Diss.* i.; Wies. *Synops.* S. iv.). But now, it is perfectly certain that under the word καθεξῆς are comprehended many kinds of regularity and sequence, of which the *chronological* indeed is one, but of which the *local, moral,* and *logical* are also others (see our refs. on Lk. 1. 3). Not that the word denotes *order* in general as opposed to *confusion*, as e.g. Chemnitius and Ebrard have surmised; but that, like its equivalents ἑξῆς, ἐφεξῆς, and its cognate ἔχεσθαι, it denotes "*nextness*," *proximity, consecutiveness, concatenation, pertinence*, primarily of place, and secondarily of time, persons, things, and ideas, as opposed to *separation, interval, intermission, want of connection*, and *irrelevance*. In all the instances cited by Greswell (l. c.) in proof of *chronological* reference, the meaning is decided, not by the word, but by the context: e. g. in what he terms "the parallel passage from Thucydides," viz. Thuc. 5. 26, "*Thucydides has written these things* IN ORDER (ἑξῆς), AS THEY SEVERALLY OCCURRED," it is the addition of the words "*as they severally occurred*" which specifies the *chronological* sequence. Indeed Thucydides is still more explicit, adding, "*by summers and winters*." On the other hand instances are frequent of the *topical, moral,* and *logical* sequence. To begin with, Aristotle defines that "*things are* IN ORDER (*ἐφεξῆς, consecutive*), *which have no kindred thing intermediate between them.*" And, in treating of judicial proofs, he lays it down that "*the orator must not state his logical arguments* IN ORDER" (ἐφεξῆς), sc. *without intermission* (*Rhet.* III. 17). In Plato the disputants constantly express a desire that "*the argument may proceed* IN ORDER (ἑξῆς) *to its conclusion*," sc. *consecutively*, but certainly not *chronologically* (*Gorg.* 454). And, in one discussion, after an analysis of the word *man*, the words *soul* and *body* are immediately taken as being "*next* IN ORDER" (ἑξῆς), sc. in *topical* order, or order of *subject-matter* (*Crat.* 399). The well-known use of ἔχεσθαι, ἐχόμενον, in the sense of *pertaining to*, needs no exemplification. But we will give one other illustration of the word ἑξῆς, which is the more pertinent as it occurs in conjunction with S. Luke's other word *write*. Xenophon, in contrasting his own *writings* with the *writings* of the Sophists, denies that the latter confer any moral benefit, though they are marked by the various elegancies of style and language, and then adds, "*not that I am insensible to the beauty of compositions* WRITTEN IN ORDER" (ἑξῆς γεγράφθαι), sc. in *grammatical, topical*, and *logical* sequence (*Venat.* XIII. 7). It is clear therefore that S. Luke's mere use of the word καθεξῆς does not settle the question of order. He promises

to write "*according to nextness*," *in order*, or *consecutively;* but whether this "*nextness*," *order* or *consecutiveness*, be chronological, or topical, must be decided, as in other cases, by S. Luke's Context, and the entire Contents of his Treatise. (See also Ebrard's generally excellent discussion of this subject, *Gosp. Hist.* Pt. I. Div. i. c. iv. § 19.) (3) S. Luke's *Context* begins to decide in favour of the *topical* or *didactic* order. It sets forth the author's qualification for his task as "*having had an* EXACT UNDERSTANDING" of all the attested and assured facts of the Gospel "*from the beginning.*" But an *exact understanding* implies far more than a knowledge of chronological sequence, viz. an acquaintance with causes, connections, consequences, and applications: it is, to borrow an example from S. Luke's art, the scientific knowledge of the skilful Physician, who has an *exact understanding* of the remedies which he professes to administer, and administers them "*in order*" accordingly. And further, from the Context, it is not unreasonable to maintain that S. Luke's order of representation of *matters*, or *doctrines* (λόγοι), is expressly contrasted by himself with the order of narration of *facts* (πράγματα) ignorantly attempted by the many (Lk. I. 1, 4). (4) The *Contents* of the Gospel decisively shew that the Order is not *chronological*, but *topical*, or *according to subjects*. (a) The connecting particles or formulæ at the beginning of his sections are rarely those of *time*, but generally such as *and, but, it came to pass* (see Sect. II. § 3, subs. 2). And, whereas in S. Matthew the temporal particle *then* (τότε) occurs nearly 100 times, and frequently at the head of sections, in S. Luke it occurs but 14 times, and *never once* as a link of sections. Ebrard's calculation with regard to ch. iv.—xviii. is, that "out of seventy sections there are only ten instances in which two or more events are linked together as happening in direct chronological succession." (b) The arrangement evidently exhibits numerous illustrative juxtapositions, both of Sayings and Incidents, which indicate *comparison* and *contrast* rather than *chronological sequence*. Thus, e.g. 3. 19, 20, juxtaposition of John Baptist's Imprisonment with his Ministry; 3. 21—4. 15, juxtaposition of Christ's Baptism, Temptation, and Ministry; 5. 12—26, juxtaposition of physical and spiritual leprosy; 5. 27—32, Levi's Call and Feast; 10. 1—20, Mission and Return of the Seventy; 12. 16—32, Contrast of Trust in Riches, and Trust in Providence; 17. 20—37, Contrast of Answer to Pharisees, and Answer to Disciples, concerning the Advent. See further under Sect. II. § 1, subs. 1—6. (c) On the chronological hypothesis the Contents, when compared with the Gospels of S. Matthew and S. Mark, present either manifest contradictions or moral impossibilities: such are the following:—Two Rejections at Nazareth, an early one in Lk. 4. 16—30, and again a later one, with some identical incidents, in Mt. 13. 53—58 (see below, § 6); Two Calls of the same four Fishermen from their same Fishery, with the same results, one in Mt. 4. 18—22, and another a few days after in Lk. 5. 1—11; Two sets of identically the same incidents in regard of Following Christ, one just before crossing to the Gergesenes in Mt. 8. 18—22, and another some time after the

Transfiguration, in a Journey to Jerusalem, in Lk. 9. 57—60; Two deliveries of the Lord's same Form of Prayer, both after his own praying, and with exactly the same Encouragement to Prayer, one in Mt. 6. 9—13, and 7. 7—11, another in Lk. 11. 1—4, 9—13 (see further under § 10, p. 457); Two sets of identically the same series of incidents following in each case upon the casting out of the same kind of devil, including the same Parables of the Divided House, and the Strong Man Armed, and the same Illustrations of the Wandering Spirit, the Queen of the South, and the Men of Nineveh, all these once just after the Choice of the Twelve in Mt. 12. 22—50 (Mt. 12. 22, "*Then;*" 13. 1, "*that day*"), and all over again, after the Transfiguration, &c., in Lk. 11. 14—32. Surely we might stop here. But, however, we are still further called upon by this chronological hypothesis to believe in the delivery of Two identical Discourses on Trust in Providence, with the same illustrations from the Ravens and the Lilies, Mt. 6. 25—34, Lk. 12. 22—32; Two identical Discourses on the Faithful Steward, and both to Peter (Mk. 13. 3; Lk. 12. 41), one early in Lk. 12. 41—48, another later in Mt. 24. 45—51; Two identical Discourses on Severance of Family Ties, and both to the disciples, one in Mt. 10. 34—36, the other in Lk. 12. 49—53; Two identical Discourses on the Suddenness of the Advent, and again both to the disciples, one in Lk. 17. 26—37, the other in Mt. 24. 17, 28, 36—42. And the list is by no means exhausted. Hence, although we have ourselves shewn that the Gospels exhibit undoubted cases of Repetition and Selection of Similar Instances, under *different* circumstances, and in *different* relationships (p. 376), yet we most confidently submit that that is a monstrous and impossible hypothesis which compels us to admit *all* the above Repetitions under circumstances and relationships which have all the appearance of being *identical*. Thus then, by way of summary, while S. Luke's announcement of his method as an *orderly* method does not decide between *chronological* and *dogmatic* sequence, the Context of that announcement, as well as the general and special objects of the work, is in favour of the *dogmatic*, and the Contents of the Gospel decisively establish it. Abundant confirmation will also be found in the Conspectus following.

ii. *Conspectus shewing the Organic Structure and Dogmatic Connection of S. Luke's Gospel.* Our next step, for confirmation and completeness' sake, is to furnish a Conspectus shewing the organic dogmatic connection and subordination of the various parts, divisions, sections, and sub-sections of the whole Gospel. We do not hide from ourselves the inherent difficulty of the task. "*The things of God none knoweth, but the Spirit of God*" (1 Cor. 2. 11—16). And the difficulty is enhanced by the preliminary necessity of admitting the evident failures of those who have laboured most ably and diligently in this department. But our design has left us no alternative; and we must therefore first notice some obvious deficiencies and errors in previous attempts, and next submit our own. As far as we have been able to judge,

the most systematic and successful attempts at arrangement that have come under our notice are those of Professors Ebrard (*Gosp. Hist.* Pt. I. Div. i. c. iv. §§ 20, 21), Oosterzee (Lange's *Comm. Introd. to S. Lk.*), and Westcott (*Stud. Gosp.* c. vii.; and Note G, p. 389, 4th Ed.). But the results are very unsatisfactory. Ebrard is content with supplying a useful Table of *Chains* of the Gospel, and an explanatory Dissertation on the various links; but he does not venture upon a Conspectus of the whole, nor shew the connection of all the parts, and constantly misses the point of the sections. Thus, as to ch. x., xi., he says: "On the subject of *Love to God* and complete absorption in him as the highest duty of man, we have the *words of Jesus*, 'the Good Samaritan,' and a *practical illustration*, 'Mary and Martha.' The subject of Prayer is next in order." This is a fair specimen of his method. But there is evidently little attempt at connection, and a complete perversion of the "Good Samaritan," and of "Mary and Martha." Similarly, as to ch. xviii., the "Pharisee and Publican" is loosely treated as part of a brief summary, and perverted into "an exhortation to *repentance*." Oosterzee gives a Conspectus. But it is open to many objections. It is divided into three principal parts, which are too few, and incorrectly entitled, viz. "*Part First:* The Miraculous Birth and Normal Development of the Son of Man, ch. i., ii. *Part Second:* The Beneficent Activity and Holy Pilgrimage of the Son of Man, ch. iii.—xix. 27. *Part Third:* The Last Conflict and Highest Glory of the Son of Man." We object to the description "Holy Pilgrimage" as utterly inadequate, and to the prominence of "Son of Man" instead of "Saviour of Sinners." But the connection and titles of the sections and sub-sections are still more loose and objectionable. As to sections, ch. iv. 14 to ix. 50 is "the Journeyings," and ch. ix. 51—xix. 27 becomes "The Way of Death." As to sub-sections, ch. iv. 1—13 is "*Testimony* in the Wilderness;" ch. vii. 11—50, "The Son of Man manifested a compassionate High-Priest at the gate of Nain, and at the table of Simon"!!; ch. viii. 1—3, "The First Christian Sisterhood;" ch. xiv. 1—24, "The Son of Man eating and drinking"!!; ch. xiv. 25—xvii. 10, "The Son of Man opening his mouth in parables"!!; ch. xviii. 15—xix. 27 is watered down to "Toward Jericho, in Jericho, from Jericho to Jerusalem." And so on. Westcott, as we might expect, is far more scientific, and penetrates far more deeply into the richness of the Inspired Writings. Yet his scheme is far from answering our expectations, and contains many surprising misapprehensions and errors. It is divided into an "Introduction," ch. i., ii., and six Parts, severally entitled, "The Preparation," ch. iii.—iv. 13; "The Announcement," ch. iv. 14—44; "The Future Church," ch. v.—ix. 43*a*; "The Universal Church," ch. ix. 43*b*—xviii. 30; "The Sovereignty Claimed," ch. xviii. 31—xxi.; "The Sovereignty Gained by Death," ch. xxii.—xxiv. So far we will only remark that ch. i. and ii., excepting i. 1—4, are essentially an integral part of the whole, and not an "Introduction;" the two following Titles are too vague, while there does not appear sufficient ground for distinguishing "The Future

Church" from "The Universal Church," the two being identical. But it is in the sections and sub-sections that we find the greatest room for dissatisfaction. The *Leper cleansed*, and the *Paralytic restored*, become indications of the "*Universality* of the Future Church;" and under the "*Constitution* of the Future Church" we find *The Sermon on the Mount*, *The Spring of Help*, embracing *Faith in man* (the Centurion's Servant), and *Love in Christ* (the Widow's Son); nay, what is more astounding, *The Hearers*, and these divided into *John and the People*, *The Pharisee and the Sinner*, and *The Ministering Women!* Now how can these possibly belong to the *Constitution* of the Church? When was John the Baptist a *Hearer?* And can no better connection be found for the inimitable narrative of the Sinner's precious perfume of grateful love? Then again, under the "*Development* of the Future Church," we have *The Sower*, *Earthly Ties*, and *Lessons of Faith*, under which latter again come the *Storm Stilled*, and the *Legion Cast out*, in neither of which was Faith exercised by those who received the benefit! Under the "*Claims* of the Future Church" are ranged *The* 5000 *Fed*, *The Transfiguration*, *The Lunatic Healed.* How are these *claims?* Under "Lessons of Discipleship of the Universal Church" the Parables of the *Lost Sheep* and *Prodigal Son* shew "the Universality of the Offer," while, more strangely still, *Offences*, *Faith*, *Service*, in ch. xvii. 1—10, are classed as "Social Duties," and the *Ten Lepers* are transformed into a "Sign of the Coming End." Now, although no arrangement can exhaust the subordinate links and lessons, the facts and connections appear to ourselves very different, as follows:—

The Evangelist's Preface (i. 1—4).

I. THE SAVIOUR'S ADVENT (i. 5—ii. 52).

i. THE SAVIOUR'S INCARNATION (i. 5—80).

1. Angelic Annunciation of Conception (i. 5—38):—
 (1) Conception of the Forerunner (5—25);
 (2) Conception of the Saviour (26—38).
 Responsive Hymns of Praise (39—56).
2. Birth of the Forerunner (57, 58).
3. Circumcision of the Forerunner (59—66).
 Responsive Hymn of Praise (67—79).
4. Growth of the Forerunner (80).

ii. THE SAVIOUR'S NATIVITY (ii. 1—52).

1. Birth of the Saviour (ii. 1—7).
 Angelic Annunciation of the Birth (8—12).
 Angelic Hymn of Praise (13, 14).
 Shepherds' Tidings of the Annunciation (15—20).

2. Circumcision of the Saviour (21).
3. Presentation of the Saviour (22—24).
 Responsive Hymns of Praise (25—38).
4. Growth of the Saviour (39—52).

II. THE SAVIOUR'S MANIFESTATION (iii. 1—iv. 44).

1. Manifestation by the Forerunner's Ministry. *Preparation: Baptism of Repentance for Forgiveness of Sins* (iii. 1—18).
 Contrast of Close of the Forerunner's Ministry by Imprisonment (19, 20).
2. Manifestation by Divine Attestations. JESUS *the* CHRIST, *the* SON OF GOD (21, 22):—
 (1) By Descent of the Holy Spirit (22 *a*);
 (2) By Voice of the Father (22 *b*).
 Contrast of the Reputed Sonship. *Son of Joseph* (23—38).
3. Manifestation by Practical Proofs of the Divine Unction and Divine Sonship of Jesus (iv. 1—41):—
 (1) By Victory over the Tempter (1—13);
 (2) By Wisdom of Doctrine (14, 15);
 (3) By Fulfilment of Scripture (16—22 *a*).
 Contrast of General Acceptation and Particular Rejection in his own Country. *Son of Joseph* (22 *b*—30).
 (4) By Might of Miracle (31—41).
4. Manifestation by Proclamation of the Kingdom (42—44).

III. THE SAVIOUR'S SALVATION (v. 1—viii. 56).

1. Extent of the Salvation: Universality:—
 Type: Miraculous Draught of Fishes (v. 1—11).
2. Objects of the Salvation: Personally, Sinners; practically, Repentance and Forgiveness of Sins. [Cf. 1 Tim. i. 15, *It is a faithful Saying, that Christ Jesus came into the world to* SAVE SINNERS.] (v. 12—32):—
 (1) Type: Leprosy Cleansed (12—16);
 (2) Antitype: Sins Forgiven. *The Paralytic. Faith* (17—26);
 (3) Example: The Tax-gatherer Called. *Levi* (27, 28);
 (4) Parable: The Sick and the Physician. *Multitude of Tax-gatherers and Sinners* (29—31).
 Expository Declaration: Jesus' Advent for the Call of Sinners to Repentance (32).

3. Righteousness of the Salvation. [Cf. Isa. 56. 1, *My Salvation is near to come, and my Righteousness to be revealed.*] *Contrast of the Law and the Gospel* (v. 33—vi. 49):—

 (1) Negatively: Not Legal Ceremony (v. 33—vi. 11):

 (*a*) *Ex.* Fasting and Supplications (33—39);

 (*b*) *Ex.* Keeping of Sabbaths (vi. 1—11).

 (2) Positively: Exalted Morality. *Election of the Twelve. Sermon on the Mount* (vi. 12—49):

 (*a*) Election out of the World (12—16);

 (*b*) Manifestation in the World (17—19);

 (*c*) Passive Virtues:—
 Poverty, Hunger, Sorrow, Patience (20—26);

 (*d*) Active Virtues:—
 Love, Mercy, Sincerity, Obedience (27—49).

4. Results of the Salvation (vii. 1—viii. 56):—

 (1) Variety of Dispositions toward the Saviour (vii. 1—viii. 3):—

 (*a*) Faith in his Commanding Word. *Gentile's Faith* (1—10);

 (*b*) Faith in his Divine Mission. *God's Visitation of his People* (11—17);

 (*c*) Doubt of his Messianic Office. *The Imprisoned Forerunner. Evidence of Messiah's Works* (18—23).
 Caution against consequent depreciation of the Forerunner: The Saviour's Testimony to the Forerunner (24—30).

 (*d*) Scoffs of the Wayward Generation. *Contrast: The Forerunner and the Christ* (31—35);

 (*e*) The Pharisee's Neglect and the Penitent Sinner's Love. *A Contrast. Love's Rich Perfume. Saving Faith* (36—50);

 (*f*) Grateful Attendance and Ministration. *Ministering Women: Mary Magdalen* (viii. 1—3).

 (2) Variety of Practical Effects upon the Hearers (4—21):—
 Parable: The Sower and the Soils (4—8).
 Reason of Parables: Judicial Privation of Knowledge (9, 10).

Interpretation of the Parable (11—15).

Inference: Responsibility of Manner of Hearing (16—18).

Encouragement to Obedient Hearing: Relationship to the Saviour (19—21).

(3) Variety of Enduring Benefits to the Saved (22—56):—

(*a*) Salvation from the Perils of the World. *Type: Boat in the Storm* (22—25);

(*b*) Salvation from the Frenzy of the Lusts of the Flesh. *Type: Demoniac of Gerasa* (26—39);

(*c*) Salvation from the Defilement of our Nature. *Type: Woman with Issue of Blood. Saving Faith* (40, 42 *b*—48);

(*d*) Salvation from the Dominion of Death. *Type: Jairus' Daughter. Saving Faith, and Resurrection unto Life* (41, 42 *a*, 49—56).

IV. THE SAVIOUR'S KINGDOM. *The Church.* [Cf. Jo. xviii. 36, *My Kingdom is not of this world.*] (ix. 1—xix. 28).

i. THE FOUNDATIONS OF THE KINGDOM. *The Apostolate. Type: The Twelve* [Cf. Ex. xv. 27, *The Twelve Springs of Water.* Rev. xxi. 14, *The Wall of the Holy City had Twelve Foundations, and in them the names of the Twelve Apostles.*] (ix. 1—62):—

1. The Apostolic Commission: Preaching and Healing. *Type: First Commission of the Twelve* (1—6).

Contrast of Perplexity of the Earthly Prince (7—9).

2. The Apostolic Office: Administration of the Word and Sacraments from the Saviour to the World. *Type: Feeding of the Five Thousand* (10—17).

3. The Apostolic Faith (18—45):—

(1) Jesus the Christ (18—20);

(2) The Fore Passion of Christ (21, 22).
Note: Profit of Suffering for Christ's Sake (23—37).

(3) The After Glory of Christ. *Type: The Transfiguration* (28—36).

Failure of Work by Lack of Apostolic Faith (37—43 *a*).

Confirmation of the Passion of Christ as a Fundamental Article of Apostolic Faith (43 *b*—45).

4. The Apostolic Spirit (46—62):—
 (1) Humility (46—48);
 (2) Tolerance (49, 50);
 (3) Patience (51—56);
 (4) Sacrifice (57—62).

ii. THE UPBUILDING OF THE KINGDOM. *The Presbyterate. Type: The Seventy.* [Cf. Ex. xv. 27, *The Seventy Palm-trees.* Num. xi. 16—25, *The Seventy Elders of Israel.*] (x. 1—xi. 13):—

1. The Ministerial Commission: Preaching and Healing. *Succeeding the Apostolate, and Forerunning the Advent of Christ.* [Cf. Ch. of Eng. Collect for 3rd S. Advent.] *Type: Commission of the Seventy* (x. 1—16).

2. The Ministerial Success: Subjection of Devils. *Prophetic View of Satan's Fall. Type: Success of the Seventy* (17—20).

 The Son's Typical Ascription of Praise to the Father (21, 22).

 Typical Blessedness of the Sight of the Success of the Gospel (23, 24).

3. The Ministerial Character (25—xi. 13):—
 (1) A Ministry of Universal Love. *Contrast: Priest and Levite. Parable: Good Samaritan* (25—37);
 (2) A Ministry of Humble Devotion to the Holy Scriptures. *Contrast: Martha's Multiplicity of Services. Type: Mary at the Lord's Feet, hearing his Word* (38—42);
 (3) A Ministry of Earnest Prayer for the Holy Spirit. *Parables: Importunate Friend; Father and Child* (xi. 1—13).

iii. THE EVIDENCES OF THE KINGDOM (xi. 14—36):—

1. Evidence of the Spoiling of Satan's Kingdom on Earth. *Type: Expulsion of Dumb Devil* (14—16).

 Absurdity of Evasion of the Evidences by Blasphemy of the Holy Spirit. *Baalzebul* (17—23).

 Aggravation of Satanic Possession by Absence of the Holy Spirit (24—26).

 Contrast of Blessedness of Steadfastness (27, 28).

2. Evidence of the Spoiling of Satan's Kingdom in Hell. *Type: Sign of Jonah.* [Cf. Mt. xii. 40; 1 Pet. iii. 18, 19, "*The Spirit, wherein Christ went and preached to the spirits in prison, &c.*"] (29, 30).

Aggravated Guilt of Rejection of the Evidences. *Contrasts: Queen of the South; Men of Nineveh* (31, 32).

Conspicuous Light of the Evidences. *Parable: The Lighted Candle on the Candlestick* (33).

Need of Liberal Faith for Reception of the Evidences. *Parable: The Eye and the Body* (34—36).

iv. THE JUDGMENT OF THE KINGDOM. *Vengeance of Blood, and Transfer of the Kingdom from the Jews to the Gentiles* (xi. 37—xiv. 24):—

1. Ripeness of the Jewish People for the Judgment (xi. 37—54):—
 (1) Hypocrisy and Vainglory of Religious Profession. *Type: Pharisaism* (37—44).
 (2) Oppression and Perversion of Religious Teaching. *Type: Scribism. Requirement of the Blood of the Prophets* (45—54).

 Relief of aforesaid Vices by Contrast: Exhortations to Contrary Virtues (xii. 1—48):—
 (*a*) Sincerity (1—3);
 (*b*) Confession (4—12);
 (*c*) Contentment:—
 Folly of Covetousness (13—21),
 Reliableness of Divine Providence (22—32);
 (*d*) Almsgiving (33, 34);
 (*e*) Readiness (35—40);
 (*f*) Fidelity of Stewardship (41—48).

 General Enforcement: Warning of Fiery Trial (49—53).

2. Speedy Approach of the Judgment (54—59):—
 (1) Presence of Precursory Signs. *Types: Signs of the Coming Storm and Fiery Heat* (54—56);
 (2) Exhortation to Immediate Reconciliation. *Parable: On the Way to the Judgment-Seat* (57—59).

3. Monitory Examples of the Judgment (xiii. 1—9):—
 (1) From History: Slaughter of Galilæans, &c. (1—5);
 (2) From Parable: The Barren Fig-tree (6—9).

4. Final Victory of the Judgment (10—xiv. 24):—
 (1) Liberation of Humanity from the Bond of Satan. [Cf. Acts xi. 18; Rom. iv. 1—18, *Abraham the Father of many nations.*] *Type: Healing of the Bowed down Woman, daughter of Abraham* (10—16).
 Typical Shame of Adversaries (17*a*).
 Typical Joy of the Multitude. [Cf. Rev. ii. 9, 10.] (17*b*).
 (2) External Attainment by the Church unto Universal Empire. *Parable: Mustard Seed* (18, 19).
 (3) Internal Accomplishment by the Church of Universal Regeneration. *Parable: Leaven* (20, 21).
 (4) Celebration of the Heavenly Banquet (22—xiv. 24):—
 (*a*) Exclusion of Impenitent Israel (22—28);
 (*b*) Fellowship of Many Nations (29);
 (*c*) Humiliation of Former Precedence (30).
 Illustrations:—
 Renunciation of Jerusalem (31—35);
 Healing of Dropsy (Pride) at a Sabbath-Meal (xiv. 1—6);
 Parable of Guests and Places (7—11).
 (*d*) Recompense of Christian Hospitality (12—14).
 General Illustration:—
 Parable of The Great Supper (15—24).

v. THE DISCIPLINE OF THE KINGDOM (xiv. 25—xvii. 19):—

1. Admission of Disciples. *Three Conditions of Discipleship.* [Cf. Mt. xxviii. 19, *Make all nations disciples, baptizing them, &c.* See also *Ch. of Eng. Bapt. Service.*] (25—33):—
 (1) Condition of Faith. *Type: Coming unto the Saviour* (25, 26 *a*);
 (2) Condition of Renunciation. *Type: Renunciation of Earthly Relationships and Possessions* (26 *b*);
 (3) Condition of Obedience. *Type: Bearing the Cross and following the Saviour* (27).
 Illustrations: Parables of Tower-Builder, and Warring King (28—33).
2. Excommunication of Backsliders (34, 35):—
 (1) Cause of Excommunication. *Type: Salt losing its Savour* (34);
 (2) Duty of Excommunication. *Type: Casting out of Savourless Salt* (35).

3. Reconciliation of Penitents (xv. 1—xvi. 31):—

(1) Duty of Effort for Reconciliation. *Example: The Saviour. Parables: Lost Sheep; Lost Shilling: First Parts* (1—4, 8).

(2) Duty of Joy over Reconciliation. *Example: The Angels. Parables: Lost Sheep; Lost Shilling; Second Parts* (5—7, 9, 10).

General Illustration of Repentance and Reconciliation:—

Parable of Prodigal Son (11—32).

(3) Office of Reconciliation. *Power of the Keys. Type: Stewardship.* [Cf. 1 Cor. iv. 1, 2 *So account of us as Stewards of the Mysteries of God.*] (xvi. 1—31):—

(*a*) Deprivation of the Ancient Dispensation for Unfaithfulness. *Parable: Unjust Steward* (1—8).

Parenthetical Admonition from Worldly Wisdom: Prudence of Alms-deeds. [Cf. 1 Cor. ix. 17, 18.] (9).

(*b*) Qualification for the New Dispensation of Faithfulness. *Type and Test: Faithfulness in Stewardship of Things Carnal* (10—13).

(4) Universal Need of Reconciliation (14—31):—

(*a*) God, not Man, the Judge of Justification (14, 15);

(*b*) The Gospel, not the Law, the Standard of Justification under the New Dispensation (16).

Caution against Perversion of this Doctrine into Licentiousness: Abiding Force of the Law (17, 18).

General Illustration of Future Retribution, and of the Law and the Prophets as Preachers of Repentance: Parable of Dives and Lazarus (19—31).

4. Disciplinary Admonitions to the Faithful (xvii. 1—19):—

(1) Duty of Self-Discipline against Evil Example (1, 2).

(2) Duty of Private Discipline of Brethren by Rebuke and Forgiveness (3, 4).

(3) Doctrine of Man's Natural Destitution of Saving Faith (the First Condition of Discipleship). [Cf. Lk. xiv. 26, with Jo. vi. 44, and Eph. ii. 8, *By Grace, through Faith, and that not of yourselves, &c.*]. (5, 6).

(4) Doctrine of Man's Final Destitution of Meritorious Obedience. *Parable: The Lord and the Servant* (7—10).

General Illustration of the Universality of Grace, the Duty of Thanksgiving for the Grace, and the Doctrine of Salvation by Faith: Typical Case of the Ten Lepers (11—19).

vi. THE GLORIOUS ADVENT OF THE KINGDOM (xvii. 20—xix. 28):—

1. Existing Spiritual Presence of the Kingdom (20, 21).
2. Intermediate Bodily Absence of the King (22).
3. Universal Manifestation of the Glorious Advent (23, 24).
 Warning: Priority of the Passion (25).
4. Sudden Vengeance of the Glorious Advent. *Types: The Flood, and the Rain of Fire* (26—30).

 Parenthetical Admonitions (31—xviii. 30):

 (1) Heavenward-mindedness in the Day of Vengeance (31—37);
 (2) Unwearied Prayer for the Day of Vengeance (xviii. (1—8);
 (3) Vanity of Self-righteous Confidence. *Parable: Pharisee and Tax-gatherer* (9—14);
 (4) Necessity of Child-like Humility. *Type: Babes blessed by the Saviour* (15—17);
 (5) Barrier of Earthly Riches. *Type: The Rich Ruler* (18—27);
 (6) Rewards of Earthly Sacrifices (28—30).

5. Approach of the Mystery of the Prior Passion (31—33).
 Spiritual Blindness of Apostles to this Mystery (34).
 Spiritual Sight the Reward of the Prayer of Saving Faith. *Type: Blind Bartimæus* (35—43).
 Elucidation of the Reason of the Saviour's Transitory Abode in the World before the Glorious Advent, viz. Salvation of the Lost. *Type: Lodging with the sinner Zacchæus on the Way to Jerusalem* (xix. 1—10).
6. Futurity and Judgment of the Glorious Advent (11—28):—
 (1) Prior Departure of the King Elect (11—14);
 (2) Future Return of the King Invested (15);
 (3) Rewards of the King's Servants (16—26);
 (4) Destruction of the King's Enemies (27).

 The Saviour leads the Way to Jerusalem (28).

V. THE SAVIOUR'S PASSION (xix. 29—xxiii. 56).

i. THE SAVIOUR'S PREPARATORY CONFLICT (xix. 29—xxi. 38) :—

1. Triumphal Progress to Jerusalem (29—40).
 Wail over Jerusalem (41—44).
2. Cleansing of the Temple-Courts (45, 46).
3. Teaching in the Temple-Courts (47—xxi. 4) :—
 (1) Refusal of Answer to the Priests and Teachers on the Nature and Source of his Authority (xx. 1—8);
 (2) Prophecy of his Death at the hands of the Priests and Teachers, of their Retributive Destruction, and of his own Resurrection and Exaltation. *Parables: The Wicked Husbandmen, and the Rejected Stone* (9—19);
 (3) Defeat of Crafty Attacks of the Priests and Teachers (20—40).
 (4) Counter-Attack on the Priests and Teachers: Problem of David's Son and Lord (41—44).
 Warning of Disciples against the Teachers (45—47).
 Contrast: The Widow's Mites (xxi. 1—4).
4. Prophecy of Destruction of the Temple-Courts (5—33) :—
 (1) General Prophecy of the Destruction (5, 6);
 (2) Explanation of the Time and Signs of the Destruction (7—33) :—
 (a) Warning against Error and Fear (7—9);
 (b) Warning of National Calamities and Previous Persecutions (10—19);
 (c) Warning of the Siege and Desolation of Jerusalem, and the Times of the Gentiles (20—24);
 (d) Warning of the Quaking Heavens and Anxious Earth, and the Glorious Advent (25—28).
 General Illustration: Parable of The Trees and the Summer (29—33).
 General Admonition: Watching and Supplication (34—36).
 Summary of Days and Nights (37, 38).

ii. THE SAVIOUR'S FINAL SUFFERINGS (xxii. 1—xxiii. 56).

1. Deliberation of the Priests and Teachers for the Compassing of his Death (1, 2).
 Traitorous Covenant of Judas Iscariot (3—6).

2. Symbolical Representation of his Death (7—38):—
 (1) Type: The Jewish Passover (7—18);
 (2) Antitype: The Christian Passover. *Institution of the Sacrament of the Lord's Supper: The New Covenant of the Saviour's Blood* (19, 20).

 Warnings and Admonitions (21—38):—
 (a) Warning of Betrayal by One of the Twelve (21—23);
 (b) Reproof of Heathenish Ambition (24—30);
 (c) Warnings of Apostles' Fall and Peter's Denials (31—34);
 (d) Warning of his own Felon Death (35—38).
3. His Agony and Bloody Sweat (39—46).
4. His Betrayal and Arrest (47—53).
5. His Denials by Peter (54—62).
6. His Mockery by the Officers (63—65).
7. His Sentence of Death by the Jewish Power Ecclesiastical (66—71).
8. His Sentence of Crucifixion by the Roman Power Secular (xxiii. 1—25).
9. His Crucifixion (26—34).
10. His Reproaches (35—37).

 Contrasts:—
 (a) Pilate's Title of Accusation: The King of the Jews (38).
 (b) Penitent Felon's Faith in his Kingdom (39—43).
11. His Death (44—49).
12. His Burial (50—56).

VI. THE SAVIOUR'S GLORIFICATION (xxiv. 1—53).

i. THE SAVIOUR'S RESURRECTION (xxiv. 1—49).

1. Angelic Annunciation of the Resurrection (1—8).
2. Women's Tidings of the Empty Grave and of the Angelic Annunciation (9, 10).

 Apostles' Unbelief of the Women's Tidings (11).
3. Peter's Verification of the Empty Grave (12).
4. Appearances of the Risen Saviour in Demonstration of the Resurrection (13—49).

ii. THE SAVIOUR'S ASCENSION (xxiv. 50—53).
1. The Saviour's Priestly Benediction (50).
2. The Saviour's Royal Exaltation (51).
3. The Apostles' Worship (52).
4. The Apostles' Thanksgiving (53).

We have a very few remarks to append. If our Conspectus be only even fundamentally correct, the historical hypothesis is for ever destroyed; while it will be impossible not to recognize the extraordinary light thrown upon the Sayings and Facts of our Lord's Life by the dogmatic arrangement, as e.g. upon "The Pharisee and the Sinner," bringing forth fresh and marvellous beauties. We also see the importance of correct and uniform Translation. The Key to Part III. is the word "*saved*," too often poorly rendered in A. V. by "*made whole;*" and the Key to Part IV. is the word "*Kingdom.*" In Div. V. of this Part we believe we have arrived at the right meaning of that *crux interpretum*, the Parable of the Unjust Steward; while the dogmatic connection between Faith and Works, in reference to Justification, with the general subject of Discipline, may have removed another long-standing difficulty. The whole exhibits the outlines of the dogmatic teaching of the great Apostle: *Salvation of Sinners, by God's Grace, through Faith in Jesus Christ, and him Crucified.*

§ 4. *The Call of the Fishermen.*

The identity of the occasion intended in Lk. 5. 1—11 with that intended in Mt. 4. 18—22 and Mk. 1. 16—20 has been denied by S. Augustine, Greswell, Anger, Patritius, Alford, Lewin, and others, who place it later, but rightly affirmed by Wieseler, Tischendorf, Robinson, Trench, Ellicott, Wordsworth. Carefully examined, the two accounts present a remarkable instance of harmony in diversity. i. First, for the points of *agreement.* (1) The positions of the two narratives sufficiently coincide, S. Luke's being only slightly postponed on account of dogmatic requirements (see p. 428), and then in Lk. 5. 1 marked as a return (See Sect. II. § 1). (2) Peter's amazement and entreaty for the Lord's departure in Lk. 5. 8, 9 betoken a state of mind *prior* both to the actual Call to attendance upon the Lord in Mt. 4. 19, and to the Lord's performance of the many mighty Miracles in Peter's house in Lk. 4. 38—41. (3) The partners' *mending of nets* in Mt. 4. 21 is explained by the *bursting of Simon's net*, and *the partners' help*, in Lk. 5. 6, 7. (4) In both cases there is the promise of the same office of Spiritual Fishery, and the same all-forsaking obedience to the Call. For two distinct narratives, so similar, there is absolutely no room whatever in the early history of our Lord. ii. Next, for the points of *apparent disagreement.* They have been

forcibly stated by Greswell (*Harm.* Diss. xxiv.), but may be shewn to admit of striking reconciliation. Our Lord's Proclamation or Preaching of the Kingdom being already begun in Capernaum (Mt. 4. 13—17), he taught the multitude in the Synagogue and by the sea-side. Very early (cf. Mk. 1. 35) upon one of the *mornings* (Lk. 5. 5), as he is *walking* by the sea (Mt. 4. 18), *passing* to the place of teaching (Mk. 1. 16), he perceives Simon and Andrew (as to S. Luke's *omission* of Andrew, see Sect. II. § 3) still *engaged at unrewarded toil* upon the sea (Mk. 1. 16; Lk. 5. 5). Their partners (Lk. 5. 7), James and John, if yet unperceived, are by him known to be toiling too. Their night-long patience and perseverance recommend all the four for the Call that is soon to follow (Cf. Matthew's Call, Lk. 5. 27). But the multitude are even now gathering to hear the Word; and the fishers (two of them, at least, already *disciples*, Jo. 1. 35—42) hasten to join the expectant listeners. A few minutes more, and Jesus, now *standing* by the Lake, while the throng is increasing and pressing round him (Lk. 5. 1), sees at hand the two boats moored, the fishers ashore, and the nets fully washed (Lk. 5. 2, 3). He enters Simon's boat; it is pushed off a little from the land; he teaches the multitude, performs the Miracle of the Draught of Fishes, and calls Simon (Lk. 5. 3—10) and Andrew (Mt. 4. 19). James and John, whose nets and boat also had meanwhile been summoned in aid, and their boat filled to sinking (Lk. 5. 7), these, with Zebedee and the hired servants, as the crowd is dispersing, thrust out again their boat some little space; while Jesus, landing from Simon's boat, and *going a little farther thence* by land (Mt. 4. 21; Mk. 1. 19), sees again the sons of Zebedee as they are in the boat *mending their nets* (Mk. 1. 19), and calls them. Hereupon their boat also is brought to land (Lk. 5. 11), Father and servants are left behind, and immediately ensues the union of the four partners in forsaking all and following Jesus (Mt. 4. 22; Mk. 1. 20; Lk. 5. 11).—For other Calls of these disciples, see Sect. II. § 2; and for other instances of Compendious Narration, id. § 3.

§ 5. *The Raising of Jairus' Daughter.*

There are three accounts of this Miracle, viz. Mt. 9. 18—26; Mk. 5. 21—43; Lk. 8. 40—56. The first is the most compendious, the last the most detailed: but the omission or addition of details is no proof of ignorance or discrepancy (Sect. II. § 3). The only serious objection therefore is the *apparently* valid one, that the utterance of Jairus in Mt. 9. 18, "*My daughter is just now deceased*" (ἄρτι ἐτελεύτησεν, *defuncta est*, A. V. *dead*), is plainly contradictory of that in Mk. 5. 23, "*My daughter is at the point of death*" (ἐσχάτως ἔχει, *in extremis est*), and of the fact recorded in Lk. 8. 42, that "*she was dying*" (ἀπέθνησκεν, *moriebatur*), as also of the *subsequent arrival* of certain tidings of her "*death*" (ἀπέθανεν, τέθνηκεν, *mortua est*), as narrated in Mk. 5. 35, Lk. 8. 49. To ordinary readers this is probably the most per-

plexing difficulty in the whole of the Gospel History. The accepted reconciliations are, (1) That of S. Augustine (*Consens. Evang.* II. 28), *That S. Matthew, for brevity's sake, anticipates the actual miracle, and expresses the* MEANING, *not the* WORDS *of Jairus.* So Alford, Ellicott, who sees in the accounts only "a slight difference." (2) That of S. Chrysostom (*In Matt. Hom.* 31), *That Jairus himself, to obtain the more speedy relief, spoke the words in S. Matthew by* CONJECTURE, *or with* EXAGGERATION *of the actual and known fact.* So Grotius, Greswell, Lange. Wordsworth is silent: Patritius impossibly wrenches the words in S. Matthew from their position, and places them after the Healing of the Issue of Blood. Of these reconciliations, however, if either were satisfactory, S. Chrysostom's would undoubtedly be the more correct. The Father, from the very possibility of change in his daughter's condition during his brief journey, necessarily poured forth his grief in the agony of *conflicting hope and fear;* and his earnest entreaty, again and again renewed (Mk. 5. 23, παρεκάλει πολλά), necessarily assumed the varying forms of distracted supplication, now representing his faint ray of *hope,* now the burden of his worst *fear.* Accordingly to demand herein, as do the Sceptics, the utterance of but one and the same cry, or the expression of but one and the same passion, is to ignore the experience of suffering, and to betray an utter inattention to one of the deepest sorrows of humanity. Nevertheless, even this solution is decidedly insufficient. It fails to explain *all* the different circumstances of the two utterances. Nor has any other solution attempted to explain them. Yet it seems to us that, with due regard to all the particulars of the three accounts, a very simple and yet perfectly satisfactory explanation may be offered. We venture to propound it as follows. Upon Jesus' return to Capernaum from the country of the Gergasenes, he was received on landing by expectant multitudes (Mk. 5. 21; Lk. 8. 40). He resumes and concludes (see Harm.) his Parables of the Mysteries of the Kingdom; and, the day being now far spent, prepares to proceed to the already accepted Feast in the house of Matthew. We submit that it is at *this moment,* when, having quitted the Boat (cf. Mk. 4. 1), he is leaving the immediate neighbourhood of his day's teaching, and *before he is entered under Matthew's roof,* that Jairus first appears upon the scene. Even now, whilst with his late audience round him, he is yet standing "BY THE SEA-SIDE, *Jairus cometh, and, when he seeth him, falleth at his feet,*" and presents a *first* supplication, "*My daughter lieth* AT THE POINT OF DEATH: *come, enter into my house, and save her.*" Thus far, only Mk. 5. 21—23, Lk. 8. 40—42 *a.* Jairus' faith, so we gather from mutual comparison of all the narratives, is now put to a severe test. The Divine Teacher, as on a later occasion for the sisters of Bethany, defers, though doubtless with some unrecorded consolation, his implored assistance. He enters the house, not of Jairus, but of Matthew. Then follows the Feast, the Parable of the Sick and the Physician (a memory of Jairus' entreaty), and the rest of the Parables in Matthew's house at Matthew's table: when lo! as the Feast is yet proceeding, as the

Lord is yet reclining, "*as he is still speaking these things*" (Mt. 9. 18), Jairus, unable longer to restrain a fresh outburst of his sorrow, *a second time* seeks his presence, and *a second time* urges his woeful case, which from the hour's delay his too well-founded fears (had he even seen or heard the hurrying minstrels of death?) and his unerring inference *now* paint in the darkest colours, which nevertheless again his struggling hope immediately relieves: "*My daughter is just now* DEAD;" "*but come*," here is the flash of hope, "*lay thy hand upon her, and she shall live.*" This is no "simplicity and naiveté," as Strauss scoffingly pretends (*New Life of Jesus*, ii. 208), no "degrading" of the mighty Miracle of resurrection, but hope giving the lie to fear, or at least reasserting its own victory. Now Jesus "*rises*" from the Feast-Table, and follows the suppliant. So far Mt. 9. 18, 19. At this point first do the three narratives unite, in order to relate the Healing of the Issue of Blood: after which S. Mark and S. Luke, hitherto silent upon the *death*, interpose the arrival of the dreaded tidings, and the messengers' remonstrance with the Father's protracted importunities (a beautiful undesigned confirmation of the later entreaties at the Feast); and finally all three unite again in the Miracle of the resurrection. To sum up. All previous solutions are insufficient, in that they have failed to harmonize the differences of time, place, and entreaty, indicated by the Evangelists. According to our own solution, which we submit as complete, we have two entirely distinct pictures of Jairus before the Healing of the Issue of Blood, just as we have two thereafter. We first see him prostrating himself at Jesus' feet *by the sea-side*, as his daughter is *dying* (Mk. 5. 21—23; Lk. 8. 40—42 *a*); next, worshipping him in the *House of Feasting*, as his daughter is *dead* (Mt. 9. 18, 19); next, staggering and strengthened *in the way* under *poignant tidings* of his bereavement (Mk. 5. 35, 36; Lk. 8. 49, 50); and finally rapt in astonishment *at home* over the *restored life* of his child (Mt. 9. 23—26, implicitly; and expressly, Mk. 5. 37—43; Lk. 8. 51—56). For the omissions between Mk. 5. 23 and 24, as also between Lk. 8. 42 *a* and 42 *b*, see Sect. II. § 3 (2).

§ 6. *The Rejection at Nazareth.*

We have records of a visit of our Lord to Nazareth in Mt. 13. 54—58; Mk. 6. 1—6; Lk. 4. 16—30. It is objected that the last is contradictory of the two first both as to time and connexion. It must first be examined whether the three records refer to one and the same visit. The identity of the visit narrated by S. Luke with that narrated by S. Matthew and S. Mark has of late been generally denied by Harmonists and Commentators, viz. by all these: Greswell, Anger, Tischendorf, Robinson, Stroud, Patritius, Lewin, Andrews, Abp. Thomson in Smith's *D. B.*, Meyer, Stier, Ewald, Wieseler, Ellicott. On the contrary, the identity is now maintained by very few, as by Lange and Oosterzee (both of whom however adopt as chronological the

position of S. Luke), and Alford. Nevertheless, in the face of all the many advocates for their distinction, we have not the slightest doubt that the visits are identical, and that the true chronological order is that of S. Matthew and S. Mark. In refutation therefore of the alleged objection we shall adduce reasons to shew i. that S. Luke's narrative is chronologically anticipatory; ii. that its record is parallel with those of S. Matthew and S. Mark; iii. that its position is didactic. And i. that S. Luke's narrative is chronologically anticipatory (Sect. II. § 1. subs. 1, 6). It precedes, in S. Luke's arrangement, the settlement at Capernaum (Lk. 4. 30, 31). But (1) from *vv.* 15. 16, S. Luke himself makes it perfectly clear that the visit follows upon a course of successful teaching in the other Synagogues of Galilee: and the circuits of Galilee did not begin till *after* the settlement at Capernaum (Mt. 4. 12—17); before which event there is chronologically no room for them. (2) The same is implied by the allusion to his "*custom*" in *v.* 17. (3) The admitted applicability of the proverb in *v.* 23, coupled with the allusion to the performance of divers Miracles (ὅσα, not one only) of Healing at Capernaum, indicates a continued absence from Nazareth and general sojourn at Capernaum. (4) The mention of the duration of 3½ years' famine and privation of blessing in *v.* 25 seems intended to illustrate a not inconsiderable duration of spiritual famine in Nazareth. (5) The mention of the widows in *v.* 25 is probably an allusion to the Miracle of resurrection wrought for the Widow of Nain. (6) Similarly the mention of the lepers in *v.* 27 is probably suggested by the Healing of the Leper recorded in Lk. 5. 12—14. Next ii. that S. Luke's record is parallel with those of S. Matthew and S. Mark. (1) The time indicated in all the preceding well agrees with that fixed by S. Matthew's and S. Mark's records, the two latter being far too clear and precise to admit of Lange's supposition that S. Luke's order is chronologically to be preferred. (2) The day and place are identical, the Sabbath and the Synagogue. (3) The amazement and scorn of the Congregation are the same: "*Is not this the carpenter's son?*" (4) The Lord's answer is the same, and that a proverb: "*No Prophet is acceptable in his own town.*" On the other hand, the additional details of S. Luke form no argument against the identity (Sect. II. § 3). iii. That the position of S. Luke's narrative is didactic (Sect. II. § 1). S. Luke alone is the historian of the Lord's early life at Nazareth. In accordance therefore with that moral order which is a distinguishing feature of his Gospel (Sect. III. § 3), after a rapid summary of the Galilæan Mission in *vv.* 14, 15, it is consistent for him at once to introduce (in disregard of chronological order) the visit made to Nazareth during this Mission, (1) to complete the story of the life at Nazareth, and (2) to contrast the particular Rejection at Nazareth with the general Reception in Galilee. A similar anticipatory transposition may be seen in S. Luke's narrative of John Baptist's Imprisonment, Lk. 3. 19, 20: for which, as also for many others, see Sect. II. § 1.

§ 7. *The Sermon on the Mount.*

The "Sermon on the Mount" is reported by S. Matthew in ch. 5. 1—8. 1; and the same, or a very similar, Sermon is reported by S. Luke in ch. 6. 20—49. Assuming the identity of the Sermons, it is objected against the credibility of the Evangelists, that the two reports present serious discrepancies of *time, place, posture of delivery*, and *contents*:—"Matthew represents it as delivered earlier, Luke later; Matthew on a mountain, Luke on a plain; Matthew sitting, Luke standing; and further, either Matthew has made important additions, or Luke important omissions" (Strauss, Pt. II. c. vi. § 76). But the identity of the Sermons is by no means universally admitted, and the following principal hypotheses have been substituted: (a) That the Sermons are wholly distinct in time, place, and circumstance. So Greswell, Anger, Patritius. (b) That they are distinct, but yet internally related, being spoken on the same day and in close succession, S. Matthew's first in *esoteric* form to the disciples on the mountain. S. Luke's next in *exoteric* form to the multitudes on the plain. So S. Augustine, and Lange. (c) That S. Matthew's is a systematized collection of divers Sayings of our Lord of similar import, the several times and occasions of which are to be sought for in S. Luke. So Wieseler. On any of these hypotheses all seeming contradiction disappears. But nevertheless, to the exclusion of all these and such like hypotheses, and in support of the common opinion, we maintain, with Robinson, Tischendorf, Stroud, Lewin, Tholuck, Oosterzee, Ewald, Wordsworth, and (we are glad to add) Ellicott, that the Sermons are identical; and therefore we propose i. to state the reasons for their identity; ii. to establish their singleness; iii. to fix their chronological position; iv. to reconcile their alleged discrepancies.

i. *Reasons for Identity.* Against hypotheses (a) and (b) we find in these Sermons (1) a substantial identity, as indicated in the following Harmony, of *introduction*, *progress*, and *conclusion*; (2) a considerable identity of *expression*, occurring throughout entire sections. In estimating these identities, S. Luke's apparently trajected passages must be taken into account (Sect. II. § 1; Sect. III. § 3); so that Alford's calculation on Mt. 5. 1, that "of 107 verses in Matthew, Luke contains only *thirty*," is misleading and erroneous. It will be pointed out in the Foot-notes to the Harmony that S. Luke's transpositions are due to his purpose of illustration by juxtaposition (See also pp. 429—432). As to the omissions or additions (for which see Sect. II. §§ 1, 3), Wordsworth on Lk. 6. 17 has very admirably given the right explanation: "S. Matthew writing specially for Hebrew readers records all the portions in which the Teaching of the Levitical Law or the practice of its Jewish Expositors, is explained, enlarged, or corrected by the Gospel. These passages, less applicable to the Gentile World, are not repeated by

S. Luke." And as to the difference of *form* of the two reports, "It is probable that the Holy Spirit reminds the world by S. Matthew, that, as on Sinai, so even in the Gospel he still speaks with the authority and majesty of Lawgiver and Judge [cf. Mt. 7. 29: *He taught as one having* AUTHORITY]; and by S. Luke, that he addresses the Gentile World in the persuasive language of the Ethical Teacher" (See Sect. II. § 4). (3) Another reason for the identity of the Sermons is the identity of *audience:* For S. Matthew's, "*Great multitudes from Galilee, and Decapolis, and Jerusalem, and Judæa, and the other side of the Jordan*" (Mt. 4. 25). For S. Luke's, "*A throng of his disciples, and a great multitude from all Judæa, and Jerusalem, and from the sea-coast of Tyre and Sidon, who came to hear him and to be healed*" (Lk. 6. 17). Between which we have the link of Mk. 3. 7, 8, "*And a great multitude from Galilee followed, and from Judæa, and from Jerusalem, and from Idumæa, and the other side of the Jordan: and they about Tyre and Sidon, a great multitude, hearing how great things he did, came unto him.*" S. Matthew, it has been objected, omits, in his enumeration, all mention of "Tyre and Sidon." But there is an evident reason for this in the facts that he has *already included* them in *v.* 24 under "*all Syria,*" of which "*Tyre and Sidon*" formed a noted part (Strab. XVI. ii. 2, 22); and that, as is pointedly shewn in S. Mark, and hinted in S. Matthew and S. Luke, the multitude from "Tyre and Sidon" were attracted solely by the fame of our Lord's Miracles, and sought him rather as the *Healer of Bodies* than, as the Sermon itself is about to represent him, as the *Instructor of Souls* and the *Founder of a Spiritual Kingdom.* (4) Both discourses were delivered to the *disciples* in presence of the *other multitudes* (Mt. 4. 25; 5. 1; 7. 28; Lk. 6. 17, 20; 7. 1). (5) There is correspondence of *season of delivery*, as will appear from the chronological argument below.

ii. *Singleness of the Sermon.* Against hypothesis (c) it is found (1) that, according to S. Matthew, "*When Jesus saw the* MULTITUDES, *he* WENT UP *into the mountain, and when he was sat down his disciples came unto him, and he opened his mouth and taught them*" in the Sermon (Mt. 4. 25; 5. 1); and at the close of the Sermon, "*the* MULTITUDES *were astonished at his teaching,*" and "*he* CAME DOWN *from the mountain*" (Mt. 7. 28; 8. 1). These notices of themselves imply that S. Matthew's entire Sermon was delivered before one and the same audience, and in one and the same session, whether that session was of one or several days' duration. But, the identity of S. Luke's Sermon having been established, it is plain from his context (Lk. 6. 12—19), in conjunction with S. Mark's parallel (Mk. 3. 7—19), that the session occupied but part of a single day. (2) The train of thought throughout the Sermon is closely consecutive, indicating a connected whole, and arguing a unity of plan more consonant with an original continuous utterance by its Author than with a subsequent editorial compilation by the Evangelist. This receives strong confirmation from argument

(iii) following. Nor can we admit that the notices of occasion and interruption in Lk. 11. 1 and 12. 13—15 are an argument against this unity. They do but indicate, what might have been expected under the peculiar circumstances and from the mixed nature of the audience, that the Lord adapted his teaching to immediate wants no less than to future needs, and relieved his Discourse to the disciples with occasional digressions and pointed addresses to individuals and to the multitudes.

iii. *Chronological Position.* S. Matthew's Sermon, notwithstanding its early appearance in his narrative, bears most certain marks of a much later chronological delivery. (1) The important summary of *previous* work in Mt. 4. 23—25 covers a space of time sufficient to embrace all the events occurring up to the late period of S. Luke's Sermon; while, on the other hand, it is both morally and chronologically impossible that this work can have been performed *before* the events related in certain of S. Matthew's chapters which *succeed* the Sermon. (2) The nature and tone of the contents of the Sermon, while utterly inconsistent and unintelligible in the beginning of the Galilæan Ministry, indicate the exact position which it occupies in S. Luke, *viz.* a position subsequent to engendered hatred and deadly outbreak of hostility against Jesus and his doctrine, the conspiracy for his destruction as a subverter of the Law, his forced retirement with multitudes to the seaside, and his choice of Apostles (See Harm.). In proof, as a whole, the Discourse is an *Inauguration Sermon* at the *Founding of the Christian Church*, addressed to men (primarily the Apostles, secondarily all the disciples) who, being chosen out of the World into the Kingdom of Heaven, are called, under poverty, mourning, and persecution, by the energy of a true and perfect Righteousness, to arrest the World's corruption and to enlighten its darkness. In its parts, the very Beatitudes are a denunciation, by contrast, of the degenerate "Sons of the Kingdom," containing within themselves the Woes unfolded in S. Luke; the blessedness of enduring persecution for righteousness' sake (Mt. 5. 10—12) is the lesson added and impressed by the example of his own present persecution by the malignant Pharisees (Mt. 12. 14, 15); his repudiation of design to abolish the Law, and all the enforcements of this repudiation (Mt. 5. 17—48), are so many refutations of their calumnious charges, and exposures of their hypocritical reverence for the Law displayed in those charges (Mt. 12. 1—13; Lk. 6. 7—11); and the rules of conduct that follow, even to the close of the Sermon (Mt. 6. 1—7. 27), are so many admonitions to mould the practice of the newly-ordained Apostles in their intercourse and labours in the world (Lk. 6. 12—19). This structure of the Sermon will explain why we find a portion of it didactically transposed by S. Luke to illustrate the more special counsels to the Twelve delivered at a later hour of the same day (Lk. 12. 22—34). To the same season of peril belong the further blasphemies of the Pharisees (Mk. 3. 22—30), and our Lord's further woes upon their hypocrisies (Lk. 11. 37—54). But for the

connection of all the various incidents of this eventful day, (which has been little understood,) and their cumulative illustration of the matter in hand, we must refer to the Harmony itself.

iv. *Reconciliation of apparent discrepancies.* The apparent discrepancies, as we have seen (p. 443), relate to *time*, *place*, *posture of delivery*, and *contents*. That which relates to *contents* has been already removed; the rest also have been in a great degree anticipated. (1) As to *time*. S. Matthew's Sermon, it is argued, is *inserted before* the healing of the Leper (Mt. 8. 2—4), his own Call (Mt. 9. 9), and sundry other acts of our Lord, all *preceding* the Choice of the Twelve; but S. Luke's not till *after* the Choice of the Twelve. But, in answer, difference of *order of insertion* is no proof of *chronological* discrepancy (Sect. II. § 1): and we have just seen that the *chronological* position of both Sermons is the same, viz. immediately *after* the Choice of the Twelve. (2) *Place* and *posture of delivery*. The acknowledged marks in S. Matthew are, "*He* WENT UP *into the* MOUNTAIN, *and* SAT DOWN" (Mt. 5. 1); the alleged marks in S. Luke, "*He* CAME DOWN, *and* STOOD *in a place which was* IN A PLAIN (ἐπὶ τόπου πεδινοῦ)" (Lk. 6. 17): and the two sets are asserted to be in manifest contradiction. The common reconciliation is that proposed by S. Augustine (*de Consens. Evang.* II. 19): "*It may be that at first our Lord was with his disciples alone in some* HIGHER PART *of the mountain, when of them he chose the Twelve; that thereafter he came down with them, not from the mountain, but from the* PEAK *of the mountain into a plain place, that is, some* LEVEL GROUND (æqualitas) *which there was on the side of the mountain, and there* STOOD *till the crowd were gathered unto him, and then* SAT DOWN, *&c.*" So Tholuck, Lange, Schaff, Lewin, Alford, Wordsworth, Ellicott, Westcott, Robinson (who in support "submits to the examination of Greek scholars a hitherto unoticed peculiarity of the genitive after ἐπί,"—of which peculiarity Greek scholars must, we fear, still continue to remain in ignorance), and Stanley. All these, the last very decidedly (*Sin. and Pal.* p. 368), agree in accepting the late (13th cent.) Latin tradition which identifies Kurun Hattin, *Horns of Hattin*, as the Mount of Beatitudes, and in regarding the *platform at the top of its lower ridge* as the *level place* to which the Lord *came down* from one of the higher horns or knolls to deliver the Sermon. Now if indeed the Greek words τόπος πεδινός, *champaign place*, could fairly signify a *level place on a mountain*, as all the above-mentioned scholars maintain, then this reconciliation, though not without its difficulties, might perhaps be admitted. But we believe that this interpretation of τόπος πεδινὸς by *platform on a mountain* is quite as visionary as that of γεννᾶν by *adopt* in the case of the Genealogies, which, against so many like authorities, we were previously compelled to proscribe (p. 418). Our Refs. and Note on Lk. 6. 17 will, we trust, make it manifest that the words are really in flat opposition to the aforesaid meaning; as, e.g., in Diod. S. II. 38, where we read that a certain General, to stay the ravages of a pesti-

lence, "*led his forces out of the* CHAMPAIGN PLACES (πεδινῶν τόπων) *into the* MOUNTAIN-DISTRICT." It would almost seem as if the monkish tradition before us had grown up out of the explanation of S Augustine. But, even apart from this, it ought to be clear that S. Luke's words "*came down*" in Lk. 6. 17 refer to his own preceding words in *v.* 12, "*went out into the mountain*," for which, agreeably to Mt. 5. 1, S. Mark's parallel has, "*goeth up into the mountain;*" which mountain also, from Mk. 3. 7—21, was evidently the often-mentioned mountain near Capernaum. Hence we do not doubt that in Lk. 6. 17 he *came down* from *that same* into which in *v.* 12 he *went up;* and that the "*came down*" in Lk. 6. 17 is identical with the "*came down*" of Mt. 8. 1, *viz.* not from some *peak* to a *platform* in the mountain, but "*from the mountain*" itself into a place "*in the plain.*" The Sermon over, our Lord descended from his *seat* on the heavenward hill of divine instruction to *stand* in the lowly *vale* of human suffering, then and there to perform his miracles of healing. What then is the reconciliation? That the word "*and*" in Lk. 6. 17, 20 (just as in Lk. 4. 14, 16; 5. 29; 9. 2, 3) *is not in either verse intended to mark the strict chronological sequence;* but that *vv.* 17—19 are *anticipatory*, in order, by postponement of the intermediate Sermon to the whole body of disciples, to combine in one effective picture the Lord's public Presentation and Inauguration of the Twelve with their private Choice and Appointment. For similar *Anticipation*, cf. the Return of the Seventy in ch. 10. 17—20; and, for full illustration, see Sect. II. § 1, subs. 1, 6; § 3, subs. 2, 3; and Sect. III. § 3, throughout.

§ 8. *The Mission of the Seventy.*

S. Luke alone has recorded this Mission (Lk. 10. 1—20). This circumstance, in the opinion of the Sceptics, brands it as unhistorical! To some of them it even "betrays the purpose which lies at the root of the story—to depreciate the Twelve in comparison with the Apostolate of the Gentiles" (Scott, *Eng. Life Jes.*, p. 126)!! But, as so often, *Silence is not Ignorance* (Sect. II. § 3, subs. 1). Moreover S. Matthew is not altogether silent. His Gospel contains portions of the Addresses which, S. Luke vouches, were delivered to the Missionaries at their departure and return (Mt. 11. 20—27, with Lk. 10. 13—22). Nor are probable reasons wanting for the omission of the particulars in the other Synoptists, and their insertion in S. Luke. The Mission of the Seventy, (for the *number*, see Lk. 10. 1 ref.,) unlike the Mission of the Twelve, was *personally* a very temporary and circumscribed Mission, and also expressly subordinate to that of the Twelve: "*The Lord nominated seventy* OTHERS *also* [i.e. beside the Twelve], *and sent them two and two* BEFORE HIS FACE *to every City and place, whither* HE HIMSELF WAS ABOUT TO COME" (Lk. 10. 1). The Twelve prosecuted a plenipotentiary Mission in the exercise of a high ambassadorial Apostolate, destined thereafter to embrace the world; the Seventy, with humbler and unapostolic

functions, prepared the way for the Lord's personal and immediate advent in a limited but typical circuit (see pp. 430, 431). The difference in the Commissions bears ample witness to this fundamental distinction (Mt. 9. 36—10. 42; Lk. 10. 1—16). "*He himself gave some to be* APOSTLES, *some* EVANGELISTS" (Eph. 4. 11). From this point of view, therefore, the Fathers rightly saw in the relation of the Twelve to the Seventy the pattern of that of Bishops to the other Presbyters of the Church; while, from another point of view, the supplementary narration of the less exalted Mission by S. Luke alone is in strict accordance with the general designs of his Gospel to confirm Church Doctrine and to represent Jesus as the personal Saviour of mankind (see again pp. 430, 431).

But, in one sense, this Mission has suffered much more from its friends than its foes. Having proved one of the main stumblingblocks of Harmonists, all its circumstances, the time and place of its despatch, and the sphere of its operations, have been wrenched and tortured in almost every manner conceivable. To begin with, there is complete unanimity in relegating it to the last six months of our Lord's Ministry, and just before or during the Final Journey to Jerusalem. After this its position is variously determined: (a) Just before the Feast of Tabernacles (Jo. 7. 2—10. 21), while yet in Galilee, as by Newcome, and Robinson; (b) Just before Tabernacles, but after leaving Galilee, whilst on the Final Journey, as by Lightfoot, Wieseler, Anger, Stroud, Lewin, Patritius, Smith's *D. B.*, Kitto's *B. C.*, and Lange, who regards it as a Mission to the Samaritans in holy revenge for his rejection by them! (c) After Tabernacles, but before Dedication (Jo. 10. 22—39), whilst in Judæa, as by Ellicott, Oosterzee, Wordsworth; (d) After Tabernacles, and before Dedication, but in Peræa, as by Tischendorf, Andrews; (e) After Dedication, but before Sojourn in Ephraim (Jo. 11. 54), as by Stier; (f) After Sojourn in Ephraim and a return thence to Capernaum, as by Greswell. Alford is silent. Now, strange as it may seem, we are constrained to submit that there is not a particle of solid foundation for any of these determinations, and that the evidence of the Evangelists is distinctly against them all. We will not now enlarge upon the impossibility of identifying, as most of the above do, the Final Journey with the Journey to the Feast of Tabernacles—we shall deal with this point hereafter (§ 10)—nor need we dwell upon the serious improbabilities of a Mission to either Samaria, Judæa, Peræa, or indeed anywhere else, at the times suggested; nor upon the utterly untenable conclusions which result from or lead to some of the above hypotheses, as in particular Wieseler's, that Lk. 9. 51, "*when the days of his* ASCENSION (ἀναλήψεως, *receiving up*) *were drawing to completion*," must signify, "when *the days were drawing to a close, when he could still be* RECEIVED ON THE EARTH," or "*in which he met with* RECEPTION" (*Chron. Syn.* p. 297). It is sufficient to shew to what place and period the Evangelists themselves decisively fix the Mission, and to point out how the extraordinary error of Harmonists and Expositors has arisen. A right deci-

sion here will clear away many of the difficulties that have gathered round the Final Journey itself. Now (1) S. Luke, in the natural sense of his words, intimates that the Mission was preparatory to a personal circuit by our Lord himself, in contrast, and apparently simultaneously, with the circuit of his Apostles (Lk. 9. 1—6; 10. 1, 2). But the Mission of the Apostles was more than *twelve months previous* even to the Journey to the Feast of Tabernacles. Of S. Luke's note of time in ch. 10. 1, "*after these things*," we will speak presently. (2) The very implication of such a circuit, the allusion to the plenteous harvest and harvest-work in *v.* 2, and the nature of the directions in *vv.* 3—16, are characteristic of the period of continuance of the great Galilean Mission, not of retirement from its activity for the education of the Twelve and preparation for the Passion (Mt. 16. 21; Mk. 9. 30, 31). (3) The solemn adieu to Galilee, and the "*shutting of the door*," were, according to S. Luke himself, much later occurrences (Lk. 13. 22—30). (4) The Woes upon the favoured Cities of Capernaum and its immediate neighbourhood in *vv.* 13—15 betoken, not a cessation, but an extension of the labours in Galilee. (5) It is certain from S. Matthew that these Woes were uttered *very soon after the Baptist's Message*, and therefore *before* the Baptist's death (Mt. 11. 1—24): but the Feast of Tabernacles &c. occurred *after* the Baptist's death (Mt. 14. 1—16. 12). (6) The Exultant Thanksgiving which burst forth upon the Return and Report of the Seventy (Lk. 10. 21, 22) belongs to the *very same season* of the Baptist's Message (Mt. 11. 25—27). Moreover the Journey through the Cornfields is another incident of the *same season* (Mt. 11. 25—12. 1); which brings us round again to the events of the Choice and Mission of the Twelve (Mk. 3. 1—19; 6. 7—13). (7) On the conclusion of their labours the Seventy returned to the Lord at the place whence they were despatched, and where he himself, before his starting, was awaiting their report (Lk. 10. 17—24). From the Evangelists themselves therefore we may gather with certainty that, like the Twelve, the Seventy were despatched from and returned to *Capernaum*, the now apostrophized Head-Quarters of the Galilean Mission (Lk. 10. 15); that their labours were *transient* and of *brief* duration; that the sphere of their work lay wholly or principally in *Galilee*, the scene (as Greswell rightly acknowledges, *Diss.* xxxi.) of all our Lord's Circuits; and that the date of their Mission was *shortly after the Mission of the Twelve*. For other particulars see the Harmony. Whence then have arisen the serious mistakes and distractions of the Harmonists? From a total misconception of the connection of S. Luke's chapters 9 and 10 (a misconception which extends its direful mischief also into the following chapters), arising out of the inveterate habit of regarding S. Luke's order of narrative as *chronological*. We have already, under a special heading, exposed, and, as we hope, exploded this very unfortunate error (§ 3, p. 422). It is only needful, therefore, here to recall attention to the now patent facts that the portion Lk. 9. 1—11. 13 forms one grand Missionary Section, *dogmatically* arranged in two divisions, the first and superior of which is the Mission

of the Twelve, or the Foundation of the Church, and the second and inferior, the Mission of the Seventy, or the Upbuilding of the Church; that the whole of ch. 9. 6—50, containing events connected with the *Work*, *Return*, and further *Education*, of the Twelve, is *didactically* annexed to *vv.* 1—5, containing their first *Commission* and *Departure*, just as further on in the case of the Seventy; that *vv.* 51—56, and *vv.* 57—62, are, without any regard to time, two fresh illustrations of the same subject; and that finally in ch. 10. 1—11. 13, the second dogmatic division, we have, in the words "*But* AFTER THESE THINGS *the Lord* NOMINATED *seventy* OTHERS *also... whither he* HIMSELF *was about to come*," a retrospective reference, not to the immediately preceding *vv.* 57—62 (at the time of the visit to the Gergasenes), nor to *vv.* 51—56 (at the time of the Final Journey from Galilee), nor to any other of the appended *vv.* 6—62, but back to the *principal things* and *persons* of the Section, and to the only other *nomination* of the Section, viz. to the *Authorization and Mission of the Twelve* in *vv.* 1, 2 (Cf. Jo. 12. 1, 12). See carefully pp. 430, 431; also § 10 below, and Sect. 11. § 1, subs. 6.

§ 9. *S. Peter's Confessions of the Christ.*

Two Confessions are to be considered, one recorded by the Synoptists, (Mt. 16. 16, parall.), one by S. John (Jo. 6. 69). If these be identical, there appear to be discrepancies of time, place, and other circumstances; if they be not identical, their differences and similarities require explanation. At the same time the earlier Confessions of S. Andrew, S. Philip, and S. Nathanael, in Jo. 1. 41—49, may not be left out of consideration. The identity of the Confession in Mt. 16. 16 and parallels with that in Jo. 6. 69 is maintained by Wieseler and Tischendorf, and (although with uncertainty) by Abp. Thomson in Smith's *D. B.*: it is denied by S. Chrysostom, Greswell, Meyer, Lange, Ebrard, Ewald, Robinson, Lewin, Alford, Ellicott, and Kitto's *B. C.* The latter rightly. i. The differences are very decided, and suffice to establish the non-identity. (1) The note of time in Jo. 6. 66, viz., "*Thenceforth*," or "*Hereupon*" (ἐκ τούτου: cf. the same in Jo. 19. 12, "THENCEFORTH *Pilate sought to release Jesus*;" and Plut. 1. 390, "*He saw a marvellous vision:* HEREUPON, *being sore troubled, he bound his son by an oath, &c.*"), and the allusions in *vv.* 66—68 to *vv.* 60—65, render it almost certain that the Confession of Jo. 6. 69 was shortly after the Discourse on the Bread of Life in Capernaum's Synagogue, and apparently the very same day, upon return from the Synagogue; whereas from Mk. 8. 27 it is plain that the Confession of Mt. 16. 16 was after the visit to a certain Bethsaida. (2) The other notes of circumstance in Jo. 6. 59—71 indicate that Jo. 6. 69 was uttered either in the way home from the Synagogue, or in the Mission-House itself; whereas Mt. 16. 16 was undoubtedly uttered during the much later withdrawal to Cæsarea-Philippi (§ 10, p. 465). Nevertheless even Jo. 6. 69 was

uttered *in private*, not, as Ellicott, "in the face of all men:" a supposition forbidden alike by the severe allusion to the Traitor in *v.* 70, and the later admonition of secrecy in Mt. 16. 20. (3) Jo. 6. 69 was a spontaneous argument in support of an answer to a question concerning apostasy; Mt. 16. 16 was an elicited response in direct answer to an enquiry concerning the Lord's Person and Office. On the question of the true reading of Jo. 6. 69 we do not here enter (See Note *in loc.*).

ii. On the other hand, the Confessions present sufficiently striking similarities to establish (what has been too much neglected) their *close relationship*. (1) Both Confessions relate to a period of growing *perplexity* and *danger* (Mt. 16. 13, 14; Mk. 8. 35, 38; Jo. 6. 66—68). (2) Both Confessions are immediately preceded by a pointed address to the *Twelve*, as contrasted with the *multitude* (Mt. 16. 15; Jo. 6. 67, emphatic YE, and S. John's first use of the appellation, *The Twelve*). (3) Both Confessions are made by S. Peter *on behalf of the Twelve*, and, if the common reading be correct, *in identically the same terms* (Mt. 16. 15, 16; Jo. 6. 67—69). (4) Both Confessions are immediately followed by a sorrowful warning, darker or clearer, of the Passion (Mt. 16. 20, 21; Jo. 6. 70, 71; and Harm.). The following questions therefore must now be answered: What is the actual relationship between the two Confessions of Jo. 6. 69 and Mt. 16. 16? and, Wherein lies the greater importance assigned by our Lord to the latter, both in comparison with the former, and also in comparison with those yet earlier Confessions of Jo. 1. 41—49? We believe the true answer will be found to be this. The Confession of Mt. 16. 16 was designedly elicited by our Lord *with express reference to the spontaneous utterance of* Jo. 6. 69, for the purpose of its *direct repetition* and *solemn confirmation*. This object being attained, the Lord, combining the earlier declaration with its later confirmation, and viewing both together as really and spiritually *one and the same expression of heartfelt Faith*, vouchsafes those utterances of blessing and promise which against this time of confirmation had been appropriately reserved. Similar retrospective references may be traced in several of the instances cited in Sect. II. § 1, subs. 5; e.g. the second Reproof of Ambition (Lk. 22. 24--30), and second Purging of the Temple (Mt. 21. 12—16). Nor is it now difficult to discern the circumstances which gave to this last Confession a value and honour above those earlier ones of Jo. 1. 41—49. Those were uttered amid the glowing anticipations inspired by the Baptist's Testimony; this, after the Baptist's murder, amid blighted expectations, emboldened doubts, and increasing perils. Those were the eager exclamations of untried individual hope or credence; this, the deliberate enunciation of the Apostolic Body's tried Assurance of Faith and Knowledge: In spite of all disappointments, desertions, dangers, "WE *have* BELIEVED *and* KNOWN *and* SAY, *that* THOU *art the* CHRIST." —For Variations of Form of Record, see Sect. II. § 4; and for Selection from Similar Instances, Sect. II. § 1, subs. 5.

§ 10. *The Last Journey to Jerusalem.*

Our Lord's recorded Departure from Galilee for the Feast of Tabernacles was either identical with, or antecedent to, a final Departure from Galilee for the Feast of the Passover at which he suffered. The decisive Journey, whatever its starting-point, and whatever its route, is described as the Last Journey to Jerusalem. The portions of the Gospels to be discussed are Mt. 19. 1—21. 1; Mk. 10. 1—11. 1; Lk. 9. 51—19. 29; Jo. 7. 2—12. 1: wherein the Sceptics allege the following discrepancies, viz., (1) that in the Synoptists the Final Departure from Galilee is to the *Passover*, but in S. John to the *Tabernacles;* (2) that in the Synoptists accordingly the starting-point of the Last Journey to Jerusalem is *Galilee*, but in S. John *Ephraim in Judæa;* (3) that in S. Matthew and S. Mark the route is *circuitous* and through the *other side of the Jordan*, but in S. Luke *direct* and through *Samaria;* (4) that in the Synoptists the last stage is *Jericho*, but in S. John *Bethany:* "statements which," says Strauss (Pt. II. c. x. § 108), "it is impossible to reconcile." The impossibility we utterly deny, and trust in due course to refute; but we admit that, as long as S. Luke's method remains misunderstood in the manner we have so lately deplored (§ 3, p. 422), so long must the desired reconciliation remain, what it has hitherto been, not only one of the most difficult problems that are presented to Harmonists, but even absolutely and hopelessly unattainable. That fatal misconception, which, as we saw, involved the Mission of the Seventy in desperate confusion (p. 448), has again robbed learning, ability, and genius, of their due meed of success, and produced, as is only too easy to perceive, even in all the most approved Harmonists, a mass of unnatural and impossible complications (See e.g. Lewin, *Diss.* c. iv.; Wies. *Synops.* S. iv.). In order therefore to arrive the more surely at a sound reconciliation, we deem it advisable i. To exhibit no less than ten principal and more or less original schemes, which, being thought superior or at least equal to any of their competitors, have secured in this country the highest commendation and acceptance, and to test the same by comparison with the statements of the Evangelists and with the results already obtained on the subject of S. Luke's method (§ 3); and ii. To construct and establish on the basis of the same statements and results that which we offer as the true solution.

i. *Examination of Ten Schemes.* The ten schemes selected are those of (G) Greswell, (K) Kitto's *Bibl. Cyclop.*, (La) Lange, (Le) Lewin, (P) Patritius, (R) Robinson, (Sm) Smith's *Dict. Bib.*, (St) Stroud, (T) Tischendorf, (W) Wieseler. Two or three others will be referred to by way of illustration. Now, as in framing these schemes, the main difficulty has been the task of disposing that large and varied portion of S. Luke which is contained in

Lk. 9. 51—18. 14 in a morally and chronologically possible harmony with that portion of S. John, Jo. 7. 2—11. 57, which embraces the Feasts of Tabernacles and Dedication, the Ministry in Peræa, the Raising of Lazarus, and the Retreat to Ephraim, we shall, for convenience of reference, find it expedient to divide these portions into a number of smaller and briefly described sections as follows :—

(L 1) Lk. 9. 51—9. 62, Approach of Ascension; Face set for Jerusalem; Rejection by Samaritans :

(L 2) Lk. 10. 1—10. 16, Mission of Seventy :

(L 3) Lk. 10. 17—11. 13, Return of Seventy; Good Samaritan; Mary and Martha; Lord's Prayer :

(L 4) Lk. 11. 14—13. 9, Divided House, &c.; Woes on Pharisees, &c.; Confession; Trust in Providence; Barren Fig-tree, &c.:

(L 5) Lk. 13. 10—13. 21, Healing of Bowed-down Woman; Mustard Seed, and Leaven :

(L 6) Lk. 13. 22—17. 10, Journey through toward Jerusalem; Shut Door; Herod the Fox; Jerusalem Murderess of Prophets; Anticipated Paschal Salutation; Great Supper of the Kingdom; Counting Cost; Lost Sheep, &c.; Prodigal Son; Unjust Steward; Dives and Lazarus; Offences; Unprofitable Servants :

(L 7) Lk. 17. 11—19, Journey to Jerusalem between Samaria and Galilee; Ten Lepers, one a Samaritan :

(L 8) Lk. 17. 20—18. 14, Suddenness of the Coming; Importunate Widow; Pharisee and Publican :

and next,

(J 1) Jo. 7. 2—7. 10, Secret Journey to Jerusalem for Feast of Tabernacles :

(J 2) Jo. 7. 11—8. 59, Feast of Tabernacles :

(J 3) Jo. 9. 1—10. 21, Feast of Tabernacles continued :

(J 4) Jo. 10. 22—10. 39, Feast of Dedication :

(J 5) Jo. 10. 40—10. 42, Departure to the other side of Jordan, and Ministry in Peræa :

(J 6) Jo. 11. 1—11. 53, Return into Judæa to Bethany, and Raising of Lazarus :

(J 7) Jo. 11. 54, Retreat from Bethany to Ephraim in Judæa, and Tarriance there :

(J 8) Jo. 11. 55—11. 57, Passover nigh.

In harmonizing these several sections the most critical points are Lk. 9. 51, Lk. 13. 22, and Lk. 17. 11; and the entire arrangements necessarily depend upon answers given to the following questions :—(1) "Is the Journey

in L 1, Lk. 9. 51—56, identical with the Journey to the Feast of Tabernacles in J 1, Jo. 7. 2—10? Ans. *Aye:* K, P, R, Sm, T, W, Lightfoot, Ellicott. *No:* G, La, Le, St, Meyer, Alford. (2) "Does Lk. 9. 51—18. 14 all narrate one continuous Journey; or do the three notices, Lk. 9. 51, Lk. 13. 22, Lk. 17. 11, mark the beginnings of two or three separate and distinct Journeys?" Ans. *One Journey:* G, K, La, Le, St, Alford. But La and Alford to "Dedication," the others to "Passover." *Two Journeys:* Sm, R. But by Sm, Lk. 9. 51 to "Tabernacles," Lk. 13. 22 and Lk. 17. 11 to "Dedication;" by R, Lk. 9. 51 and Lk. 17. 11 to "Tabernacles," and Lk. 13. 22 to "Passover." *Three Journeys:* P, T, W. But by P, Lk. 9. 51 to "Tabernacles," Lk. 13. 22 to "Dedication," Lk. 17. 11 to "Passover;" by T and W, Lk. 9. 51 to "Tabernacles," Lk. 13. 22 to "Raising of Lazarus," Lk. 17. 11 to "Passover." But again in details, T and W differently. Ellicott chiefly as Wieseler. (3) "Did our Lord return to Galilee at any time subsequent to the Feast of Tabernacles aforesaid?" Ans. *Aye:* G, K, La, Le, P, St, T, W. But La after "Tabernacles" only, G after both "Tabernacles" and "Ephraim," and the rest after "Ephraim." But again, Le and St place the Transfiguration likewise after "Ephraim." Also, excepting La, all bring the Last Journey to Jerusalem first reversely from Ephraim through Samaria and Galilee, and thence P by direct return, the rest by circuitous return through Peræa, back again into Judæa. *No:* R, Sm. So Renan (*Life of Jesus*, c. xxi). According, then, to these answers, the following are the several proposed harmonies:

A. *Parallel to J 1, Journey to Tabernacles:* (1) *nil*, by G, K, La, Le, St; (2) L 1 only, by T; (3) L 1 and L 2, by P, Sm; (4) L 1 and L 2, with L 4 and L 5, by R; (5) L 1 to L 5, by W.

B. *Between J 2 and J 3, Tabernacles:* (1) *nil*, by all except R; (2) L 3, by R.

C. *Between J 3 and J 4, Tabernacles and Dedication:* (1) *nil*, by G, K, Le, R, St, W; (2) L 1 to Lk. 10. 37 in L 3, and L 6 to L 8, by La; (3) L 2 to L 5, by T; (4) L 3 to Lk. 13. 22 in L 6, by P; (5) L 3 to L 8, by Sm.

D. *Parallel to J 6, Journey for Raising of Lazarus:* (1) L 6, by T, W; (2) *nil*, by the rest.

E. *Between J 7 and J 8, Ephraim and Approach of Passover:* (1) *nil*, by La, Sm; (2) L 1 to L 8, by G, K; (3) Lk. 9. 18—50, together with L 1 to L 8, by Le, St; (4) L 5, L 6, and L 8, by R; (5) Lk. 13. 23 in L 6 to L 8, by P; (6) L 7 and L 8 by T, W.

Out of the whole ten schemes, then, no two furnish, in regard to any of the above divisions, more than one positive agreement, while all together exhibit no less than twenty differences. These facts at once suggest the existence of some general and fundamental error in the mode of procedure; and that error, without doubt, is the disastrous misconception of S. Luke's method (§ 3, p. 422).

And, now passing to the evidence of the Evangelists, especially in connection with the three critical points, and S. Luke's marks of one, two, or three Journeys, we observe as follows :

First: *The Journey of Lk.* 9. 51—56 *is in no respect identical with the Journey to the Feast of Tabernacles in Jo.* 7. 2—10. For (1) In S. Luke the "*Ascension*" is drawing nigh, in S. John it is six months distant. (2) In S. Luke the Lord's face is "*fixed for Jerusalem;*" and in S. Luke, as in the other Synoptists, the only mentioned object of his post-baptismal departure "*to Jerusalem*" is the Mystery of the Passion (Mt. 16. 21; Lk. 9. 31, 51, 53; 13. 22, 33, 34; 17. 11; 18. 31): in S. John, on the other hand, two Festivals, both attended by our Lord, precede by several months the Passover of the Passion. (3) In S. Luke "*messengers*" are "*sent before the Lord's face*" to prepare him reception, and the progress is interpreted as public and official; in S. John he goes up, "*not openly, but as in secret.*" (4) What is itself decisive, our Lord himself, according to the profound meaning of Jo. 7. 2—10 (which we shall duly unfold hereafter), solemnly testifies that his Journey to the Feast of Tabernacles is *not* his Final Departure from Galilee. Hence K, P, R, Sm, T, and W, must all be rejected.

Second: *The Journey of Lk.* 13. 22—35, *whether with or without Lk.* 14. 1—17. 10, *is not an intermediate Journey from Galilee or Peræa to the Festival of Dedication, nor is it identical with the Journey from Peræa to Bethany for the Raising of Lazarus.* For (1) It is formally described as a Journey "*to Jerusalem;*" and in S. Luke, as already above noticed, "to Jerusalem," after the Baptism, signifies "to the Passion." (2) The whole narrative of itself imports the near approach of the Passion, and the expectation of the Kingdom at the next ensuing Festival (Lk. 13. 31—33); but the Passion did not take place till the Festival which by a three months' interval succeeded the Dedication. (3) The language, while partly applicable indeed to Peræa as a portion of *Herod's* Dominions (Lk. 13. 31), implies a public Journey of general Healing and Instruction, and of at least two or three days' duration (Lk. 13. 22, 26; 14. 1, 25); whereas the Journey from Peræa to Bethany was, comparatively speaking, a private Journey with one special object (Jo. 11. 7, 11, 16), and of not more than a single day's duration (Jo. 11. 6, 14, 17). Hence we must reject La, and, for the second time, Sm, T, and W.

Third: *The Journey of Lk.* 17. 11, *whether with or without L*1 *to L*6 *or L*6 *alone, is not a Journey to Jerusalem from Ephraim by a reverse route through the midst of Samaria and Galilee.* For (1) The statement of S. Luke is that the Lord passed "*between,*" i.e. *along the confines of,* not *through the midst of,* Samaria and Galilee (Note *in loc.*). (2) There is no room for any long Journey to Galilee or elsewhere after the Retreat to Ephraim, S. John testifying that the Lord "*tarried* (διέτριβεν) THERE *with his disciples,*" and intimating that, *while that tarriance was still continuing,* the Passover was *even then* "*nigh at hand*" (Jo. 11. 54, 55. Cf. esp. 3. 22, 23; also 2. 12, 13;

6. 3, 4; 7. 1, 2). (3) It is morally impossible that, after the Raising of Lazarus, and the consequent Counsel of Caiaphas and Warrant for the Lord's apprehension, he should, as T and W determine, have proceeded on a public and extended Journey through Samaria, Galilee, and Peræa; and still more, that all the events of the whole of Lk. 9. 51—18. 14, as G and K suppose—not to speak of the more northerly visits and the Transfiguration, which are added by Le and St—should have intervened before the Passion (Cf. Jo. 11. 47—57; 12. 1, 9, 17, 18). (4) The notion of such a route is the most preposterous of all the suppositions. Just imagine the parallel case of a Journey from Cambridge to London which should proceed backwards way through the counties of Lincolnshire and Yorkshire, and so round to the Metropolis! Yet it is gravely adopted by Greswell, Kitto's *B. C.*, Tischendorf, Wieseler, and Ellicott; and the first, regarding it moreover as preparatory to the Mission of the Seventy, and identical with the Journey of Lk. 9. 51, deems it so simple, consistent, and probable, that the mere statement of it is enough to vouch for its correctness!! Nay, whereas, on this hypothesis, the Samaritans are expressly stated to have disallowed the Lord's present visit "*because his* FACE *was going* TO *Jerusalem*" (Lk. 9. 51), Greswell courageously maintains that the reason has reference to the Lord's *fixity of purpose*, not *actual direction*, and that in reality the Lord's *back* was turned *upon* Jerusalem (*Harm.* Diss. xxxi.)!!! Absurdity can indeed go no further. Hence reject G, K, Le, P, T, St, and, for the third time, T and W. Other reasons will appear in the sequel.

Some further manifest and curious errors deserve to be separately noticed. (1) Lightfoot's scheme refers the whole of Jo. 9. 1—10. 21 (which clearly pertains to the Feast of Tabernacles) to a Journey to the Festival of Dedication, and makes it parallel with Lk. 13. 22. (2) Browne's scheme, in violation of the plainest indisputable evidence, expunges the word "*Passover*" from Jo. 6. 4, and gratuitously substitutes the word "*Tabernacles*" (*Ord. Sæcl.* App. iv.)! (3) Of the ten schemes, Wieseler's is based on his unscholarly and absurd interpretation, elsewhere noticed (p. 448), of the word rendered "*Ascension*" in Lk. 9. 51. To which add his equally impossible reference of the word rendered "*Temple-dues*" in Mt. 17. 24 to a *Roman civil tax*, and his argument thereon (*Synop.* S. iii. c. 1). (4) Lange inserts the whole of the Feast of Tabernacles, Jo. 7. 2—10. 21, between the two consecutive verses Mt. 17. 23, 24, which vers. 9—22, no less than the double parallels of Mk. 9. 32, 33, and Lk. 9. 45, 46, prove to be inseparably connected. (5) Lewin decides that the Feast of Tabernacles in Jo. 7. 2—10. 21 belongs to the year *next but one* before the Passion, and accordingly introduces an interval of *one year and three months* between the Raising of Lazarus and the Crucifixion! (6) Patritius, separating Mt. 19. 3—12 from its expressly testified connection with *vv.* 13—15, assigns the Discourse concerning Divorce and Celibacy to a position *before the Feast of Tabernacles;* and tearing the Discourses on the "Divided House" &c. away from Galilee and the day of "The Sower" (Mt.

13. 1—3), transports them to Judæa and to some day between Tabernacles and the Dedication! (7) Abp. Thomson in Smith's *D. B.*, in the face of the parallels of S. Matthew and S. Mark, astonishingly throws back even Lk. 18. 15—19. 28—embracing the thrilling announcement, "*Behold, We* GO UP *to Jerusalem, and all things shall be accomplished, &c.*" and *the passage through Jericho*—into a Journey to the Festival of Dedication! (8) Nine out of the ten schemes, in disposing of Lk. 11. 1—13, represent our Lord as being requested so late as toward the close of his Ministry, and in the presence of the Twelve, to furnish a Form of Prayer to his disciples after the manner of *the Baptist*, albeit that *he himself*, as might have been expected, had already supplied his well-known Form to the multitude of disciples, on so public an occasion as the Choice of the Twelve, and at so early a period of his Ministry as that of the Sermon on the Mount (Mt. 6. 9—13. See § 3, p. 425).

Whether therefore we regard the general outlines or the particular details of the ten schemes, we can have no hesitation in rejecting the whole number. But, before we take leave of them, a sense of duty compels us to make one or two comments. We ought, first, to call special attention to the entire break down of Wieseler's theory, partly because his scheme has received the warm support and advocacy of such eminent authorities as Tischendorf and Bp. Ellicott, the latter of whom "firmly believes that it has correctly cleared up the difficulties" of the Journeyings (*Hist. Lect.* L. vi.), and partly because, in consequence of this and such like support, it has recently been reproduced in the Harmony published as a part of the "Christian Evidence Series" under the distinguished auspices of the S. P. C. K. And, next, we cannot omit to express our deep regret that Smith's *D. B.* and Kitto's *B. C.* should have given to so many serious and glaring errors, as have been seen to attach to their schemes, the extensive influence and authority of such standard publications.

ii. *Submission of a new Scheme.* We now proceed with caution to construct and establish a new scheme, which, being free from the objections pointed out in the preceding, and in accordance, as we believe, with *all* the statements of the Evangelists, we propound as offering the true reconciliation. And first, as to the evidence of *S. Luke.* One final and formal Journey from Galilee to Jerusalem for the Passion is incidentally indicated by the terms of the false accusation in Lk. 23. 5, the notices of the holy women in 23. 49, 55, and of the chosen Witnesses in Acts 13. 31, "*them which came up with him from Galilee to Jerusalem.*" That this Journey is intended in all our three critical passages, Lk. 9. 51—56, 13. 22—14. 35, 17. 11—21, the following arguments place beyond reasonable question. (1) All other proposed references are, as we have seen, untenable. (2) The language of the passages is in the highest degree appropriate to this Journey, and in no degree to any other Journey. For (*a*) as to Lk. 9. 51—56, it sets forth the fixed resolution and starting for that Journey which is to end in the Ascension into Glory:

"*It came to pass when the days of his* ASCENSION *were drawing to completion, he himself also steadfastly set his face for to go to Jerusalem: and he sent messengers before his face.*" Through the Cross he would pass unto the Crown. The expected advent of Messiah's Kingdom in Jerusalem is also marked by the present Samaritan rejection of the Lord, and the fiery resentment on this occasion of the Sons of Zebedee. (*b*) The decision as to Lk. 9. 51—56 affects the next passage, Lk. 13. 22—14. 35. As we have before remarked, there is no expression in any of the Synoptists which indicates a post-baptismal Journey to Jerusalem other than for the Passion; and accordingly Lk. 13. 22—14. 35, which describes *some* Journey to Jerusalem, must, unless sound reason can be shewn to the contrary, be referred to the *same* Journey as Lk. 9. 51—56. The entire narrative will be seen to be in striking consistence and most impressive harmony with this reference. It begins thus: "*And he was passing through* (διεπορεύετο), *over divers Cities* (κατὰ πόλεις, not πόλιν: cf. 21. 11, κατὰ τόπους) *and villages, teaching, and making* JOURNEY (πορείαν, only here lit. in N. T.) *to Jerusalem. And one said unto him, 'Lord, Are they few that be saved* (σωζόμενοι)*?' And he said, 'Strive, &c.: when once the Master is risen up, &c.'*" As is easily seen, the incidents point to *Galilee*, rather than *Peræa*, with remarkable plainness. The preceding chapters all refer to *Galilee* (see Harm.); and here is a through and farewell Journey to Jerusalem, and an expectation of the coming Salvation. The Lord was passing away from a long-favoured country, preeminently, with its thickly planted Cities and villages, the chief scene of his unwearied and now closing labours. The "*Master of the House*" was about to "*rise up*" from its whole territory, as he was already "*risen up*" from Capernaum (Mk. 10. 1, "*From thence he* ROSE UP;" a remarkable coincidence of expression), and to "*shut to the door*" of gracious and patient invitation; and soon would remain to all its impenitent, though highly privileged, inhabitants (cf. Mt. 11. 20—24) nothing but the unavailing memories, "*We have eaten and drunk in thy presence, and thou hast taught in our streets*" (Lk. 13. 26). The accompanying incident of Prince Herod's crafty message and the answer thereto are equally characteristic of the same season and locality. The route to Samaria from Capernaum, the Head-Quarters of the Galilæan Mission and the starting-point of the Journey (Mk. 10. 1), must traverse divers Cities and villages of Herod's jurisdiction, if not his very Capital of Tiberias. The solemn repetition, along the route, of the doctrines of Salvation and Messiah's Kingdom moves Herod to essay by guile to hasten that departure and death, which his superstitious fears (Lk. 9. 7—9) forbid him to effect by force; while the mysterious answer asserts that the daily progress of Salvation can neither be accelerated nor retarded, and that the Prophet's death, though the days are rapidly one by one fulfilling, can only be accomplished at Jerusalem: "*Nevertheless, I must journey to day, and to morrow, and the next day: for it cannot be that a Prophet perish out of Jerusalem.*" If moreover the next two verses be not (what, however, they possibly may

be) merely an illustrative citation, out of chronological order (see Mt. 23. 37—39), they here express with distinctness that the next appearance at Jerusalem will be the Triumphal Entry at the Passover: "*O Jerusalem, &c.: Ye shall not see me until the time come when ye shall say, 'Blessed be he that cometh in the name of the Lord*'" (Lk. 13. 34, 35. Cf. 19. 37, 38). And the same current of eager expectation may be traced in 14. 15: "*Blessed is he that shall eat bread in the Kingdom of God.*" (*c*) Last, as to Lk. 17. 11—21. It is not questioned that this refers to the Final Journey; and we have already noted its correct interpretation (p. 455). Our Lord, debarred from his direct southward progress through Samaria by the Samaritan repulse in Lk. 9. 51—56, proceeds eastward along the confines of Samaria and Galilee, where he meets and heals ten lepers, nine Galilæans and one Samaritan. The Pharisees, misconstruing the sorry appearance and delay of the train into evidence of defeat and baffled purpose, curiously and ironically enquire concerning the actual time of the Kingdom's advent, "*When cometh the Kingdom?*" and are answered accordingly. Thus, then, S. Luke's evidence all testifies to one and the same Final Journey from Galilee to Jerusalem, and represents as imminent throughout the Passover of the Passion.

Next, as to the evidence of *S. John*, together with that of *S. Matthew* and *S. Mark*. (*a*) Jo. 7. 2—10, of the Journey to the Feast of Tabernacles. We have already seen that this Journey is not identical with that of Lk. 9. 51—56 (p. 455); and we will now fulfil our promise of confirming this conclusion by expounding the passage before us, especially the perplexing and much vexed *v.* 8. Notwithstanding the recent perils of forcible abduction to a temporal Throne, and the wide-spread desertion of his disciples (6. 15, 66), the Lord continued to walk in Galilee, to avoid the greater peril of premature death in Judæa (7. 1). During a stay at Capernaum, his unbelieving brethren, irritated by his sixteen months' avoidance of Jerusalem, urge the immediate transfer of his Head-Quarters from Galilee, and his public manifestation in Judæa at the approaching Feast of *Tabernacles* (*vv.* 2—5). In answer, with a divine prescience of the true "*going up*" to the *Passion*, he insinuates, as on so many other occasions to unbelievers, the mystic meaning under the veil of the literal, and replies, "*Go* YE *up unto the Feast: as for* ME, I GO NOT UP *unto* THIS *Feast, because* MY TIME *is* NOT YET FULFILLED." There is no shadow of contradiction between this and *v.* 10; and the incorrect reading which has foisted in the word "*yet*" after "*go not up*," as in A. V., misses and mars the sublimity of the utterance. The Lord's "*time*," i.e. for his *death*, was "*fulfilled*" at the *Passover:* his "*going up*" for "*manifestation*" to Jerusalem was, in his eyes, and in its deepest meaning, his Journey to his *Sacrifice on Calvary:* and his assertion of "*going* NOT *up*" unto "THIS" Feast was his prediction that his Journey to the Feast of *Tabernacles* would *not* be his Final Departure from Galilee for the *assumption of his Glory.*

It being certain, therefore, that the Journey to the Feast of Tabernacles

was not the Final Journey from Galilee, it results, from a glance at S. John's subsequent narrative, that our Lord must have returned to Galilee at least once before the Passover, viz., either after the Feast of Tabernacles (Jo. 10. 21), or after the Festival of Dedication (Jo. 10. 39), or after the Retreat to Ephraim (Jo. 11. 54). Now, a return from Ephraim for the Final Departure has already been seen to be impossible (p. 456); so that the question is reduced to this, whether the Return and Final Journey are to be placed between the Tabernacles and the Dedication, or between the Dedication and the Passover. The following arguments, by accumulation, overwhelmingly establish the latter alternative. (1) S. John elsewhere throughout his Gospel assumes that by residence, labour, and repute, our Lord was a *Galilæan*, and went up *from Galilee* once every year to one of the three Great Feasts at Jerusalem; round which, accordingly, he groups nearly the whole of his Memoirs. These Feasts, in order of the Lord's visits, no less than of their annual celebration—and this is very remarkable—were Passover, Pentecost, Tabernacles, and again Passover (See Jo. 2. 13; 5. 1; 7. 10, 41, 52; 12. 1; also Harm. of the same). Now, if the Final Journey preceded the Dedication, our Lord must strictly be held to have gone up *from Galilee* to a minor Festival, which did not require *from that distance* attendance at Jerusalem. (2) No adequate reason appears in S. John's Gospel, any more than in the Synoptists', for the official close of the Lord's residence in Galilee, except that noted in ch. 7. 8, viz., the "*fulfilment of the time;*" which, as before remarked, signifies the approach of the *Passover*. (3) The abruptness (except as regards the dogmatic connection) of the introduction of the Dedication in Jo. 10. 22, after the two months' interval between Tabernacles and Dedication at the close of *v.* 21, suggests that our Lord had some special reasons for seclusion in Judæa, probably at Bethany in the Mount of Olives, after the Feast of Tabernacles. The mystic language of ch. 7. 33, 34 seems to hint at such a typical retirement: "*Ye shall seek me and shall not find me.*" Cf. the recent withdrawal in Mk. 7. 24, and the next in Mk. 8. 27. We cannot however adopt Stier's assumption (Vol. v. p. 485, Eng. ed.) of the occurrence of certain intervals in ch. 9. 8, 35, 39. The narrative is unbroken down to ch. 10. 21. (4) The addition of the words "*in Jerusalem*" in *v.* 22 points in the same direction (Cf. Renan, *L. J.*, c. xxii.) (5) The manner of the Lord's appearance at the Festival in vers. 23, 24, seemingly unexpected and unattended, is incompatible with the supposition that he was now first entering the Temple-Courts on the occasion of his most public and largely accompanied Final Journey from Galilee. (6) The reminiscences at the Festival in vers. 24—30, being of the figurative Discourses at Tabernacles (7. 37; 8. 12; 10. 9, 11), and the allusions in vers. 31, 39, being to the prior attempts at stoning and apprehension at Tabernacles (7. 30, 44; 8. 59), confirm the contrary supposition of intermediate privacy and silence. (7) The Dedication, although a Festival of human ordinance, yet being of eight days' duration, and celebrated with much rejoicing and ceremony as a great

national anniversary (Jo. 10. 22 ref.), was too important to be a mere "episode" (as Lange makes it, *Comm. on* Jo. 10. 22) in the Journey to the Passover, and interposes an unnatural *moral* interruption in the progress to the consummation. (8) It no less interposes an unnatural *temporal* interruption in the progress, viz. a delay of more than three months, and that too in Peræa. (9) The Dedication being in the "*winter*" (Jo. 10. 22), the season was unsuitable to the known character and circumstances of the Final Journey, as, e. g. to the accompanying of the holy women (p. 457). (10) Passing to the evidence of the Synoptists, S. Matthew's and S. Mark's notices of the Journey, although briefer and less vivid than S. Luke's (p. 457), similarly indicate that the Feast next ensuing, and near at hand, was the Feast of the Passover (Mt. 19. 1—21. 12; Mk. 10. 1—11. 11). (11) The events of the Sojourn in the district of Cæsarea-Philippi preceding the Final departure from Galilee, viz. the Lord's Warnings of the approaching Passion, his Transfiguration in Glory, and the Conference of Moses and Elijah with him concerning "*the departure which he was about to fulfil in Jerusalem*," all indicate, like Lk. 9. 51, the speedy advent of "*the sufferings of Christ and the Glories that should follow:*" while S. Peter's Confession of Jesus as "*the Christ, the Son of God*," and the prompt blessing that followed with promise of the Church's Victory over Death and Hell (Mt. 16. 13—18), only appear in all their grand significance when viewed as subsequent to the perilous discussion in Solomon's Cloister at the Dedication (Jo. 10. 24—38), and in sight of the Lord's Passion. (12) Finally, the *usus loquendi* of S. Matthew demonstrates that the Last Journey from Galilee took place immediately after the Discourses narrated in Mt. 18. 1—35 (Mt. 19. 1: cf. 7. 28; 11. 1; 26. 1); which Discourses were delivered on the very day of Return to Capernaum, in the very hour of the application for the Temple-dues (Mt. 17. 24—18. 1): while, everywhere out of Jerusalem, from those who had not yet paid, the Temple-dues began to be collected on the 15th day of Adar, the month before the *Passover*. The Talmud thus declares the custom: "*Out of Jerusalem, the rate-collectors sat everywhere on the 15th of* ADAR, *and* QUIETLY DEMANDED *of any one the amount of the rate, yet did they not forcibly compel any one who* BY THAT TIME HAD NOT YET PRESENTED *it.*" (Tract. Schek. ap. Lewin, § 1387. Cf. Lightfoot, *Hor. Heb. on* Mt. 17. 24). All evasions of this decisive note of time are pre-eminently unsatisfactory. Even granting that *arrears* may have been collected a fortnight before *Pentecost* and *Tabernacles* (Lewin, § 1388; Lightfoot, l.c.), yet there is not the slightest evidence of any such collection being ever made before *Dedication;* and no one will contend that our Lord was *now* going up to *Pentecost* or *Tabernacles*. The narrative implies that, by reason of the absence from Capernaum, the Lord had *not yet offered* the dues for the *current* year; that, in consequence, those dues were *quietly demanded* of Peter by the collectors (οἱ τὰ δίδραχμα λαμβάνοντες); that, within Peter's knowledge, the Lord was in the habit of *regularly paying* the tax; and that, from the Lord's own caution against present or future

offence, there were certainly *no arrears*. There can be but one conclusion, and let it be well weighed: the *Passover* was at hand; and the *antitypical* Temple-Tax, the true "*ransom of souls*," was about to be paid (See Mt. 17. 24 ref.; 20. 28).

There yet remains the evidence of Mt. 19. 1—21. 1, Mk. 10. 1—11. 1, and Jo. 10. 39—12. 1, the last including the Departure from Jerusalem at or after the Dedication, the Raising of Lazarus at Bethany, the Retreat to Ephraim, and the Return to Bethany. Now of these, the portions Mt. 19. 3—21. 1, Mk. 10. 2—11. 1, and Jo. 12. 1, are inseparably connected together by the links observable in Mt. 19. 13, 15, with Mk. 10. 17; Mt. 19. 27, and 20. 17, with Mk. 10. 32 (ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες: for which *usus loq.* of S. Mark, see 2. 6; 5. 11; 8. 9; 14. 4; 15. 40); Mt. 20. 20, 29, with Mk. 10. 46, and Lk. 19. 28, 29: and, in the light of this fact, the portions Mt. 19. 1 *b*, 2, Mk. 10. 1 *b*, and Jo. 10. 40 *b*—42, containing accounts of Sojourn, Miracles, and Instruction, on the other side of the Jordan, are plainly parallel. Hence the Raising of Lazarus and consequent Retreat with the Twelve to Ephraim, i. e., Jo. 11. 1—57, necessarily falls in as a real episode at the close of Mt. 19. 2, and of Mk. 10. 1. (For the *break* at these points, where only "*and*" follows, see Sect. II. § 3, subs. 2.) The remainders are now only Mt. 19. 1 *a*, Mk. 10. 1 *a*, and Jo. 10. 39 *b*, 40 *a*, which accordingly we ought to find in complete harmony with one another, and with the result established from S. Luke. There can be no doubt about the two first. In accordance with Lk. 17. 11, they assert that the route of the Last Journey lay first through Galilee, and finally (implying a passage of the confines of Samaria) by the other side of the Jordan (see Note on Mk. 10. 1), until it came to a temporary halt at some place on the borders of Judæa, upon the road leading over the Jordan to Jericho (Cf. Mk. 10. 46). Such a place was S. John's Bethabara. Had it not been for the erroneous rendering of A. V. in both these passages, which has created in the English a manifest contradiction, it might have been unnecessary to add that "*he came* TO" (ἐλθεῖν εἰς) the borders of Judæa is not equivalent to "*he came* INTO" (εἰσελθεῖν εἰς) those borders. The Jordan was itself the E. limit of the borders (Cf. Ex. 16. 35; Jo. 20. 4—6, *he* CAME TO *the sepulchre, yet* WENT *he not* IN). But Jo. 10. 39, 40, being a cardinal passage, needs more detailed explanation. Its statements conclude the recorded appearance of our Lord at the Dedication, and introduce his recorded appearance at Bethabara, viz.: "*They sought* AGAIN *to apprehend him, and* (=*and yet*, καὶ, as in 7. 30) *he* GAT HIM FORTH (ἐξῆλθεν, not, as A. V., *escaped*, which would have been ἐξέφυγεν) OUT OF THEIR HAND, *and he* WENT AWAY AGAIN *to the* OTHER *side of the Jordan, to the place where John at the first was baptizing*." Now, if we had lacked the further information furnished by the Synoptists, we should, no doubt, hastily have concluded that the Lord made an escape directly over the Jordan. Therefore, as the *primâ facie* plausibility of such a conclusion offers a very forcible objection to that Return to Galilee after the Dedication, which all the rest of the evidence has decisively established, it ought to be

capable of proof that S. John's language, interpreted by his own design and manner of narration, is consistent with that Return. And proof exists as follows: (1) Whether we look backward or forwards, S. John's narrative at this stage is seen to be rapid and compendious. The words in *v.* 39, "*they sought* AGAIN *to apprehend him*," at once carry us back over a previous period of more than two months to the words in 7. 30, as part of one and the same story, "*they sought therefore to apprehend him.*" And the portion ch. 9. 39—12. 1, occupied almost entirely with one single incident, *viz.* the Raising of Lazarus, covers a period of more than three months subsequently down to the near approach of the Passover. (2) As previously noticed (p. 460), S. John, while ever regarding our Lord as a Galilæan, passes over without mention nearly the whole of his Galilæan Ministry. Accordingly, he elsewhere supplies decisive evidence that his narrative is not to be so construed as if it were intended on every occasion to mark the Journeys to and from Galilee, or such other details as are readily ascertainable from the previous Gospels. Thus, in Jo. 1. 26, 29 we find our Lord immediately present at Bethabara (the very place, observe, to which here also S. John suddenly transports him), without the slightest indication of the previous Journeys to and from Nazareth in Galilee (Mk. 1. 9). Also in Jo. 5, 47, on occasion, as here, of a certain Festival, we find our Lord in one verse in the Temple-Courts in Jerusalem, and in the very next verse we read, as if in *direct* local succession from Jerusalem, "*After these things Jesus* WENT AWAY *to the* OTHER *side of the Sea of Galilee*" (Jo. 6. 1): whereas, from the fuller narrative of the Synoptists, it is certain that he first went back again into *Galilee*, and there continued on *this* side of the Sea, and only after various acts and Journeys of the Galilæan Ministry, and the lapse of nearly *twelve months*, then and thence, from *Capernaum*, "WENT AWAY *to the* OTHER *side.*" Similarly, in Lk. 4. 13 our Lord is in the Wilderness at the close of the Temptation, but in the next verse, *v.* 14, "*he* RETURNED *in the power of the Spirit into Galilee*," as if *at once* and from *the Wilderness:* whereas, from S. John (Jo. 1. 19—3. 36), it is apparent that there was first a Return from the Wilderness to *Bethabara*, thence a Return into *Galilee*, thence a Journey to *Jerusalem* for the Passover, next a Sojourn in the *Land of Judæa*, and only after all these changes the particularized Return of Lk. 4. 14. (See also generally Sect. 11. § 3, subs. 2, 3.) It is impossible therefore to deny that in our present passage, Jo. 10. 39, 40, there is room for the *same kind* of compendiousness which we have been illustrating, while the admission of it even in *less degree* suffices to remove every difficulty. (3) In our passage there is no addition of the word "*thence*," as there is in 4. 43 and 11. 54, to mark the point of departure; so that we may reasonably and justly avail ourselves of the assistance of the Synoptists to determine it. (4) The striking expression, "*gat him forth out of their hand*," points to some course more secure and complete than a direct and near escape to *Perœa*, with a three months' peril from a league of exasperated Pharisees and Herodians hard by (Cf. Mt. 22. 15, 16; Mk. 3. 6). What

this course was S. John, as in other cases, leaves to be gathered from the Synoptists, viz., a farther retreat into *Galilee*, and thence, for more certain safety, into the Principality of *Philip*, into the parts of *Cæsarea-Philippi* (See Mk. 8. 27, where also ἐξῆλθεν). (5) Lastly, the subsequent "*going away* AGAIN *to the* OTHER SIDE OF THE JORDAN, *to the place where John at the first was baptizing*" refers us to ch. 1. 28, and 3. 26, the only two other passages where S. John mentions the *other side of the Jordan:* "*These things were done in Bethabara on the* OTHER SIDE OF THE JORDAN, *where John was baptizing;*" and, "*They said unto John, 'He that was with thee on the* OTHER SIDE OF THE JORDAN, *to whom thou hast borne witness, &c.*'" Whenever S. John uses the word "*again*" in his narratives, he refers to some event which *he has himself previously mentioned* (cf. 1. 35; 4. 3, 46; 6. 15; 11. 17; 20. 10, 26): so that we cannot allow the supposition of Lange (*Life of Christ*, B. II. P. v. § 22) that the reference here is to *some other* arrival and Sojourn at Bethabara which S. John does *not* mention. Much less can we allow Greswell's interpretation that the "*going away* AGAIN *across the* JORDAN" refers to the former "*going away across the* SEA OF GALILEE" [!!] mentioned in ch. 6. 1 (*Harm.* Diss. xxx). We discern therefore a deep significance sufficient to account for all the compendiousness of the narrative, in the fact that the same Evangelist who exhibits our Lord at *Bethabara* for the consecration to his Ministry, receiving the Baptist's testimony that he is "*the Lamb of God*" (Jo. 1. 28, 29), exhibits him *again* at *Bethabara* for the consummation of that Ministry, entering upon a journey of self-sacrifice (Jo. 11. 1—57), and thus preparing himself for the shedding of "*the precious blood*" (Jo. 11. 50—52; 1 Pet. 1. 19, 20).

Nor, to leave nothing untested, can any objection be raised from Thomas' allusion in Jo. 11. 8, "*Teacher,* OF LATE (νῦν) *the Jews sought to stone thee;*" for the reference is to 8. 59, as well as to 10. 31; and the word νῦν, *now*, rendered "*of late,*" was applied to any recent past, in comparison with a past still more distant. In Acts 7. 52 it refers to a time *six years* past. (Cf. Rom. 11. 30; 16. 26; Eph. 3. 5; 2 Tim. 1. 10; 1 Pet. 1. 12; and see Kypke on Jo. 11. 8.) To the disciples the grave peril encountered but three months before, seemed, after the recent mysterious warnings of death, and upon the first return to the neighbourhood, a peril of yesterday; and they only too naturally dreaded what appeared to them a premature crossing of the Jordan, without waiting for the protection of the paschal train. Nor, finally, can any valid objection be raised from lack of time for those various incidents (e.g. the Mission of the Seventy) which have been wrongly supposed to belong to the Last Journey, but which, as we have shewn, really belong to totally different positions (§§ 3, 8, and pp. 453 sqq.).

Conclusion. In conclusion, therefore, and to sum up, the following is the general scheme which has now been established, and the details of which will be found incorporated in the Harmony:—(A) *Events preceding the Last Journey:* (1) Private Journey to Jerusalem, and Feast of Taber-

nacles, Jo. 7. 2—10. 21; (2) Seclusion in Judæa until the Dedication, *unrecorded;* (3) Festival of the Dedication in Jerusalem, Jo. 10. 22—39 *a*; (4) Return to Galilee, Withdrawal thence and Sojourn among the villages of Cæsarea-Philippi, and Return to Capernaum, Jo. 10. 39 *b*; Mt. 16. 13—18. 35, parall. (B) *The Last Journey:* (1) Final Departure from Galilee for the Passover, attended by a large train of followers, Mt. 19. 1 *a*; Mk. 10. 1 *a*; Lk. 9. 51; 13. 22—14. 35; Jo. 10. 40 *a*; (2) Rejection by the Samaritans, Lk. 9. 52—56; (3) Diversion along the confines of Samaria and Galilee, Lk. 17. 11—21; (4) Progress by the other side of the Jordan, and Halt of the whole company on the borders of Judæa, at the place called Bethabara, Mt. 19. 1 *b*, 2; Mk. 10. 1 *b*—42; Jo. 10. 40 *b*—42; (5) Incidental Separation from the company for the Raising of Lazarus at Bethany in Judæa, and temporary Retreat thence, with the Twelve only, to Ephraim, Jo. 11. 1—57; (6) Reunion with the whole company at Bethabara, and Renewal of Progress to Jerusalem by way of Jericho and Bethany, Mt. 19. 3—21. 1 *a*; Mk. 10. 2—11. 1 *a*; Lk. 17. 20, 21; 18. 1—19. 29 *a*; Jo. 12. 1; (7) Triumphal Entry into Jerusalem, Mt. 21. 1 *b*—9; Mk. 11. 1 *b*—10; Lk. 19. 29 *b*—40; Jo. 12. 12—19. Stier, in his learned and invaluable work on *The Words of the Lord Jesus* (Pref. to S. Mk. and S. Lk.), and Baumgarten, in his too little known *Geschichte Jesu* (c. xviii. pp. 254 sqq.), so far agree with us as to insert the Last Journey at Jo. 10. 39. Neither of these writers however enters at any length into the subject, and, in accordance with our design, we purposely abstained from all examination of their labours till after the completion of our own enquiry.

The allegations of the Sceptics are answered. S. John is in harmony with the Synoptists, and the Synoptists with one another. The Last Journey is seen to be, not to the Tabernacles, nor to the Dedication, but to the Passover. The starting point is Galilee; stages are Bethabara, Jericho, and Bethany; Ephraim a refuge by the way, and the goal Jerusalem. And now, as we mark the lowly and faithful train in their onward journeying to the fatal City, with the crowding memories of the forsaken homes by the Sea of Galilee, we are moved, as never before, with the exactness and affecting pathos of Peter's profession, "*Lo!* WE *have left all, and followed thee;*" and with the touching allusions of the Master's answer, "*Verily I say unto you, Every one that forsaketh houses, or wife, or brethren, or sisters, or Father or Mother, or children, or lands, for my sake, and for the Gospel's sake, shall receive a hundred-fold more in this time, and in the world to come eternal life*" (Mk. 10. 28—30). Truly deplorable is it that Scepticism, ever blind, as here (*e.g.* Scott, *Eng. Life of Jes.* p. 120), to the striking accuracies and sublime beauties of Holy Scripture, negligently confounds times, places, and circumstances, and then boasts of what it recklessly calls the "discrepancies" and "unhistoric character" of the Scripture narratives!

§ 11. *The Healing of the Blind Men at Jericho.*

This cure is common to all the Synoptists (Mt. 20. 29—34; Mk. 10. 46—52; Lk. 18. 35—43); but, at first sight, the three accounts appear to be at variance (1) as to the *number* of the healed; (2) as to the *time* and *place* of the healing. S. Matthew mentions *two* blind men, S. Mark and S. Luke *one* only; S. Matthew and S. Mark note time and place by "*as they went out from Jericho*," S. Luke by "*when he drew nigh unto Jericho*." Whereupon Strauss (Pt. II. c. ix. § 95) remarks, "If there be any whom the words themselves fail to convince that this difference is irreconcileable, let them read the forced attempts to render these passages consistent with each other which have been made by commentators from Grotius down to Paulus." Some of the attempts certainly are extraordinary (see Strauss, and a useful summary in Andrews, *Life of our Lord*, pp. 341 sq.): but we need only notice two or three of the more important. S. Augustine (*De Consens.* ii. 65) considers that S. Luke's miracle relates to a *different* man from S. Mark's. But the features of the incidents, as Strauss rightly observes, are exactly the same, and render such a supposition impossible. Wieseler (*Synop.* Sect. iv.) likewise assumes that there were two cases of cure, one on either side of the city, and that "S. Matthew, in obedience to his comprehensive plan, *makes them both happen in the same place*"! Similarly Theophylact, Lightfoot, Greswell, Ebrard, Tischendorf, Patritius, Kitto's *B. C.*, and (apparently) Smith's *D. B.*! Well does Alford (*on* Mt. 20. 29—34) severely say of this view, "Can we possibly imagine that the Evangelist, having *both facts* before him, could combine them and preface them with what he *must know to be false?* It is just thus that the Harmonists destroy the credibility of the Scripture narratives." But when Alford propounds his own belief, that "the only fair account of such differences is that they existed in *the sources* from which each Evangelist took his narrative," he once more falls back upon the mischievous theory of "sources" which rests only upon the sandy foundation of human imagination. We most strongly protest, in passing, against this crude and dangerous theory (see p. 370); as also against views such as that of Oosterzee, in Lange's great Comm., on Lk. 18. 35, "that a spiritually free view of the Evangelical reports must frankly allow *such little* discrepancies"! "Little discrepancies" forsooth! We may not allow the slightest discrepancy (see S. Aug. as cited p. 371). Again: Smith's *D. B.* (Abp. Thomson, *Art.* Jesus Christ, i. 1062) adds to the mischief by making *Bartimæus* healed at the *entry*, in utter violation of S. Mark; and, incredible as it will appear, Grotius and Robinson imagine that the difficulty is solved by interpreting S. Luke's words, "*when he* DREW NIGH UNTO (ἐγγίζειν εἰς) *Jericho*," as signifying "*when he was* STILL NIGH UNTO *Jericho as he was* DEPARTING FROM *Jericho*"!! It is painful to have

to mention these errors. The true solution, however, is surely patent enough. (1) As to the *number* of the healed. As on other occasions, S. Matthew supplies the *total* number, while S. Mark and S. Luke select the *more prominent case*, without denying the existence of any other (Sect. II. § 3, subs. 1, 4). (2) As to the *time* and *place* of the healing. The facts stated are as follows. According to S. Luke, *one* blind man sat begging at the Lord's *entry;* according to S. Mark, *one*, begging or otherwise, at the Lord's *departure*, when also he made supplication, was rebuked, and was healed; according to S. Matthew, it thus fared with *two* at the Lord's *departure*. We do not press the point that according to a well supported reading of Mark 10. 46, S. Mark, like S. Matthew, does not assert the *act of begging* on the day of the cure. But we do press that S. Luke alone mentions the *act of enquiry* (vers. 36); and that from vers. 38 onward, including the *supplication* and *rebuke*, his narrative is plainly identical with those of S. Matthew and S. Mark; also that, according to S. Luke, the *rebuke of the supplication* is administered by those who *went before*, signifying that an *act of enquiry* had taken place previously. Hence, seeing that from (1) there is sufficient reason to conclude that the *one* blind man of S. Mark is identical with the *one* of S. Luke, it is immediately apparent (a) that *both* blind men sat together on *both* days at *both* places, first on the evening of the first day, at the entry, marvelling and enquiring of the passing multitude, but making no supplication; and secondly on the morning of the second day, at the departure, answering the multitude's approach with their *first single* cry for mercy (Mk. 10. 47, *began to cry;* Lk. 18. 38, ἐβόησεν, not ἔβοα), rebuked for *that* cry, again and again renewing the cry, and finally receiving their sight; (b) that S. Matthew and S. Mark confine themselves entirely to the *second* day's incidents; but that S. Luke, who alone designs to narrate the intervening stay in the City, yet, equally with the others, desires to illustrate the case of the spiritually blind disciples (vers. 34) by that of the naturally blind beggars (vers. 35), conveniently begins his picture with the *first* day's incidents, and then, for completion and unity's sake, without mentioning the change of *time* and *place* (exactly as in 5. 29; 21. 7; and the Supper at Bethany, § 12 next following) immediately proceeds to the incidents of the *second* day (vers. 38—43), before beginning his other picture, viz. the story of Zacchæus (19. 1—10). This method of *Completion of Separate Pictures* we have already established and illustrated in Sect. II. § 1, subs. 6, where several other instances are adduced. Also that the particle "*and*" in ch. 18. 38 and 19. 1 of S. Luke's narrative (cf. esp. exactly similar instances in 5. 29; 6. 20; 19. 45) is consistent with this *Completion of Pictures*, which overlooks, but does not contradict, the changes of *time* and *place*, has been fully shewn in Sect. II. § 3, subs. 2, 3; and that S. Luke's Order of Narrative is *dogmatical*, in § 3 of the present Section. Substantially the same solution, excepting that it (in our opinion, needlessly, if not wrongly) supposes S. Luke's blind man to have made supplication also on the *first* day, has been already given by Bengel, and accepted by Stier

(who, however, repeats Wieseler's error concerning S. Matthew), Trench, Ellicott, and Wordsworth.

§ 12. *The Triumphal Entry into Jerusalem.*

The Triumphal Entry is described in all four Evangelists, Mt. 21. 1—9; Mk. 11. 1—10; Lk. 19. 29—40; Jo. 12. 12—19. The discrepancy alleged is, that the last three Evangelists mention only *one* animal, "*a colt*" (Mt., Lk.), or "*a young ass*" (Jo.), as being obtained and ridden by our Lord upon this occasion; but that S. Matthew mentions *two* animals, "*a she-ass and a colt with her*," and also represents our Lord as riding upon *both* the animals in fulfilment of a prophecy (Zech. 9. 9) which S. John declares to have been fulfilled by his riding upon the *one* (Strauss, Pt. II. c. x. § 110). The answer to the mere difference of *number* is the same as that which we have already given concerning the *two* blind men at Jericho (see under § 11, p. 467). But, for the rest, whereas it is certain from the other Evangelists that our Lord *sat* upon the *colt* as he entered Jerusalem, the following questions require to be answered: (1) Does S. Matthew really assert that the Lord *sat* upon *both* the animals? (2) If so, is this assertion consistent with the words of the original prophecy which S. Matthew affirms to have been thereby fulfilled?

(1) S. Matthew's words are: "*They brought the ass and the colt, and laid their outer garments on them, and he sat* UPON THEM (*ἐπάνω αὐτῶν*)." Sat upon what? The two asses, or the garments? There is, at first sight, an ambiguity. Hence, for reconciliation's sake, Theophylact, Meyer, Wordsworth, and a few others, refer the words, "*upon them*," to the *garments*, not to the *asses*. And it cannot be denied that this is just possibly correct. But the careful and emphatic details of S. Matthew respecting the Lord's *need* of *both* the asses (vers. 2, 3); his distinct statement that the *garments* were laid on *both* the asses, as if it were intended that *both* should be *ridden;* his application of the ancient prophecy; and the form of the parallel sentences in the other Evangelists; all these decidedly lead us to the conclusion that the words refer to the *asses*. The same considerations (not to mention others) are sufficient to convince us that we ought not, on the other hand, to allow the disparaging and dangerous supposition of Winer, Ebrard, Lange, Alford, and other orthodox Expositors, that S. Matthew's expression is *inexact*, and requires a *latitude of interpretation*, "as if we were to say, The postilion rode on the horses" (Alf. *in loc.*). No: if the expression refers to the *asses*, it is intentionally an exact expression, and must be interpreted accordingly. And what is there absurd or incredible in the statement that our Lord sat or rode upon *both* the asses? Strauss, of course, makes merry over it: "If we are to imagine how Jesus could have ridden both beasts at the same time [*but who says, at the same time?*]—and, considering the shortness of the distance, the notion of a change from one to the other is quite inadmissible,

our understanding is paralysed" (*New Life of Jesus*, Bk. II. § 83). Unhappily Strauss' understanding, and the understanding of every other Sceptic, must always be paralysed in criticising the Holy Scriptures. The "*understanding*" needs to be "*opened, that we may understand the Scriptures*" (Lk. 24. 45). *Credimus ut intelligamus.* But the "distance" of which Strauss speaks has nothing whatever to do with the question. As our Lord certainly did not NEED *two* beasts by reason of "the shortness of the distance," so neither did he NEED even *one*. The reason for riding on the beasts was, as we shall see hereafter, altogether different. And if our Lord, for the execution of his own purposes, could reasonably ride on *one*, so could he also *in succession* reasonably ride on *two* (cf. S. Paul's case, Acts 23. 24). We hold, then, that S. Matthew's language expresses that our Lord rode upon *both* asses: and, as the mother ass is always mentioned first by S. Matthew, we interpret this to mean, that our Lord rode the *first* part of the way upon the *mother* ass, and the *last* part of the way upon the *colt*. This, as we shall see below, also agrees with the symbolic character of the whole incident. The other Evangelists, without any contradiction of the former part, confine themselves to the latter part of the progress, which terminated in the *entry* into Jerusalem (see Sect. II. § 3, subs. 1, 2, 4).

(2) But, turning now to the prophecy of Zechariah, Is S. Matthew's assertion, that our Lord rode (in succession) upon *both* the asses, consistent with the words of the prophecy, and with its due fulfilment? The Prophet's words are, "*riding upon an* ASS (חֲמוֹר, *ὑποζύγιον, ὄνος*), AND *upon a* COLT, *the he-foal of she-asses*" (Zech. 9. 9). First, the prophecy plainly predicts a riding upon *beasts*, not upon *garments*. So far then, at all events, S. Matt. is consistent. But does the prophecy concern *two* beasts, or *one* only? Strauss boldly says, "Every one who has the least acquaintance with the poetical language of the Hebrews, knows that by these words not two animals are meant; but the same animal which in the first part of the verse is called an ass, is, in the second, more accurately defined as the foal of an ass" (*New L. J.* l.c.). And Scott, in the same strain, considers that S. Matthew "is making his narrative out of prophecy, and unluckily mistook the poetical amplification of a single young ass for two animals, an ass and its colt" (*Eng. Life J.*, p. 245). Moreover the modern Commentators generally, as Meyer, Ebrard, Stier, Lange, Wordsworth (who, however, similarly hold that our Lord rode only upon *one* of the animals), are of opinion that the word "*and*" in the prophecy indicates, not *addition* of a second animal, but *explanation* of the one, and, accordingly, that both terms, "*ass*" and "*colt*", describe *one* and *the same* animal:—"*upon an ass,* YEA EVEN *upon a colt, the foal of an ass:*" as much as to say, "not on a horse, but on an ass; and not on an ass of full age and size, which might be a noble creature, but even on the foal of an ass" (Wordsw. *on* Mt. 21. 5). This is very different, however, from Strauss' position, that the Prophet's language *cannot* have intended *two* animals. But, against both views, we hope to shew that the

Prophet's language both *could* and *did* intend *two* animals. (a) As to the structure of the Hebrew sentence, we believe that no unprejudiced Hebrew scholar will deny that the words *can* indicate *two* distinct animals. (Cf. Isa. 30. 6, "*Of the young lion* AND *of the old lion*," Ezek. 6. 3, "*To the mountains* AND *to the hills*, &c.") If Strauss deny the fact, let him inform us how the Prophet ought to have written his sentence, supposing that he *had* intended to indicate *two* animals. Strauss knows perfectly well that in that case the sentence could, and probably would, have been written exactly as it is now written. The Septuagint Translators (who, it may be presumed, knew Hebrew as well as Strauss) most probably regarded the "*and*" as expressing *addition*: their version simply is, "*Upon an ass-of-burden* AND *a young colt*" (ἐπὶ ὑποζύγιον καὶ πῶλον νέον). But observe that in the Hebrew Original, as in A.V., the preposition "*upon*" is repeated. Nevertheless, on the other hand, we are perfectly willing to insist that the latter part of the verse, so far as the conjunction "*and*" is concerned, *might* have been intended to serve simply for *explanation*, or, as Strauss has it, for *more accurate definition*. But this will only tend to prove that *before the fulfilment* of the prophecy the real and full meaning, as in so many other cases of prophecy, necessarily remained ambiguous, and that the complete fulfilment might not be confined to either of the two senses, but even comprehend them both. (b) The alleged amplification would not, as Bp. Wordsworth and the others suppose, betoken a *still lower gradation* of Messiah's meekness and humility, as, "and not upon an ass of full age and size, *which might be a noble creature*, but upon a colt." For, for the purposes of riding, the COLT, עַיִר, also *might be a noble creature*, and indeed appears in the O. T. as the *nobler creature* of the two. Thus, in honour of the noble, though peaceful, rank of Jair's sons, it is said, "*he had thirty sons that rode on thirty* ASS-COLTS" (Judg. 10. 4); and similarly of Abdon's "*forty sons and thirty nephews, that rode on threescore and ten* ASS-COLTS" (Judg. 12. 14). (c) The symbolical signification of the prophecy demands the interpretation of *two* animals. However much sceptics may scoff, we shall here assume (with the Fathers and Expositors generally) that the predicted act, designedly and of set purpose fulfilled by our Lord, was, and was intended to be, symbolical of the fact that he appeared as Zion's King, the Peaceful Prince and Governor of both Jews and Gentiles; first of the Jewish Church, inured of yore to the yoke and burden of the Law, and next of the hitherto unbroken and unburdened Church of the Gentiles, which, bearing the Lord, guides the Mother Church of the Jews into the Heavenly Jerusalem. (See S. Chrys. *Hom. in* Mt. in loc.; Thom. Aq. *Cat. Aur.* in loc.; and esp. Wordsw. *Comm.* in loc., whose work, as a rich storehouse of patristic piety and devout learning, is beyond all commendation.) But it is incomprehensible to us how those orthodox Expositors who in the *reality* allow the antitype of the *two* peoples or the *two* Churches, can fail to perceive in the *symbol* the corresponding necessity of the type of the *two* animals. If the

prophecy designate only *one* animal, there cannot be any symbolical allusion to *both* Jews *and* Gentiles. On the other hand it cannot be a matter of surprise that, if the prophecy point to the *two* Churches, S. Matthew, who writes primarily for the Jews, should note the fulfilment, not only, as S. John, in regard to the type of the Gentiles, but further also in regard to the type of the Jews. (d) There remains, however, the objection, that S. John expressly declares the entire prophecy to have been fulfilled by the riding on the *one* animal, viz. the colt. So also Stier (*Comm. on* Mt. 21. 2, 3): "S. John mentions only the riding upon the young ass as the most concentrated fulfilment." But, we answer, S. John declares no such thing. Like S. Mark and S. Luke, he has mentioned *only the colt*, and accordingly he cites, as fulfilled thereby, *only that part* of the prophecy *which relates to the* COLT: "*Behold, thy King cometh, sitting on an* ASS'S COLT" (Jo. 12. 14, 15). Thus S. John's treatment of the case even confirms the view that the *former* part of the prophecy, *which he does not cite*, relates to an animal *distinct from the colt*, that is, to the *mother* ass. On all sides therefore we find evidence that the prophecy of Zechariah relates to *two* animals, and consequently that S. Matthew is every way consistent with the prophecy in stating that our Lord sat upon *both* the asses. We have also seen that the other Evangelists, looking particularly at the *entry*, are in full harmony herewith in confining themselves to *one part* of the prophecy, and *one* of the animals.

§ 13. *The Anointing at Bethany.*

The records are three: Mt. 26. 6—13; Mk. 14. 3—9; Jo. 12. 1—8. It is true that Lightfoot (*Hor. Heb.* on Mt. 26. 6) distinguishes Jo. 12. 1—8; but its identity with the others is most certain. There is the same occasion of a supper, the same peculiar kind of perfume, the same value of the perfume, the same complaint of waste, the same rebuke, the same answer of our Lord respecting his own preparation for burial and the abiding presence of the poor. The alleged discrepancies are: (1) In S. Matt. and S. Mark the scene is the house of *Simon the Leper;* in S. John it is the house of *Lazarus;* (2) in S. Matt. and S. Mark the woman is *nameless*, in S. John she is *Mary the sister of Lazarus;* (3) in S. Matt. and S. Mark she anoints the *head* of the Lord, and *does not wipe* with her hair; in S. John she anoints his *feet*, and *does wipe* with her hair; (4) in S. Matt. and S. Mark the complaint is made by *the Disciples* generally, in S. John only by *Judas Iscariot;* (5) in S. Matt. and S. Mark the event takes place *two* days before the Passover, in S. John *six* days. The connection with S. Luke's related but distinct *Anointing at Capernaum* will be pointed out in the Harmony (Lk. 7. 36—50).

Now as to (1), S. John does *not* specify the scene as the house of *Lazarus*, but merely declares that "*Lazarus was a* FELLOW-GUEST;" clearly implying that the house was *not* that of Lazarus.

(2) The *omission* of name in two of the records is no proof of *difference* of name (Sect. II. § 3, subs. 1.)

(3) Similarly the *silence* of S. Matt. and S. Mark as to a *latter* part of the woman's act, and of S. John as to a *former* part, does not disprove the reality of *either* part. The woman first broke the vase, and emptied the perfume over the head of our Lord (κατέχεεν, Mt., Mk.); next, she anointed his feet with the perfume, and wiped his feet with her hair (ἤλειψεν, ἐξέμαξεν, John). S. Matt. and S. Mark dwell upon the rich profusion of the expenditure —the breaking, the outpouring—to mark (not only, as generally said, the spring of Judas' treachery, but chiefly) a memorable *act of faith* in the coming Passion (Mt. 26. 12, 13); S. John, who alone records the Raising of Lazarus, dwells upon the reverential love of the offerer—the anointing of the feet, the wiping with the hair—to contrast with the baseness of Judas Mary's humble *act of gratitude* for past mercy. We wonder that the Sceptics have not further alleged that S. John, in making no mention of the *vase* or the *breaking*, implies that Mary *carried the perfume loose in her hands!*

As to (4), S. John simply reveals that *Judas*, from base motive, was the ringleader in the expression of the indignation, which, as appears from S. Matthew and S. Mark, was also felt by the rest. Had it been S. Matt. and S. Mark's object solely to trace the treachery of Judas to its source, in preparation for their immediate record of his traitorous compact, no doubt their particularization of his name would have given greater effect to their narratives, and its insertion might reasonably have been expected. But, as we have pointed out in the preceding paragraph, their main object was not of this parenthetical character, but to commemorate and honour an act of faith in one single woman, whose deed is made to shine out in all the more glorious colours by the omission of names, and by its contrast with the blind chidings of the many, rather than with the treacherous complaining of the one.

(5) The last alleged discrepancy, viz. that which relates to the *date*, is the only one which has the semblance of reality; and its importance is increased by the fact that Commentators and Harmonists have far too generally adopted a completely inadmissible solution. Thus, in the words of Stier on Jo. 12. 7, 8, "S. John, always precise in his Chronology, when he gives it, assures us [?] that the Anointing in Bethany took place *six* days before the Passover; consequently the old supposition must be true, that S. Matt. and S. Mark insert the same incident *retrospectively*, in order to indicate the occasion of Judas' betrayal." So, with remarkable unanimity, Greswell, Ebrard, Wieseler, Tischendorf, Robinson (but not R. T. S. ed.), Patritius, Lange, Lewin, Ellicott, Alford, Wordsworth, S. P. C. K., Kitto's *B. C.*, and (once more we add with many regrets) Smith's *D. B.* Notwithstanding, against all this array of eminent authorities, the following considerations are decisive. (a) S. Matthew's note of time, "*But when Jesus was in Bethany*," cannot refer to a previous stay in Bethany of which S. Matthew

has made no mention (21. 1), but to a stay after one of our Lord's usual evening visits to the village (cf. Mt. 21. 17; Lk. 21. 37), and to the immediately preceding notes of his departure from the Temple (24. 1), his sitting, in passing, on the Mount of Olives, and the conclusion of his Discourses on the Destruction of the Temple (24. 3—26. 5). This is still more apparent from S. Mark's notes, "*But after two days was, &c.*; AND (*καί*) *as he was in Bethany.*" Lange's instance of retrogression in Mt. 14. 3 will, on inspection, be seen to be in no way parallel. (b) S. Matthew as plainly as possible asserts that Judas' bargain for the Betrayal was struck on the *day of the Anointing:* "*Verily I say unto you, Wheresoever this Gospel, &c.* THEN (*τότε*) *one of the Twelve, called Judas Iscariot, went unto the High-Priests, &c.*" (26. 13, 14). But it is also clear that this compact was effected *after* the Rulers' own private consultation (Mt. 26. 1—5), and that their consultation took place only *two* days before the Passover (Mk. 14. 1). It is not therefore a mere matter of opinion, but an absolute certainty, as certain as any fact in N. T., that the incident is inserted by S. Matt. and S. Mark, not *retrospectively*, but in its *right chronological order*, that is, as occurring *two* days before the Passover. But how then does this harmonize with Jo. 12. 1, 2, which *seems* to place the event *six* days before the Passover? In this way. In *S. John*, who (we repeat) alone of the Evangelists has recorded the Lord's raising of Lazarus at Bethany, the connection between the Lord's first ensuing return to Bethany in ver. 1, and the supper whereat Lazarus was a fellow-guest in ver. 2, and at which the Anointing was done by Lazarus' sister, is a *moral* and *local* connection, not a *chronological* one: "*Jesus* SIX *days before the Passover came to* BETHANY, *where* LAZARUS *was, &c. They made him* THEREFORE *a supper* THERE;" sc. some time during those six days. The note of *time* marks, not the *supper*, but the *arrival* at Bethany for the six days' sojourn, Bethany being thenceforward the home of our Lord until his crucifixion (Mt. 21. 17; Lk. 21. 37); only the notes of *cause* and *place* refer to the *supper*, which, irrespective of its real date (*two* days before the Passover), is set before our eyes as the public thank-offering of the friends of Bethany. In ver. 12 S. John returns to the note of time of ver. 1. (Cf. "*therefore*" in Jo. 12. 21; Acts 2. 33, where is an interval of *forty* days.) For illustration of the general principles involved in this interpretation, viz. *Anticipation, Completion of Pictures, &c.*, see Sect. II. § 1, subs. 1, 6; § 3, subs. 2. The true solution has also been given by Newcome, Da Costa, the *Editor* of the *R. T. S.* Ed. of Robinson, and a very few others. How Mary's loving *Preparation for the Burial* gains by a recognition of the actual date needs no comment.

§ 14. *The Last Supper and the Crucifixion.*

That our Lord partook of a supper with his Twelve Apostles on the eve of his crucifixion is a fact attested by the records of all four Evangelists:

Mt. 26. 17—27. 66; Mk. 14. 12—15. 47; Lk. 22. 7—23. 56; Jo. 13. 1—19. 42. But it is alleged that the three Synoptists represent this Last Supper as the Jewish Paschal Supper on the evening of the 14th day of the Jewish month Nisan, but S. John as a distinct supper on the evening of the 13th of Nisan; and accordingly that S. John fixes the Crucifixion on Nisan 14, but the Synoptists on Nisan 15. "*All* the chronological statements of the Synoptists," says Strauss (Pt. III. c. ii. § 121), "tend to shew that Jesus *must* have celebrated the Passover; *all* those of S. John, on the contrary, that he *cannot* have celebrated it." And again (*New Life*, Bk. II. § 85), "As this last meal of Jesus in the Synoptists is as plainly the *Passover* itself, as in S. John it is a meal *on the evening before*, we have a contradiction as entire as a contradiction ever was, and in which one side must be wrong. The fact that there are still Theologians who still deny the contradiction, clearly shews that in theology a standard prevails totally different from that of simple truth." This strong language does not deter us from undertaking to vindicate the entire harmony of the four accounts in accordance with the standard of "simple truth:" and, what is more, we trust to render it evident that no person who sets this simple standard before him can venture to assert the contradiction. Unfortunately there again exists a very perplexing diversity in the views of the Harmonists and Expositors. Alford (*on* Mt. 26. 17—19) "fairly confesses that none of the proposed solutions satisfies him, and that he has none of his own." Tischendorf (*Synop.* p. xlvi.) concludes that "it is apparent that *the Synoptists have erred* in not distinguishing the last Supper from the legal Paschal Supper." So also Ewald (*Life of Chr.* c. 36). Ebrard (*Gosp. Hist.* p. 397), having once been converted by the arguments of Wieseler, has again been reconverted by Bleek, and declares that "no false shame shall prevent him from honourably confessing his return to his original admission of the actual difference in the accounts." His opinion now is that "the last Supper was an *abrogation* of the Paschal Supper," and that "the Synoptists slightly misunderstood" both the Supper itself and the "original sources" from which they compiled their accounts!! Stier (*on* Jo. 13. 7—20) decides that "Jesus in fact ate the meal *one day earlier* than the mass of the people...so that we must suppose that in the computation of that time an interruption had crept in among the Jews...Jesus, in common with a portion of the Jews, *properly* and *legally* held sacred the *contested* day, which the predominant party had displaced in favour of the following." But, without enumerating any more particular opinions, the defenders of the Gospel Harmony may be generally ranged in two classes: (a) Those who maintain that the Last Supper was not the Paschal Supper, but a supper eaten on Nisan 14, and that the Crucifixion was on Nisan 14; (b) Those who maintain that the Last Supper was truly the Paschal Supper, eaten on Nisan 15, and that the Crucifixion was on Nisan 15. The former interpret the Synoptists in accordance with their view of S. John, as several of the early Fathers in the Quartodeciman Controversy, Greswell, Neander,

Ellicott, Westcott, and (partly) Stier; the latter interpret S. John in accordance with their view of the Synoptists, as Hengstenberg, Tholuck, Wieseler, Robinson, Lange, Patritius, Lewin, Smith's *D. B.*, Kitto's *B. C.* Of all these, notwithstanding what Ebrard calls Bleek's "thorough refutation" (*Beiträge zur Evang. Krit.*, § 6, pp. 107—156, which is the mainstay of the opponents), we are of opinion that the palm must still be awarded to the elaborate defences of Hengstenberg (*Evang. Kirch.* 1838, No. 98—102), Wieseler (*Chron. Syn.* S. v. c. 1), Robinson (*Biblioth. Sacr.* for Aug. 1845, or *Harm.* Pt. VIII. Intr. Note), Patritius (*De Evang.* L. III. Diss. l.—lii.). Our own decisions, which have been formed quite independently of each and all of these authorities, will be found *in the main* to confirm the conclusions of those last mentioned, and to remove, as we trust, the objections still urged against them. Our course, at once simple and thorough, will embrace the following:—(i) The ancient O. T. regulations and explanations concerning the Passover; (ii) The actual practice of the Jews of the time of our Lord, as inferred from the writings of Philo Judæus, Josephus, and the Talmud; (iii) The evidence of the Synoptists; (iv) The evidence of S. John; (v) The consideration of general objections; (vi) The test of results by astronomical calculation.

i. *Original O. T. Ordinance of the Passover.* To the original regulations, often misrepresented (e.g. as below, by the Rabbins, Bynæus, Greswell, Lange), we invite the most careful attention. It will of course be borne in mind that the type was intended to foreshadow the antitype. The passages are Ex. 12. 1—13. 16; 23. 14—19; 34. 18—26; Lev. 23. 4—14; Num. 9. 1—14; 28. 16—25; 33. 3; Deut. 16. 1—16; Josh. 5. 10, 11; 2 Chr. 8. 13; 30. 13—27; 35. 1—19; Ezr. 6. 19—22; Ezek. 45. 21—24. Whence we learn as follows: (1) On the night following the day of Nisan 14, *i.e.*, in Jewish reckoning (from sunset to sunset), on Nisan 15, "*at midnight*" the Lord smote the firstborns of the Egyptians, and "*passed over*", or *spared*, the firstborns of the Israelites: Ex. 12. 6—12, 27—30. (2) On the very same night, i.e. on Nisan 15, after midnight, the Israelites were set free from bondage, and went out from Egypt: Ex. 12. 29-42; Num. 33. 3. Cf. Jos. *Ant.* 2. 15. 2. (3) In commemoration of the "*sparing*" of the firstborns of Israel, there was instituted the annual "*Sacrifice of the Passover*," in which the victim was to be a *lamb* only, of the sheep or of the goats, to be slain and offered, under pain of being "*cut off*," by the name of the "*Lord's Passover*," on the anniversary of the *Night of the Passover*, i.e., as before, (which is a point especially to be observed,) on Nisan 15, not on Nisan 14; not a bone was to be broken, and it was to be eaten with unleavened bread the same night, "*not* SODDEN *at all with water, but* ROAST *with fire; and ye shall let nothing of it remain until the morning:*" Ex. 12. 3—14; 34. 25, 26; Num. 9. 1—14; 33. 3; Deut. 16. 6; Josh. 5. 10, 11. The exact time for slaying the sacrifice is defined by Ex. 12. 6: "*Ye shall keep the lamb until the 14th day of Nisan, and kill it* IN THE EVENING," or literally, "*between*

the evenings." The meaning of this phrase has been much and long disputed, Karaites and Samaritans referring it to the period of *twilight after sunset*, the Rabbins and Pharisees to the *latter half of afternoon before sunset.* It is perfectly certain however (against Bynæus, Greswell, Lange, *al.*) that the former is the correct interpretation. Reasons may be seen in Wieseler (Sect. v. ch. 1. p. 315); but Deut. 16. 4—6 alone settles the matter: "*Thou shalt sacrifice the Passover at even, at the* GOING DOWN *of the sun* (cf. Gen. 15. 17; Deut. 24. 13), AT THE SEASON THAT THOU CAMEST FORTH OUT OF EGYPT." Hence "*between the evenings*" on Nisan 14 is the beginning of Nisan 15. There is not the slightest ground for Ellicott's surmise that this phrase "*might* have been understood to mean between the eves of Nisan 14 and Nisan 15" (*Hist. Lect.* VII. p. 323, n.). But, as our present point is the very hinge of one part of the controversy, we add a striking confirmation of our view (viz. that "*Nisan* 14 *at even*" signifies the beginning of Nisan 15) from the exactly parallel case of the Great Day of Atonement in Lev. 23. 26—32, where the Sabbath of "*the* TENTH" day of Tisri is described as "*in the* NINTH *day* AT EVEN, *from even to even.*" Hence, wherever in O. T., as in Num. 28. 16, 17, the Passover is said to be "*in the 14th,*" and the Feast "*in the 15th,*" the former, as indeed is plainly expressed in Lev. 23. 5, 6, is obviously to be understood of "*the 14th* AT EVEN," i. e. of the *night-time* beginning the 15th, and the latter of the *day-time* of the 15th, during which the festivities were celebrated. (4) In commemoration of the *Redemption from Egypt* was instituted one of the three great annual Festivals, called "*The Feast of Unleavened Bread,*" lasting seven days, from Nisan 15 (at sunset of Nisan 14) to Nisan 21 inclusive; each of these seven days to be solemnized with special *morning* sacrifices, in addition to the regular daily morning sacrifice, viz. two young bullocks, and one ram, and seven lambs, for a burnt-offering, and one kid of the goats for a sin-offering of atonement; also the first and last days alike to be semi-sabbatical days (*festival rest-days*, opp. *weekly Sabbaths*) of Holy Convocation, but the first, viz. Nisan 15 (from sunset to sunset), beginning with the *night of the Passover*, and the *Sacrifice of the Passover*, to be the most memorable and solemn of all: Ex. 12. 14—20, 40—51, "*This day of the Passover shall be a memorial, ye shall keep it a Feast, &c.; seven days shall ye eat unleavened bread, &c.; for in this selfsame day have I brought your armies out of Egypt, &c. It is a* NIGHT *to be much observed unto the Lord for* BRINGING THEM OUT OF EGYPT: THIS IS THE NIGHT OF THE LORD *to be observed of all the children of Israel in their generations.*" 13. 1—10; 23. 15; 34. 18, 25; Num. 28. 16—25; Deut. 16. 1—17. Hence the *first* day of the seven, viz. Nisan 15, was preeminently to be observed as "*the Feast,*" and, as such, to be especially honoured, according to ability, with any number of *Peace-Offerings* (by the Rabbins commonly called *Chagigah, festal offerings*), to be taken, not from the *flock* only, as the "*Paschal Lamb,*" but either from the *flock* or from the *herd;* to be slain and eaten with the "*Paschal Lamb*" only on the *Paschal Night* (i.e. originally,

but, for innovation, see p. 479), yet not *roast*, like the "*Lamb*," but *seethed, sodden*, or *boiled;* which *Peace-Offerings* or *Chagigah* (repeated, according to ability, on any of the other days), albeit, for distinctness' sake, commonly distinguished from the "*Lamb*," the strict "*Passover*," by the appellation of the "*Holy Things*," or the "*Sacrifices*," were nevertheless to be included with the "*Lamb*" under the common title of "*the Passover:*" Ex. 23. 14—19, and 34. 23—26, of the Paschal Ritual, "*Thou shalt not* SEETHE *a kid in its mother's milk.*" Lev. 23. 5, 6, "*The 14th day at even is the Lord's* PASSOVER, *and the 15th day is the feast of U. B.*" Num. 28. 16, 17, "*The 14th* [see p. 476] *is the* PASSOVER, *and the 15th is the* FEAST." Deut. 16. 2—7, "*Thou shalt sacrifice* THE PASSOVER *of the* FLOCK [sc. *the Lamb*] *and of the* HERD [sc. *the Peace-Offerings*] *in the place, &c. Thou shalt eat unleavened bread with it seven days; but the flesh sacrificed the* FIRST DAY *at* EVEN *shall not remain until the* MORNING, *and thou shalt sacrifice* THE PASSOVER *at* SUNSET, *and thou shalt* COOK (בָּשַׁל, *coquere;* LXX. BOIL *and* ROAST, sc. of both the *Peace-Offerings* and the *Lamb*) *and* EAT, *&c., and shall turn to thy tents in the* MORNING." (For an innovation, see p. 479.) 2 Chr. 30. 22, "*They did* EAT THE FEAST [sc. *the festal sacrifices*] THE SEVEN DAYS, *sacrificing* PEACE-OFFERINGS." 35. 6—14, "*Sacrifice* THE PASSOVER, *and make ready, &c. And the King gave for all the* 30,000 *people present* LAMBS *and* KIDS *for* THE PASSOVER, *and* 3000 OXEN; *and the Princes gave for* THE PASSOVER 2600, *and* 300 OXEN, *&c. And they killed* THE PASSOVER, *&c.; and so with the* OXEN; *and they cooked* (בָּשַׁל, *coquere*) THE PASSOVER *with fire; but they cooked* (בָּשַׁל, *coquere*) THE HOLY THINGS (1 Esdr. 1. 11, *the Sacrifices*) *in* POTS, *&c., and divided them speedily among the people, and afterward they made ready for themselves, and for the Priests.*" Cf. Ezr. 6. 19—22, "*They killed* THE PASSOVER, *and did* EAT (LXX. EAT THE PASSOVER), *and they kept the Feast of U. B. seven days, &c.*" Thus, from these passages, the *Peace-Offerings*, or *Chagigah*, of Nisan 15, not only were included under the title of "*Passover*," but (as we most distinctly submit, in agreement with Maimonides, and against the common opinion) were *originally slain and* EATEN on the *Paschal Night* as an accompaniment of the *Paschal Supper*. This will be a point of great importance when we come to determine the meaning of the phrase "*to* EAT *the Passover*" in Jo. 18. 28. (Cf. Lightf. *Hor. Heb. on* Mk. 15. 25, and Jo. 18. 28.) (5) On the "*morrow of the Sabbath*" of the the seven days' Festival there was to be solemnized a waving before the Lord of the Sheaf of *First-Fruits:* Lev. 23. 9—16. This being another important point, it must be settled what is here meant by "*the Sabbath.*" Innovation, as in regard to "*between the evenings*" and the "*Peace-Offerings*," has once more been mischievous, and the "Word of God" has come in peril of being "*made of none effect by the Doctors' Traditions.*" The Scribes insisted that by "*the Sabbath*" was intended only the *first festal rest-day*, viz. *the first day of the Feast*, i.e. Nisan 15, and accordingly that the "*mor-*

row of the Sabbath" is Nisan 16. So expressly the LXX., the Targums, Josephus, and Philo (see below, p. 479); so also most modern Expositors, e.g. Kalisch, *in loc.*, Westcott (*S. G.* p. 340), Wieseler (*C. S.* p. 317), Bp. of Ely in *Speaker's Comm. in loc.* On the other hand, the Sadducees (the opponents of Pharisaic Tradition), the Karaites, and a few modern Expositors, maintain, what the context indisputably proves to be the correct view, that "*the Sabbath*" is the regular *weekly Sabbath* of *v.* 3 (the term being used, in a distinct clause, without any qualification or explanation, and in conjunction with the phrase "*seven complete Sabbaths*"), and that accordingly the "*morrow of the Sabbath*" is none other than the "*First Day of the Week*," i.e. our *Sunday*. This vitally concerns, as we shall see, the day of the Lord's Resurrection (pp. 489 sq.).—So far, then, our clear results are, that, according to the divine typical Institutions, the Passover and the Unleavened Bread began with the *fifteenth* day of Nisan (i.e. with sunset on Nisan 14); the Peace-Offerings belonged to the *Paschal-Supper;* and that the First-Fruits were offered unto the Lord upon the Paschal *Sunday*.

ii. *Later Jewish Practice concerning the Passover.* In the time of our Lord, owing partly to negligence, and partly to necessity arising from increase of population and other change of circumstances, there prevailed several marked innovations upon the original O.T. ritual. In fact, that innovations herein were of a far earlier date is clearly implied by Josephus, when he ascribes the preeminence of Josiah's Passover aforementioned (p. 477) to the cause that "*all things were performed according to the* LAWS *and according to the* ANCIENT *observance*" (*Ant.* 10. 4. 5). The most notable innovations respect the time of slaughter of the Paschal Lambs and Peace-Offerings, and of the offering of the First-Fruits. (1) The proper title of the seven days' Festival, viz. the "*Feast of Unleavened Bread*," was frequently interchanged with the more popular title of the "*Feast of the Passover;*" Jos. *Ant.* 10. 4. 5; 14. 2. 1, "*At the time of the Feast of Unleavened Bread, which we call* PASSOVER." 18. 2. 1; *Bell.* 2. 1. 3, "*The Feast of Unleavened Bread being now at hand, which among the Jews is called* PASSOVER." Yet as frequently the old title is used: Jos. *Ant.* 2. 14. 6; 3. 15. 3; *Bell.* 2. 12. 1, 6. (2) The required number of the Paschal Lambs alone being now exceedingly great, they were no longer slain *after sunset*, on the *Paschal Night*, at beginning of Nisan 15 (p. 475), but *between noon and sunset* of Nisan 14, in order to be ready, as of old, in time for the Paschal Supper; whence Nisan 14, as distinguished from the seven days of Nisan 15 to Nisan 21, became, in a novel and loose sense, a separate "Feast of the Passover;" whilst, from the *civil* reckoning of the *hours after sunset* of Nisan 14 to the day of Nisan 14, instead of to Nisan 15, the "Feast of Unleavened Bread" was occasionally described as extending to *eight* days instead of *seven* (p. 476), and the *civil* day of Nisan 14, instead of the *ecclesiastical* day of Nisan 15, as the "*First Day*" of the said

Festival: Jos. *Ant.* 2. 15. 1; *Bell.* 6. 9. 3, "*They sacrifice the Passover from* 3 P.M. *to* 5 P.M." See other passages of Jos. and Phil. J. cited at Mk. 14. 12 ref.; Lk. 22. 1 ref. It will there be seen, however, that Josephus *generally* speaks of the Feast as only of *seven* days' duration, and expressly calls Nisan 16 the "*second*" day of the Feast; shewing (N.B.) that the inclusion of Nisan 14 as an *eighth* day merely refers to the *civil* reckoning, above noted, of the *hours after sunset*. Further: Explicit directions, not existing in O.T., are given in the Talmud, that leaven must now be searched for in the night beginning Nisan 14, and not eaten after 12 noon of Nisan 14, instead of after sunset; and, as to divers necessary formalities in the presentation and killing of the *Lambs*, now separated from the *Peace-Offerings* (see below), "*The Passover must be killed* ONLY IN THE TEMPLE-COURT, *on Nisan* 14, AFTER NOON, *after the daily evening sacrifice* [*on this day killed at* 1.30 P.M.]...*The* LAMBS *are slain by three companies, which fill the Court in succession; the Israelites slay the* LAMBS, *the Priests receive and sprinkle the blood, &c.*" The Hallel, or "*Hymn of Praise*," is sung partly during, and partly at the close of the Paschal Supper (Lightf. *Hor. Heb. on* Mt. 26. 19, 27, Mk. 14. 12). (3) The *Peace-Offerings* of the Passover, or the *Chagigah* of Nisan 15, originally slain and eaten, under the title of "*the Passover*," as part of the *Paschal Supper* (see p. 477), are now separated from the "*Lamb*," and attached, as matter of solemn obligation, to the *morning* sacrifices of Nisan 15; so that, for the purpose of these *Peace-Offerings*, still under the name of "*the Passover*," the Court was usually crowded with Jews by the time of *cock-crowing* or *day-break* (Talm. ap. Lightf. *Hor. Heb. on* Mk. 15. 25, Jo. 19. 31; ap. Patrit. *Diss.* I. p. 506). This innovation of the transfer of the Paschal *Peace-Offerings*, or *Chagigah*, from the *Paschal Night* to the *morning*, is curiously evidenced (like the innovation of the First-Fruits, p. 478) by the Greek Versions and Targums. In the cardinal passages of Deut. 16. 2—7, and 2 Chr. 35. 6—14, where the Lambs and the Peace-Offerings are slain *together* (see p. 477), the Palestinian Targum thus renders the former, "*Ye shall sacrifice the Passover* AT EVEN, *and the sheep and the oxen on* THE MORROW, *on that same day to* REJOICE IN THE FEAST." And in the latter, for the words, "*and so did they with the* OXEN," the LXX. and 1 Esdr. 1. 10 give, "*and so did they in the* MORNING," or "*with the* MORNING *sacrifice*." These *Peace-Offerings*, being now offered in the *morning*, would, according to the Law of the Peace-Offerings, be feasted upon by the offerers and their friends, being *clean*, on *that day* and the *morrow* (Lev. 3. 1—17; 7. 11—21; 19. 5—8; 22. 29, 30). (4) The Sheaf of First-Fruits was no longer presented on the morrow of the *weekly Sabbath* of the Passover, but (according to the Rabbinical interpretation of Lev. 23. 11, p. 476) on the morrow of the *first day* of the Feast, i.e. on Nisan 16: Jos. *Ant.* 3. 10. 5, "*On the* SECOND *day of Unleavened Bread, which is the* SIXTEENTH *day of the month, they first offer unto God the* FIRST-FRUITS *of their barley; after which they may reap their harvest.*" So Phil. J. ii.

294 (cf. Lightf. *Hor. Heb. on* Jo. 19. 31, and Acts 2. 1).—All the foregoing innovations require careful attention.

iii. *Evidence of the Synoptists.* We are now prepared to interpret the language of the Evangelists respecting the time and character of the Last Supper. And first of the Synoptists. (1) Our Lord predicted that his betrayal to crucifixion should take place during the celebration of the Feast of the Passover, or of Unleavened Bread: Mt. 26. 2, "*After two days* THE PASSOVER *taketh place* (γίνεται), *and the Son of Man is betrayed to be crucified.*" The date is particularized by Mk. 14. 1 as "THE PASSOVER *and* UNLEAVENED BREAD;" by Lk. 22. 1 as "THE FEAST *of Unleavened Bread which is called Passover.*" So far there may be a slight ambiguity whether Nisan 14 is intended according to the later and laxer usage, or Nisan 15 according to the original institution; but from the expressions "THE *Passover*," "THE *Feast*," there is not the least possible doubt that the regular national Festival is intended, and that the betrayal was at least *not to precede* Nisan 14, 10 A.M. or 12 noon (pp. 478 sq.). Moreover Mt. 26. 6—16 makes it certain that the *betrayal* intended is the betrayal by Judas Iscariot. (2) Contrary to the foregoing prediction, a resolution was passed by the Sanhedrin that our Lord's death should *not* be accomplished "*at the Feast*," i.e. not on Nisan 15 (p. 476); but (what Neander, Westcott, and others have failed to estimate) *this resolution was frustrated* by the unexpected and joyfully accepted treason of Judas: Mt. 26. 3—16, parall. (3) The Last Supper is designated "*the Passover*," is made ready on "*the first day of Unleavened Bread*," and is eaten at the supper-hour next following: Mt. 26. 17—20, "*On the* FIRST DAY *of Unleavened Bread the disciples asked, 'Where shall we make ready for thee to eat* THE PASSOVER?'... *They went and made ready* THE PASSOVER...*and when evening was come he sat down to meat.*" S. Mark and S. Luke define the day and hour even still more plainly: Mk. 14. 12, "*On the* FIRST DAY *of U. B., when* THEY WERE SACRIFICING THE PASSOVER (ὅτε ἔθυον τὸ πάσχα)." Lk. 22. 7, 14, "*The day of U. B.* IN WHICH THE PASSOVER HAD TO BE SACRIFICED (ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα)...*and when* THE HOUR *was come he sat down to meat.*" Now, as we have seen, in our Lord's time, the first day of Unleavened Bread, on which the Paschal Lambs were then required to be sacrificed, was Nisan 14 (p. 478); and at, or soon after, sunset following, i.e. at the beginning of Nisan 15, came "*the hour*" for the Paschal Supper, when, after the disciples' preparations, the Lord sat down. So clear are the statements of the Evangelists, and so public and solemn was the sacrifice of the Paschal Lamb (p. 479), that Stier (vi. 116) cannot be right in understanding the words "*when they were sacrificing*" and "*had to be sacrificed*" of an *anticipatory* act of the *disciples* "in tacit and corrective opposition to the prevailing practice of others." No less impossible, for the same and other reasons, is the theory, embraced e.g. by Greswell (*Diss.* xli. p. 171) and Westcott (*S. G.* p. 340), that "the question of the disciples was asked im-

mediately *upon the sunset* of Nisan 13," i.e. at the beginning of Nisan 14, "so that the evening of the Supper would thus be the evening at the beginning of Nisan 14." (4) The concomitants and incidents of the Last Supper point to the ritual Paschal Supper. The "*upper room*" is found all "*ready furnished;*" the "*sauce-dish*," which accompanied the bitter herbs of the Passover, appears upon the table; and, at the close, a "*Hymn of Praise*" is sung by the company, in harmony with the paschal ritual (p. 479): Mt. 26. 20—30, parall. Moreover Christ himself describes the meal as the Passover: Lk. 22. 15, "*With desire have I desired to eat* THIS PASSOVER *with you.*" (5) During the Supper the Lord predicts his betrayal by "*one of the Twelve*," and identifies the traitor: Mt. 26. 20—25, parall. (6) The betrayal is effected during the same night as the Supper, and forthwith, still during the same night, the Lord is preliminarily tried and condemned by the Sanhedrin: Mt. 26. 30—66, parall. (7) At sunrise next following he is formally sentenced and delivered over to the Roman Governor: Mt. 27. 1, 2; Mk. 15. 1; Lk. 22. 66—23. 2. (8) His crucifixion was demanded between 6 A.M. and 9 A.M., yet when the Feast was already begun, and a prisoner was wont to be released: Mt. 27. 15—17, parall. But the Feast, even in its widest acceptation, did not begin till *afternoon* of Nisan 14 (p. 478): hence the day cannot be Nisan 14, but Nisan 15. (9) The Crucifixion was executed at 9 A.M.; total darkness prevailed from 12 noon to 3 P.M.; and at 3 P.M. was the Lord's death: Mk. 15. 25—38, parall. (10) The Burial took place in the evening of the same day: Mt. 27. 57—61. S. Mark and S. Luke expressly add the name of the day, and of the day following: Mk. 15. 42, "*It was* FRIDAY (*παρασκευή*), *which is the day before the Sabbath* (*προσάββατον*)." Lk. 23. 54, "*The day was* FRIDAY (*παρασκευή*), *and it was* SABBATH-EVE (*σάββατον ἐπέφωσκε*)." But *παρασκευή*, *preparation*, sc. for the Sabbath, was (as now) the Greek name for *Friday* (Mt. 27. 62 ref.; to which might be added Athan. i. 793; Const. App. v. 15; and many others), and for *no other day;* whilst the addition of S. Mark, *προσάββατον*, which is *never* used except of the *day before the* WEEKLY *Sabbath* (Mk. 15. 42 ref.), places the fact beyond all dispute, that the day of the Crucifixion was a *Friday*. We shall see hereafter that Nisan 15 in this year *was* a Friday (p. 493). (11) The morrow after the Burial was the "*morrow after the Friday*," i.e. the Jewish Sabbath, the day before Sunday: Mt. 27. 62, "*On the morrow which is* AFTER THE FRIDAY (*μετὰ τὴν παρασκευήν*)." Lk. 23. 56, "*When the women returned from the grave, they made ready spices, &c.: and* THE SABBATH *indeed they rested, &c., but on the* FIRST DAY *of the week, &c.*" Ebrard here objects, "Is it not obviously taken for granted by S. Luke that the day of the Crucifixion was *not* a Sabbath, and therefore not the first day of the Feast, which was a sabbatical day?" (*Gosp. Hist.* p. 402). Ans.: What is obviously taken for granted is that the day was not THE *Sabbath*, but *the day before*, that is, *Friday*. It is *days*, not *characters* of days, that the narrative particularizes (p. 486).

But again, Westcott (*S. G.* p. 345) objects, "S. Matthew's circumlocution (A.V. "*the next day that followed the day of the preparation*") seems most unnatural if the *weekly* Sabbath were intended; but if it were the *first day* of Unleavened Bread, then no characteristic term remained for it." Ans.: Any way the circumlocution exists. It had been as easy to say the *first day* as the Sabbath, if the *first day* had been meant, and there would have been no need of circumlocution; but, in the actual case, since to *S. Matthew's* Jewish readers the term "*Sabbath*" might have been ambiguous, and been misunderstood of the *festal* rest, therefore is the circumlocution reasonable. (12) The Resurrection took place on the day next but one following the Crucifixion and Burial, and that day was the "*First Day of the Week*," i.e. *Sunday:* Mt. 27. 57—28. 8; Mk. 15. 42—16. 9; Lk. 23. 50—24. 7.

The sum, then, of the Synoptists' evidence is, that the Last Supper was the regular Paschal Supper, duly celebrated on the Paschal Night, the first day of the Feast; that our Lord was crucified on the morning following the Paschal Night, i.e. on Nisan 15; and that the day of the week was Friday.

iv. *Evidence of S. John.* Like the Synoptists S. John also furnishes twelve points of evidence. Of these, as will be seen, no less than *eleven* plainly support the evidence of the Synoptists, whilst *one* only appears to contradict it. This one we shall discuss last, and it shall be shewn that the contradiction is apparent only, and not real. (1) In S. John, as in the Synoptists, our Lord made his Triumphal Entry *five* days before the Feast of the Passover: Jo. 12. 1, 12—16. If therefore, as may be presumed, the Lord, according to S. John, rested on the Sabbath before the Entry at Bethany, then, according to S. John also, the Entry took place on *Palm Sunday*, and the Crucifixion on the *Friday.* (2) In S. John, as in the Synoptists, the Last Supper is celebrated on the evening with which began the *first* day of the Feast, i.e. at the beginning of Nisan 15: Jo. 13. 1, 2, "*But* BEFORE THE FEAST *of the Passover, Jesus knowing that* HIS HOUR WAS COME...*having loved his own, he loved them unto the end. And* WHEN SUPPER WAS COME (δείπνου γενομένου; not *ended*, as A. V.), &c." By the opponents of Nisan 15, as Greswell, Bleek, Ebrard, Westcott, as well as by the Sceptics, this is held to be a most decisive passage, as proving "that S. John's Last Supper took place *before the Feast of the Passover*, and therefore *did not coincide with the Paschal Supper* of the Jews"! How unaccountable is this reasoning! Why, the decisiveness is exactly the other way. In the original and strict sense the very Paschal Supper of the Jews *always* took place "BEFORE THE FEAST *of the Passover:*" Lev. 23. 5, 6, "*In the 14th day at even* [i.e. *after sunset*] *is the* PASSOVER, *and on the 15th day* [i.e. *after sunrise*] *is the* FEAST *of Unleavened Bread.*" (See the expositions above given, pp. 475 sq.) In ch. 11. 55, and 12. 1, S. John has used the term "*Passover*," as is his wont, for the whole *seven days' Festival* (see p. 478): now for the first time, in the narrative of the Passion, he introduces, and in ver. 29 repeats, the

particular of "*the Feast.*" If this refer to the festivities beginning *at sunrise* of Nisan 15 (see p. 476; and cf. below, on Jo. 13. 29, subs. 5), even thus S. John shews that the Last Supper *did coincide* with the Paschal Supper. But again, if we rightly insist that S. John's words, "*the Feast,*" are used (as in the wider sense must be allowable) so as to *include* the Jewish Paschal Supper, the result is still the same. For in this case, as in the other, the "*Supper*" that occurs in ver. 2 can only be the characteristic supper of "*the Feast*" mentioned in ver. 1, i.e. the *Paschal Supper;* and the words "BEFORE *the Feast*" can only signify, not "ONE DAY BEFORE *the Feast*" (which, especially after the reckoning in 12. 1, 12, would have been, as e.g. in 2 Mac. 15. 36, *πρὸ μιᾶς ἡμέρας τῆς ἑορτῆς*), but simply "AN HOUR OR SO BEFORE *the Feast.*" Let the following illustrations of either interpretation be well digested. Neh. 13. 19, "*When the gates of Jerusalem began to be dark* BEFORE *the Sabbath* (*πρὸ τοῦ Σαββάτου*), *I commanded that the gates should be shut:*" not surely *a whole day* before the Sabbath, but *an hour or so.* Lk. 11. 37, 38, "*Jesus went in and sat down to meat: and when the Pharisee saw it, he marvelled that he had not first washed* BEFORE *the dinner* (*πρὸ τοῦ ἀρίστου*):" not surely *a whole day* before the dinner!! Neither then in S. John *a whole day* before the Supper. Moreover on the *day before* it could not be affirmed, as in S. John, that "*his hour,*" sc. for the cup of suffering, was "*come.*" Hence Jo. 13. 1, about which Commentators have been so sorely perplexed, speaks of the time *immediately preceding* the Paschal Supper, and *introduces* the Paschal Supper; and *vv.* 1, 2 together (a fact to which we beg the most careful attention) will be found *indisputably* and *decisively* to run exactly parallel with the Synoptical narrative of Mt. 26. 17—20, Lk. 22. 7—16: "*But* BEFORE THE FEAST *of the Passover, knowing that* HIS HOUR WAS COME, *he* LOVED *them* UNTO THE END [parall. *On the* FIRST DAY *of U. B. he* SENT *Peter and John, saying,* MY TIME IS AT HAND, *I will* KEEP THE PASSOVER WITH MY DISCIPLES, *&c.*]: *and when* SUPPER WAS COME, *&c.* [parall. *when the* HOUR WAS COME *he sat him down to meat, and the Apostles with him, &c.*]." The "*time*" which in Mt. 26. 18, on the *afternoon* of Nisan 14, he declares to be "*at hand,*" is plainly none other than the "*hour*" which in Jo. 13. 1 he knows to be "*come.*" And the "*love*" with which in S. John he "*loves to the end*" is the animating motive (and S. John often reveals *motives:* cf. under § 18) with which in the Synoptists he directs and orders the preparations for his *Feast of Love,* to close with his departure and passage to Gethsemane and Calvary. (3) In S. John, as in the Synoptists, the Last Supper is celebrated at *Jerusalem:* Jo. 13. 2; 14. 31; 18. 1. No one is now in danger of adopting Lightfoot's view (*Hor. Heb. on* Mt. 26. 6), that Jo. 13. 1—14. 31 relates to the Supper at *Bethany!* But the fact that our Lord spent his nights at Bethany (Mk. 11. 11; Lk. 21. 37), and yet celebrated the Last Supper at Jerusalem, where the Paschal Supper must needs be celebrated (Deut. 16. 5, 6), argues that S. John's Last Supper was the *Paschal Supper.* (4) In S. John's Last Supper, as in the Synoptists',

our Lord predicts his betrayal by "*one of the Twelve*," and identifies the traitor by means of the paschal sauce-dish: Jo. 13. 21—26. (5) In S. John, as in the Synoptists, it is contemplated that the festivities of the Passover would be in actual progress *on the morrow* of the night of the Supper: Jo. 13. 27—30, "*Jesus said unto Judas, 'That thou doest, do* FULL QUICKLY' (ποίησον τάχιον)...*Some thought that he meant, 'Buy the things that we have need of* AGAINST THE FEAST (εἰς τὴν ἑορτήν);' *or, that he should* GIVE *something to the poor...It was* NIGHT." Notice that the deed to be done was very urgent, and admitted of no delay, no, not though it were night-time: "*full quickly*." Hence "*the Feast*" cannot, as Greswell, Bleek, Ebrard, Westcott, and the others again erroneously represent, be regarded in S. John as *one whole and wholly secular day* distant, nor the night be the beginning of Nisan 14 (cf. p. 476); but "*the Feast*" is either *already present* and *to continue on the morrow*, or, as some may prefer, *to begin on the morrow;* viz. with the Peace-Offerings and festivities of the morning of Nisan 15 (p. 479; cf. above, p. 476). For these offerings and festivities, beginning at next day-break, things might easily yet be wanting both to the Apostles and to the poor; and, if wanting, would, as surmised by the Apostles, need to be supplied "*full quickly:*" but if *a whole day* had remained before the Feast, then for such purchases and gifts no haste would have been necessary, and the Apostles' surmise would have been absurd. The night therefore was the Paschal Night, viz. Nisan 15, and the Supper the Paschal Supper. (6) In S. John, on the day of the Crucifixion, it was "*not lawful*" for the Jews themselves to execute sentence of death: Jo. 18. 31, "*It is* NOT LAWFUL (οὐκ ἔξεστιν) *for* US *to put any man to death.*" We will admit that this text may, as generally understood, allude to the Jews' deprivation of capital judgments by the Romans, or their own relinquishment thereof, about 40 years before the destruction of Jerusalem. Full illustration may be seen in Lightfoot, who, on the strength of certain passages in the Talmud, maintains that about that time, through the neglect of the Sanhedrin, "crime was grown so untractable, that the authority of the Council trembled for fear of it, and dared not kill the killers" (*Hor. Heb. on* Mt. 26. 3. See also *on* Jo. 18. 31). But we are bound to remark that the N. T. supplies evidence that in, and even later than our Lord's time, the Jews *did* execute capital judgments (Jo. 8. 59; 10. 31; Acts 7. 57—60; 26. 10); that Pilate's present offer to the Jews implies that they *might* or *might be permitted* to do so; that our Lord's predictions of the *manner* of his death, viz. by the *Roman* punishment of *crucifixion*, gain in force by the supposition (if true) that it *might* have been by the *Jewish* punishment of *stoning*, as indeed the Talmud actually affirms; and lastly, that in every other passage of the Gospels where the words "*it is not lawful*" are found, they refer to prohibitions existing in the *Jewish* Law (e.g. Mt. 12. 2, 4; 22. 17; Jo. 5. 10); and so the *Acta Pilati* (B. c. 3) expressly paraphrase them here. If this be the case, we have another proof that the Crucifixion was not on Nisan 14,

but on Nisan 15, the festal *semi-sabbath* (p. 476), when, notwithstanding their own acts of violence thereon, the Jews might plausibly plead to Pilate the day's legal sanctity. (7) In S. John, as in the Synoptists, the customary paschal release of a prisoner is applied for and granted to the assembled multitude on the day of the Crucifixion: Jo. 18. 39, 40, "*Ye have a custom that I should release unto you one* AT THE PASSOVER (*ἐν τῷ πάσχα*)." S. John's *seven days' Festival* (pp. 476, 482) therefore was already begun: consequently the day was Nisan 15 (p. 481). On this day, by this hour, the Temple-Court was regularly crowded with the multitudes (p. 479). (8) In S. John, as in the Synoptists, the day of the Crucifixion is a *Friday:* Jo. 19. 14, "*It was* PASSOVER-FRIDAY (*ἦν παρασκευὴ τοῦ πάσχα*), *about the sixth hour.*" So Hengstenberg, Tholuck, Lange, Wieseler, Robinson. On the other hand, in support of Nisan 14, Meyer, Greswell, Bleek, Ebrard, Stier, Ellicott, Westcott, insist that the rendering must be, "*it was* THE DAY OF PREPARATION *for the Passover.*" But this is utterly impossible. S. John is fixing the *day;* and the anarthrous *παρασκευή*, a proper Greek name only for *Friday* as early as the time of the Synoptists, was even more generally so in the later time of S. John (p. 481). Even Greswell himself admits (against his fellows) that this is its meaning in *vv.* 31, 42: and Stier's assertion (vi. 113), that "the term is no other than the Jewish עֶרֶב הַפֶּסַח, *Passover-Eve*, is entirely groundless. "Not one single example," as Wieseler has rightly said (*C. S.* p. 310), "can be brought to prove the use of the term for the day of preparation for the Passover." Nor with the *Friday* is the addition of the word *Passover* superfluous and unmeaning. Whilst *Friday* fixes the *day*, the first of three successively named days from the Death to the Resurrection (see below, p. 486), *Passover* fixes the *season*, and impresses (of which more hereafter, p. 489) that "*Christ our* PASSOVER *is sacrificed for us.*" Moreover *to S. John's readers* ver. 31 would otherwise have been unintelligible. For the "*sixth hour*," i.e. 6 A.M., see Note in Harm. in loc. (9) In S. John, as in the Synoptists, as the day of the Crucifixion is a *Friday*, so the day following the Crucifixion is *the Sabbath:* Jo. 19. 31, "*The Jews therefore, because it was* FRIDAY (*παρασκευή*), *that the bodies should not remain upon the cross* ON THE SABBATH (*ἐν τῷ Σαββάτῳ*); *for the day of that* SABBATH *was a* HIGH *day, &c.*" Continuing their defence of Nisan 14, Bleek, Ebrard, Ellicott, Westcott, maintain that *Sabbath* stands for the *festal rest*, and that the Greek term for *Friday* means no more than the (assumed) *day of preparation for such rest!* Ebrard even regards it as "unnatural to describe Nisan 15 simply as a *Friday*, and to say nothing of its *proper dignity* as the *first festal* Sabbath." !! As if S. John's purpose had been to inform his readers of the worn out "dignity" of the "shadows of things to come," and not rather to record the "substance" of the facts of the Gospel (cf. p. 486). But we have already shewn that *παρασκευή* signifies only *Friday;* while as to *σάββατον, sabbath*, granting that the Jews might call their seven festal rests by this name, yet uniformly in N. T., (and,

with a special exception or two, the same is true of O. T.), wherever the term is used of a single day, it invariably signifies the *weekly* Sabbath, or *Saturday*. This particular "*Sabbath*" therefore, being, as in the Synoptists, the true *weekly* Sabbath, was also on this occasion a "*high*" day, inasmuch as, the Friday being Nisan 15, itself was Nisan 16, the great day of the "Appearance" of all the people in the Temple-Courts, and, *in our Lord's time*, of the Sheaf of First-Fruits (p. 479). (10) In S. John, as in the Synoptists, the day of the Burial is a *Friday:* Jo. 19. 42, "*There laid they Jesus by reason of* THE JEWS' FRIDAY (*τὴν παρασκευὴν τῶν Ἰουδαίων*): *because the grave was nigh at hand.*" Greswell, as we have remarked, admits that *Friday* is here intended: but Ebrard, Westcott, and others, after Bleek, continue to urge that the addition of the words "*the Jews*" conclusively proves that S. John is throughout using the term *παρασκευή*, not as the name for *Friday*, but for the *day of preparation for the Passover*. Now to ourselves (not to repeat any former refutation) this very addition itself conclusively proves the exact contrary. If *παρασκευὴ* had throughout signified *day of preparation for the Passover*, it would itself alone, without the addition of "*the Jews*", have sufficiently explained its own meaning; inasmuch as the *Christian Church* had no such day of preparation: but, seeing that *παρασκευὴ* was the Greek name for *Friday* no less among *Christians* than among *Jews*, and that the reason for the selection of the burying-place was that "*it was nigh at hand*," it was important to use that addition which would explain that the haste was necessitated by the ending of the *Jews'* Friday, which was followed immediately at sunset by the *Jews'* Sabbath. Similarly in ch. 6. 4 and 11. 55 the same addition distinguishes the *Jewish* from the *Christian* Festival of the Passover. (11) In S. John, as in the Synoptists, as the day of the Crucifixion is a *Friday*, and the day following the Crucifixion is the *Sabbath*, so also the third day, the day of the Resurrection, is a *Sunday:* Jo. 20. 1, 19, "*On the* FIRST DAY *of the week*, &c." While then S. John's Gospel, no less than those of the Synoptists, recognizes that the Resurrection took place on the *third* day (Jo. 2. 19—22), we find these three days, the memorable *triduum*, named, one after the other, with *exactly the same names* in S. John as in the Synoptists, and these names, in S. John as well as in the Synoptists, the regular Greek names for *Friday*, *Saturday*, *Sunday*. The reason for all this particularization is evident: "*Thus it is written, and thus it behoved the Christ to suffer, and to rise again from the dead the* THIRD *day*" (Lk. 24. 26). (12) Only one point remains, which, as apparently contradictory to all our conclusions, we promised to examine last: Jo. 18. 28, "*They lead Jesus from Caiaphas to the Imperial Palace: it was* EARLY MORNING (*πρωΐ*): *and* THEY THEMSELVES (*αὐτοί*) *went not into the Imperial Palace, that they might not be* DEFILED, *but might* EAT THE PASSOVER (*φάγωσι τὸ πάσχα*)." Here at all events Greswell, Lücke, Meyer, Bleek, and, following these, Ebrard, Stier, Alford, Ellicott, Westcott, equally with the Sceptics, find irresistible evidence that on the morning of the Crucifixion

the Jews had not yet eaten the Paschal Supper; that, consequently, the Lord's Last Supper of the night previous was not identical with, but anticipatory of, the Jews' Paschal Supper; and that the Crucifixion accordingly took place, not on Nisan 14, but on Nisan 15. But now, as S. John must be supposed to be at least in harmony with *himself*, all the other eleven points of his evidence, which have been shewn decisively to establish that the Last Supper was coincident with the regular Paschal Supper, and the Crucifixion on Nisan 15—all these at once demonstrate that the above Expositors have misinterpreted the present portion of the evidence. Their misinterpretation rests upon three assumptions, all of which are disputable, viz. (a) that the defilement would have debarred the defiled from eating the Paschal Supper *after the following sunset;* (b) that if the *Sanhedrin and those with them* had not yet eaten the Paschal Supper, therefore the regular time for the Paschal Supper was not yet arrived; (c) that the phrase, "*to eat the Passover*," in S. John and the Synoptists, is only coextensive with "*to eat the Paschal Supper.*" But now as to (a), it is most certain that grave personal defilements, both of laymen and Priests, which debarred from "*eating the holy things*," lasted only *till sunset:* Lev. 15. 1—18; 22. 1—7, "*He shall be unclean* UNTIL EVEN, *and shall not* EAT OF THE HOLY THINGS *unless he wash his flesh with water; and* WHEN THE SUN IS DOWN *he shall be* CLEAN, *and shall afterwards* EAT OF THE HOLY THINGS" (cf. pp. 477, 479). Although therefore extant information may not perhaps enable us to speak with absolute certainty, it must be admitted that it is infinitely more probable (indeed there is no reasonable argument whatever to the contrary) that the pollution of simply entering the heathen Palace would similarly have ended with, rather than outlasted, the *sunset following* (cf. Lightf. *Hor. Heb.* in loc.; Friedlieb, *Archæol. Leid. Christi*, § 30). But if so, then defilement incurred on the *morning* of Nisan 14 would have been no obstacle to the eating of the Paschal Supper *after sunset* at the beginning of Nisan 15 (not to mention that a precedent actually existed for eating the Paschal Supper even in uncleanness in a case of emergency, 2 Chr. 30. 17, 18); and therefore (N. B.) the fear of defilement must have had reference to some other "*eating of the Passover*" than that of *eating the Paschal Supper* on the *Paschal Night.* Ebrard and Westcott indeed urge that at all events the defilement would have been a bar to "being present at the sacrifice of the offering in the Temple." But, surely, there is not a syllable in S. John about "*being present at the sacrifice*," (which was not an essential), but only about "EATING *the Passover.*" Then as to (b), listen to S. Chrysostom (*In Matt. Hom.* 84): "*The Sanhedrin passed the night in* WATCHING *for the accomplishment of their foul purpose: for they* DID NOT EVEN AT THAT TIME EAT THE PASSOVER, *as S. John says. What are we to say? Why, that they* ATE IT ON ANOTHER DAY *and* BRAKE THE LAW. *Christ would not have violated the proper time, but these men violated it, who were trampling on ten thousand laws. Boiling over, as they were, with rage, and having often*

attempted to slay him, and been unable, now that they had gotten him in their power, they chose even to GIVE UP THE PASSOVER, *the more surely to glut their murderous appetite.*" This is the view adopted by Bp. Wordsworth, *Comm. on* Jo. 18. 28: and who can deny that it is both a possible and a reasonable view? The Sanhedrin shew themselves ready to brave all the curses of the Pentateuch, if they may but slay Jesus. We would only suggest the modification of supposing that the eating of the Paschal Lamb was deferred, not till *another day* (by which time the defilement might have been washed away), but only till the *Chagigah Feast* of the *same day*. The Sanhedrin might thus flatter themselves that they had not abandoned the *proper day*. Nevertheless, the failure to eat the Paschal *Lamb* at the appointed time was, in the eye of the Jewish Law, so heinous a crime (p. 475), that, without absolute necessity, we ought not to have recourse to such an hypothesis. We therefore turn to (c). Now we have already certainly shewn that, for the permanent Passover of Canaan, the Paschal *Peace-Offerings* by divine institution were originally included with the Paschal *Lamb* under the name of "*the Passover*," and were under this name slain and eaten on the *Paschal Night* as part of the *Paschal Supper* (p. 476). But we have also shewn that, by an innovation which prevailed in the time of our Lord, these *Peace-Offerings*, otherwise called *Chagigah*, were no longer slain and eaten on the *Paschal Night* with the *Paschal Supper*, but, whilst retaining their original proper name of "*the Passover*," were, separately from the *Lamb*, slain and eaten in and after the *morning* which succeeded the *Paschal Night* (see p. 479). As these were "*holy things*" (p. 477), which therefore could not be eaten in *uncleanness*, and yet remained to be eaten in the *morning*, concerning these the Jews must necessarily have been more or less apprehensive of "*going into the Imperial Palace, lest they should be* DEFILED, *but that they might* EAT THE PASSOVER." This is the well-known interpretation of the great works of Lightfoot and Bynæus, and after these, of Hengstenberg, Tholuck, Wieseler, Robinson, Patritius, Andrews, Lange, Schaff, Lewin, Smith's *D. B.*, Kitto's *B. C.*, and Bp. of Ely in *Speaker's Comm. on* Deut. 16. 2. Our previous investigations (pp. 476 sq.) have brought us to the same conclusion, which we regard as irrefragable, and which we hope to confirm yet more strongly than has been done by our predecessors. The great objection advanced by Greswell, Bleek, Ebrard, Ellicott, Westcott, Stier, *al.*, and, of course, by the Sceptics, is, that "the actual phrase *to eat the* PASSOVER (φαγεῖν τὸ πάσχα) *never* denotes anything else than *to eat the* PASCHAL LAMB." And it has been far too hastily conceded that elsewhere this is the case. By anticipation, however, as above, we have already refuted this objection, although we shall now deal with it more thoroughly; the real fact being, as we hope to shew, that, after the Egyptian Passover, the phrase, on the very contrary, *is* RARELY, IF EVER, *used in the* EXCLUSIVE *sense of eating only the Paschal Lamb.* What passages are relied on for this exclusive sense? Bleek and

Ebrard refer to Deut. *l. c.*, and the Synoptists (of which below), and to some passages of Josephus (*Ant.* 14. 2. 1; 17. 9. 3; *Bell.* 2. 1. 3; *al.*), *in not one of which does the phrase occur!* Westcott, after Bleek, asserts, that "nothing but the determination to adapt the words to a theory could suggest the idea that *eating the Passover* applies to anything but the great Paschal meal." Yet he himself, in the case of our Lord, applies the very same phrase, as we have seen, to a *different* meal, that is, to an *anticipatory* one (p. 474)! But now in the O. T., as already seen, the notices in Ex. 12. 8, 11, 43—48 refer to the *Egyptian* Passover, *which had no Peace-Offerings*, and therefore offers no parallel (pp. 475 sq.). In the other passages, viz. Deut. 16. 1—8, 2 Chr. 30. 18, Ezr. 6. 21, the phrase *eat the Passover*, (like the concomitant phrase, *sacrifice the Passover*, both in these places and in 2 Chr. 35. 1—19,) invariably *includes* the *Paschal Peace-Offerings* (p. 477). And in the Synoptists themselves (Mt. 26. 17; Mk. 14. 12; Lk. 22. 8, 11, 15), on which so much stress is rightly laid, it is not by any means implied that the phrase is *confined* to eating the *Paschal Lamb*, but only that the phrase was, as we should have expected, as much retained in common use for eating the *Paschal Lamb* on the *Paschal Night*, as it was (as we gather from S. John) retained in common use for eating the now separated *Paschal Peace-Offerings* on the *morrow of the Paschal Night*. Each Evangelist must be interpreted according to the *hour* of which he is speaking: and the phrase *to eat the Passover*, having been applicable to both the Lamb and the Peace-Offerings *unitedly* in the O. T., is seen to be applicable to both *separately* in the N. T. The supposition, then, that "*to eat the Passover*" always, or even commonly, refers *exclusively* to the *Paschal Lamb*, turns out to be unsustained by the evidence; and, as a consequence, the seeming contradiction between S. John and the Synoptists, and between S. John and himself, wholly disappears.

We have now gone through all the twelve points of S. John's evidence, as well as through those of the Synoptists; and with the utmost confidence we appeal to the verdict of all impartial judges whether, "according to the simple standard of truth," we have not fully demonstrated that S. John and the Synoptists are in perfect harmony; and that Strauss' boasted contradiction, "as entire as a contradiction ever was," is really, in the midst of seeming diversity, one of the most complete and remarkable agreements of Holy Scripture (p. 474). S. John unites with the Synoptists in testifying that our Lord Jesus Christ, at once the very *Paschal Lamb* and the *Paschal Peace-Offering*, partook of the Paschal Supper on the Paschal Night; on the Paschal Night was betrayed, arrested, and condemned unto death; was crucified on Nisan 15; and that that day was a Friday. And, wonderful to relate, in spite of all the difficulties of days which Jewish innovations had cast in the path of the divine decree, and which would only too surely have misled impostors, fabricators, and legend-mongers, as they did actually mislead even the early Christian controversialists (p. 491), all four Evangelists harmoniously testify that Christ both *died* and *rose again* on the *very ori-*

ginal days typically appointed hereunto in O. T., but in our Lord's time already supplanted by new ones (pp. 478 sq.), demonstrating himself hereby the true antitype both of the legal *Passover* and of the legal *First-Fruits*. "*Christ* OUR PASSOVER *is sacrificed for us: therefore let us* KEEP THE FEAST" (1 Cor. 5. 7: see p. 485). "*Christ is risen from the dead, and become the* FIRST-FRUITS *of them that are fallen asleep*" (1 Cor. 15. 20).

v. *Consideration of General Objections.* Although against the clear and express testimony of all the Evangelists no general objections can be of any force; nevertheless, to forestall cavil, we will consider the most important of those that have been alleged. Obj. 1. 'According to the Jewish Calendar Nisan 15 can never be a Friday: therefore, as the Lord was crucified upon a Friday, he cannot have been crucified on Nisan 15.' Ans.: The Jewish Calendar is not a reliable authority for the time of our Lord, having, after repeated alterations, only received its present form about 300 years after the Crucifixion. The objection is fully refuted, with detailed proofs, by Wieseler (*C. S.*, pp. 325 sqq.). Obj. 2. 'Nisan 15, the first day of the Passover, was a festal rest-day, on which servile work was unlawful; the purchase and preparation of provisions, and the armed arrest, trial, and execution of Jesus on this day, would have been flagrant violations of the statute: therefore the Crucifixion cannot have taken place on this day.' Ans.: (a) The O. T. plainly distinguishes between the sanctity of the *weekly* Sabbath, and the sanctity of the *festal* quasi-Sabbath: Ex. 12. 16; 20. 10. It is not clear that judicial processes are included in "*servile work*," while "*such things as shall be eaten by any persons*" are expressly excepted. (b) We admit a Talmudic prohibition of Trials on Feast-days; but it cannot be shewn that this was of force in the time of our Lord (see Mt. 27. 62—66; Jo. 7. 32—45; 10. 22, 31). (c) Even if we grant a flagrant violation of existing Talmudic regulations, what is there impossible? By Talmudic rule, "*They handle capital judgments in the* DAY-TIME, *and finish them in the* DAY-TIME" (Lightf. *Hor. Heb. on* Mt. 27. 1). Yet the Lord's Trial was carried on by *night*. What was the whole procedure against our Lord, to whatever day it be assigned, but the flagrant violation, as S. Chrysostom remarked (*supra*, p. 487), of ten thousand laws? See also Wies. pp. 331 sqq.; Patrit. *Diss.* I., p. 511). Obj. 3. 'On the Paschal Night no one might go out at the door of his house until the morning; therefore it cannot have been the Paschal Night when our Lord with his Apostles retired to Gethsemane, and was there arrested by the party with Judas.' Ans.: The prohibition referred to, viz. Ex. 12. 22, concerned only the particular "Egyptian Passover," not the recurring "Permanent Passover." This was, in fact, one of the ten points of difference recognized by the Talmud between the two Passovers: "*In the later times they ate the Passover in one place, and* LODGED FOR THE NIGHT IN ANOTHER" (see refs. in Kitto's *B. C.* iii. 424). And necessarily so. Jerusalem itself could not possibly have lodged the millions who were present at

the Passover (Jos. *Bell.* 6. 9. 3). May not τὸ ἔθος, "*the custom*," in Lk. 22. 39, refer to the retirement to Olivet of others besides our Lord and his Apostles? Obj. 4. 'Early Christian Tradition is nearly unanimous in distinguishing the Last Supper from the legal Paschal Supper, and in fixing the Crucifixion on Nisan 14, not on Nisan 15.' Westcott, in support, refers to Fragments of Apollinaris, Clement of Alexandria, Hippolytus, and Irenæus, and also to Tertullian (*S. G.*, p. 343). Ans.: (a) The tradition is by no means unanimous, and is chiefly polemical. Westcott himself admits that "Origen *seems* to identify the Supper with the legal Passover; and from the time of S. Chrysostom the meal was generally identified with the Passover." Now the fact is that Origen *most plainly* declares that the Supper was the Paschal Supper: "*From the fact that Jesus* CELEBRATED THE PASSOVER AFTER THE JEWISH MANNER, *some may suppose that Christians ought to do so likewise, forgetting that Jesus was made* UNDER THE LAW, *&c.*" (*In Matt. Comm. Ser.* § 79.) And again: "*Whilst the disciples were* EATING THE PASSOVER ACCORDING TO THE COMMANDMENT OF THE LAW" (*id.* § 80). Also Irenæus (*c. Hær.* ii. 22. 3): "*It is written that the Lord came to Bethany* SIX DAYS BEFORE THE PASSOVER, *and went up from Bethany to Jerusalem, and* ATE THE PASSOVER, *and suffered on the* DAY FOLLOWING." (b) Moreover, without entering into all the complicated details of the Quarto-deciman Controversy, (which will be found ably discussed e. g. in Hefele's *Hist. Counc.* Bk. i. c. 2, pp. 293—341, Eng. ed.), it is impossible not to recognize that the views of the Orthodox parties, as represented in these Fragments, were *circumstantially* wrong, whilst *essentially* they tend to confirm the very point which they are adduced to refute. The *essential* contention of all the Fragments is this, that Christ, as the antitype of the Paschal Lamb, suffered on the *legal* day for the typical Sacrifice: "*It behoved Christ to be* SACRIFICED *on the* FOURTEENTH *day* ACCORDING TO THE LAW, *in order to* FULFIL THE LAW" (Epiph. *Hær.* 50. Cf. Euseb. *H. E.* v. 23). But the *fifteenth* day was the *legal* day (p. 475); not the *fourteenth*, as these controversialists, by a *circumstantial* error due to Jewish innovation, wrongly supposed (pp. 476, 478). Hence the contention that Christ suffered on the *legal* day, supports the conclusion that he suffered on the *fifteenth day*.

vi. *Astronomical Test by Paschal Full-Moons.* We shall now apply a most crucial test to all our conclusions, with a result which, from its startling accuracy, will satisfy, we trust, even the most exacting of our readers. Without any reference whatever to the question of the Last Supper, we have elsewhere established that our Lord's first post-baptismal Passover was celebrated in A.D. 27 (pp. 390—406), and the Harmony will shew that *two* Passovers intervened between this and his last Passover: consequently the Crucifixion must have taken place in A.D. 30. But we have now established that the Crucifixion took place on Nisan 15, and that the day of the week was Friday. Hence, if our conclusions have been correct, it ought to be true

that Nisan 15, which in different years might fall on different days of the week, in that particular year fell upon a Friday. Now comes the decisive question, Was this actually the fact? With abundant thankfulness to God for the means afforded for the confirmation of the Truth of the Holy Scriptures, we answer that, by the aid of astronomical science, it can be demonstrated that it was so. We know that Nisan 1 was the *day of* NEW *moon;* not of the *astronomical* new moon, or *conjunction*, but of the *phasis*, or *first appearance:* Phil. J. ii. 292, "*On the* DAY OF NEW MOON *the sun* BEGINS *to illuminate the moon with* VISIBLE *light.*" We also know that Nisan 14 was the *day before* FULL *moon*, and Nisan 15 the *very day of* FULL *moon:* Phil. J. ii. 169, "*On the* FOURTEENTH *day of Nisan, when the lunar orb is* ABOUT TO BECOME FULL (μέλλοντος γίνεσθαι πλησιφαοῦς)." Id. 293, "*The* FIFTEENTH *day of Nisan is the beginning of the Feast, on which day the moon* BECOMES FULL (πλησιφαὴς γίνεται)." Accordingly Expositors and Harmonists have already resorted to Astronomy for calculation of the New and Full Moons of Nisan in various years. Greswell (*Diss.* vii.) furnished a Table of certain Passovers from B.C. 40 to A.D. 70: but the Table is undoubtedly inaccurate, and can no longer be cited as an authority. Wieseler however (*Chron. Syn.* Excurs.) has inserted a more accurate Table drawn up by the German Astronomer Wurm, giving Nisan 15 for the years 28 A.D. to 36 A.D. obtained by calculation of the *New Moons* and of the time of the *phasis.* Wurm, having determined that the time between the conjunction and the phasis is from about 24 to 48 hours, or an average of 36 hours, exhibits in his Table that in all these years *Nisan 15 only once fell upon a Friday, and that was in the year* A.D. 30. Yet Wurm's method is not altogether free from objection, and exhibits (as will appear, p. 493) a too partial conclusion; and Bishop Ellicott (*Hist. Lect.* p. 323, n.), on the other hand, even attempts to turn its evidence against Wieseler by allowing "the usual two days" for the phase, referring to Greswell (*Diss.* vii.) as the authority for these "*two days.*" But Greswell, so far from authorizing "*two days,*" distinctly, although with somewhat too low a reduction, reckons the phasis "in the pure climate of Judæa at *eighteen hours,*" i.e. at less than *one* day. Wurm's Table, therefore, and Wieseler's application of it in favour of A.D. 30, cannot thus at all events be disposed of. Other Tables, all of considerable value, but none of them as complete as is desirable, and two of them at least containing errors, may be seen in Browne's *Ordo Sæcl.* §§ 64, 444—454; Lewin, § 1458; Patritius, L. iii. pp. 546 sqq. Nevertheless, for certainty's sake, we have preferred to make the calculations entirely afresh, and to present a new Table, not of the *New Moons* only, but also of the *Full Moons*, for the years A.D. 29 to A.D. 33, the first being the year of the Consulate of the two Gemini, the early traditional year of the Crucifixion, the latter the latest which is now likely to find any acceptance. And, inasmuch as our own calculations (though verified to a few minutes) could not have commanded the confidence that is necessary, we have the satisfaction of presenting our readers with those most

kindly made for us by Prof. Adams, Director of the Observatory of Cambridge. In the words of the Professor, "they may be depended upon within about 20 minutes, which, for any chronological use, is abundantly accurate." The time is Mean Time at Jerusalem according to civil reckoning.

Table of New and Full Moons according to Prof. Adams.

A.D.	Astron. New Moon.	Astron. Full Moon.	A.D.
	d h m	*d h m*	
29	Apr. 2 . 7 . 28 P.M.	Apr. 17 . 5 . 17 A.M.	29
30	Mar. 22 . 7 . 48 P.M.	Apr. 6 . 10 . 18 P.M.	30
31	Mar. 12 . 0 . 36 A.M.	Mar. 27 . 1 . 25 P.M.	31
32	Mar. 29 . 10 . 21 P.M.	Apr. 14 . 11 . 6 A.M.	32
33	Mar. 19 . 1 . 7 P.M.	Apr. 3 . 4 . 39 P.M.	33

Now, taking the times of this Table as unimpeachable, and securely reckoning the phasis for Jerusalem at from 24 to 36 hours, we are enabled, by the aid of De Morgan's *Book of Almanacs*, and remembering that the Jewish ecclesiastical day was *from sunset to sunset*, to present another Table, shewing the very *days of the week* according to three methods :—

Table of Days of Week for Nisan 15.

A.D.	Nisan 15 by Phasis of 24 h.	Nisan 15 by Phasis of 36 h.	Nisan 15 by Astron. Full Moon.	A.D.
29	Apr. 18, *Monday*	Apr. 18, *Monday*	Apr. 17, *Sunday*	29
30	Apr. 7, *Friday*	Apr. 7, *Friday*	Apr. 7, *Friday*	30
31	Mar. 27, *Tuesday*	Mar. 27, *Tuesday*	Mar. 27, *Tuesday*	31
32	Apr. 14, *Monday*	Apr. 14, *Monday*	Apr. 14, *Monday*	32
33	Apr. 3, *Friday*	Apr. 4, *Saturday*	Apr. 3, *Friday*	33

Hence, from all three methods of reckoning Nisan 15, it is evident at a glance that, inasmuch as our Lord's Resurrection took place on a *Sunday*, the Crucifixion, being on Nisan 15, (and the same would be true, even if it had been on Nisan 14,) cannot by any possibility have taken place on the early traditional days of Mar. 20, 23, or 25 (see Patrit. *Tab. ap. Diss.* xix.), nor in the early traditional year of A.D. 29 (see *Quar. Rev.* Jan. 1872, p. 149), nor in any other of the years in question, excepting in A.D. 30, and (as we must admit, in favour of Lewin's date, and against Wurm's Table and

Wieseler) also in A.D. 33. But Lewin's date of A.D. 33 is entirely set aside by all the other considerations which relate to the chronology of our Lord's Life (p. 491): consequently A.D. 30, the year to which all our conclusions have pointed, alone remains. And here we shall be pardoned if we confess to a feeling, not indeed of surprise, but of devout exultation.

Conclusion. But now, to bring this necessarily protracted argument to a close, we have seen that, while all four Evangelists have been proved to be in full agreement on the important points raised as to the time and nature of the Last Supper and the day of the Crucifixion (p. 489), our results have triumphantly stood that most independent and crucial test of astronomical calculation, and that the very Heavens themselves, after the roll of centuries, utter their powerful and unerring witness to defeat the false accusations of the Sceptics, and anew to "*declare the Glory of God*" by confirming the infallibility of his Holy Word.

§ 15. *S. Peter's Denials of Christ.*

Among the incidents of the night of the Betrayal all four Evangelists record a prediction of our Lord touching a thrice repeated denial of himself by the Apostle Peter before the ensuing cock-crowing (Mt. 26. 33—35; Mk. 14. 29—31; Lk. 22. 33, 34; Jo. 13. 36—38); and all four equally record a fulfilment of such a prediction (Mt. 26. 69—75; Mk. 14. 66—72; Lk. 22. 54—62; Jo. 18. 15—18, 25—27). But whereas in the circumstances and details, both of prediction and fulfilment, there are apparent divergences in the four records, these divergences, especially as regards the fulfilment, are by the Sceptics, as a matter of course, asserted to be "irreconcilable" (Strauss, Pt. III. c. iii. § 129).

As to the *prediction*, Ebrard, Lange, and others, suppose that it was *single*, and designedly placed by S. Matthew and S. Mark out of its strict chronological order. But, in refutation of this, the position of the prediction in S. John, and the definite particularization of the time in the two Synoptists, establish that S. John is dealing with a separate occasion. Hence Stier says with much force, "It may be regarded as strange that Peter should the second time be so presumptuous as to enforce from the Lord a second prediction; but we have a parallel in the twofold indication of the Traitor [*cf. also Peter's actual denials*]. It is better to accept such *repetitions*, which are not the less perfectly reconcilable because they are such, than with the *identifying* Harmony to deal loosely with the most definite statements of time and connection" (*on* Jo. 13. 36, 38). Yes, the prediction may even have been *threefold*. (See Sect. II. § 1, subs. 5.)

As to the *fulfilment*, the following Tables will most conveniently exhibit, according to our view of the passages, the several seeming discrepancies, and prepare the way for a satisfactory explanation:—

Table of First Denials.

Note.	3. Mt. 26. 69, 70.	3. Mk. 14. 66—68.	3. Lk. 22. 54—57.	1. Jo. 18. 15—18.
a *Place.*	High-Priest's Courtyard, outside Trial-Chamber.	High-Priest's Courtyard, beneath Trial-Chamber.	High-Priest's Courtyard, in the centre, by a fire.	High-Priest's Courtyard, by a fire.
b *Time.*	During Trial by Caiaphas, *vv.* 58—69.	During Trial by Caiaphas, *vv.* 54—66.	After the constables were sat down together.	Soon after entry, before exam. by Annas, the men-servants and constables still standing, *vv.* 15—23.
c *Posture.*	Sitting with the constables, *vv.* 58, 69.	Sitting and warming himself with the constables, *vv.* 54, 66.	Sitting in the midst of the constables.	Standing and warming himself with the men-servants and constables.
d *Assailant.*	One maid-servant, which came to him.	One of the maid-servants, which came, seeing him and looking at him; *not* the portress, *vv.* 66, 69.	A certain maid-servant, seeing him, and fastening her eye on him.	The maid-servant, the portress.
e *Saying.*	Saying: 'Thou also wast with Jesus of Galilee.'	Saith: 'Thou also wast with Jesus of Nazareth.'	Said: 'This man also was with him.'	Saith unto Peter: 'Art thou also of this man's disciples?'
f *Denial.*	Denied before them all, saying: 'I know not what thou sayest.'	Denied, saying: 'I know not, nor understand I what thou sayest.'	Denied, saying: 'I know him not, woman.'	Saith: 'I am not.'

Table of Second Denials.

Note.	5. Mt. 26. 71, 72.	5. Mk. 14. 69, 70*a*.	4. Lk. 22. 58.	2. Jo. 18. 25.
a *Place.*	Porch, outside of the Courtyard.	Vestibule, outside of the Courtyard.	——	The Courtyard, by the fire.
b *Time.*	After entering from out of Courtyard.	After entering from out of Courtyard, and after first cockcrow.	A little while after Luke's first denial.	During examination by Annas, *vv.* 18—25.
c *Posture.*	——	——	——	Standing and warming himself.
d *Assailant.*	Another maid-servant, ἄλλη, seeing him.	The maid-servant of the vestibule, *sc.* the portress, seeing him.	Another man, ἕτερος, seeing him.	They, *sc.* company of men-servants and constables.
e *Saying.*	Saith to them that were there: 'This man also was with Jesus of Nazareth.'	Began again to say unto them that stood by: 'This man is of them.'	Said: 'Thou also art of them.'	Said unto him: 'Art thou also of his disciples?'
f *Denial.*	Denied with oath: 'I know not the man.'	Went on denying again, ἠρνεῖτο, *not* ἠρνήσατο.	Said: 'Man, I am not.'	Denied and said: 'I am not.'

Table of Third Denials.

Note.	6. Mt. 26. 73—75.	6. Mk. 14. 70*b*—72.	6. Lk. 22. 59—62.	6. Jo. 18. 26, 27*a*.
a *Place.*	—	—	—	—
b *Time.*	A little while after Matthew's second denial, and immediately before cockcrow.	A little while after Mark's second denial, and immediately before second cockcrow.	About one hour after Luke's second denial. and immediately before cockcrow.	Immediately before cockcrow.
c *Posture.*	—	—	—	—
d *Assailant.*	They that were standing, which came to him.	They that stood by.	Some other man, ἄλλός τις.	One of High-Priest's men-servants, kinsman of Malchus.
e *Saying.*	Said unto Peter: 'Thou also art of them; for even thy speech bewrayeth thee.'	Said unto Peter: 'Truly thou art of them; for thou art even a Galilæan.'	Was strongly affirming, saying: 'Of truth this man also was with him; for he is a Galilæan.'	Saith: 'Did not I see thee in the garden with him?'
f *Denial.*	Began to curse, and to swear: 'I know not the man.'	Began to curse, and to swear: 'I know not the man of whom ye speak.'	Said: 'Man, I know not that thou sayest.'	Denied again, ἠρνήσατο, *not* ἠρνεῖτο.

Now, before we proceed, and in order that we may interpret our Tables fairly, it is necessary to recur to two of our previously established *Rules of Narration*:—(a) that in Compendious Narrative Changes of Place and other circumstances are often passed over without notice; (b) that, of a Saying, Variation of Form of Record is strictly consistent with Identity of Original Expression (see Sect. II. § 3, subs. 3; and § 4). It is also important to bear in mind the general plan of Oriental houses. "An Oriental house," says Robinson (*Harm.* p. 166, n.), "is usually built around a quadrangular interior court; into which there is a passage, sometimes arched, through the front part of the house, closed next the street by a heavy folding gate, with a smaller wicket for single persons, kept by a porter. The *interior court*, open to the sky, is the *hall* [*court-yard*] mentioned [in reference to the denials], where the attendants made a *fire;* and the *passage* beneath the front of the house, from the street to this court, is [*perhaps*] the *porch* [or *vestibule*]." The places where Jesus was examined by the High-Priest Annas, and tried by the High-Priest Caiaphas, may have been open audience-chambers raised above the ground-floor, and looking down upon the Court-yard, and into the open entrance therefrom into the Porch.

Returning then to the Tables, and allowing due force to the preceding Rules and descriptions, it is immediately evident, from all the notes of circumstance presented by the Tables, that, on the one hand, the number of denials was not as many as the varying records; and, on the other hand, that there must have been *more than three utterances* of denial. We are at once saved therefore from the erroneous and dangerous admission of Olshausen, Wieseler, Tischendorf, *al.*, of a contradiction between S. John and the Synoptists in reference to the *locality* of the denials. But now commences the difficulty of arrangement and reconciliation of the manifold utterances. The usual course is to distinguish the number of *utterances* from the number of *occasions* or *acts* of denial, and to confine the *latter* only to *three*. Thus Bengel (*Gnom. ad* Mt. 26. 71): "*Abnegatio ad plures plurium interrogationes facta uno paroxysmo, pro unâ numeratur: et tamen ter abnegavit.*" Also Alford (*Comm. on* Mt. 26. 69—75, later edd.): "On *three occasions* he was a denier of his Lord: such a statement may well embrace *reiterated* and *importunate* denials on *each* occasion." But he very unhappily adds (and would that Commentators refrained from giving expression to such perilous fancies!): "It would appear to me that, for some reason, John was *not so accurately informed* of the details of the second as of the other denials"! With similar uncertainty Bp. Ellicott is half in favour of "allowing ourselves to conceive that in S. John the first and second denials are transposed." Of other modern English Divines, Prof. Lightfoot (*On Fresh Revis. of N. T.*, p. 113), referring to Westcott's *Stud. Gosp.*, p. 298 (4th ed.), for "the solution," considers that "an exact agreement in details is unimportant, and that strict harmony, if attainable, must depend on the tumultuous character of the scene." Westcott's view, thus referred to, is that "the narratives present us

with *three acts* of denial, as they may be most naturally supposed to have taken place in a crowded court in the excitement of a popular ferment;" that, "as to the *first* denial, all is perfectly harmonious; as to the *second*, the phrase in S. John brings the whole scene before us as the others describe it in detail: a crowd is gathered round the fire; the portress tells her suspicions to the bystanders; the accusation is repeated by various persons, and S. Peter left the group (Mt. 26. 71, ἐξελθόντα εἰς τὸν πυλῶνα) repeating his hasty denial (Mk. 14. 70, ἤρνεῖτο)." Similarly Lange (*Comm. in loc.*) states that Peter was "about to leave" the Court-yard, when the second maid attacked him. For the *third* denial Robinson and others suppose a *return* from the Porch into the Court-yard. So Andrews also even for the *second*. But, as we shall shew below, neither these, nor any other explanation which limits even the *occasions* or *acts* of denial to *three*, can satisfactorily account for all the statements of the Evangelists. In particular, notwithstanding Prof. Lightfoot's distinguished encomium, Westcott's explanation cannot possibly be "the solution." Like Lange's, it is in positive contradiction of the Evangelists. S. Matthew's and S. Mark's testimony is express, that the conviction of the portress was not communicated to the bystanders, nor the consequent denial made, till after Peter was *already gone out* (not as Lange, *about to go out*) *of the Court-yard and already entered into the Porch;* and S. Luke's is equally express, that the fire was *in the midst of the Court-yard*. How then can the solution be, that Peter "*left* the group *repeating* his hasty denial"? Moreover the supposed "excitement of popular ferment" at this early hour is neither warranted by the comparative privacy of the Palace, nor the course of the judicial proceedings, nor again by the special determination of Judas to deliver up the Lord "*without a multitude*" (Lk. 22. 6). Similarly the above-mentioned express notices of S. Peter's *exit from the Court-yard* into the Porch must be held to condemn Robinson's view, and Andrews', and every other that, like theirs, requires a *return* out of the Porch *into the Court-yard*.

As appears from the Tables, the only sound method of reconciliation must be one which will recognize that, as there were *more than three* UTTERANCES of denial, so there were also *more than three* OCCASIONS of denial. This method has already been adopted by some, but not with sufficient accuracy. Thus Paulus (Strauss, *l. c.*) enumerates *eight*, and Stroud (*Harm.* pp. clxxxix. sq.) *seven* distinct denials. We ourselves propose to prove that there were really neither more nor less than *twice three*. Denote the denials reported in the several Evangelists by the symbols Mt. 1, Mt. 2, Mt. 3, Mk. 1, Lk. 1, &c. Then from the Tables we conclude as follows:—(1) All the denials took place within the precincts of *one and the same Palace*, viz. the Palace of the High-Priest *Caiaphas*, where also, upon this occasion at all events, was the High-Priest *Annas* (see Harm. *in loc.* below). (2) The three denials reported by S. Matthew are identical with the three reported by S. Mark. They agree in every single note. The formal variations are easily

explained. Mt. 1 *e*, "*Jesus of Galilee*," is the same as Mk. 1 *e*, "*Jesus of Nazareth*" (see Sect. II. § 4); Mt. 2 *a*, "*Porch*," is i.q. Mk. 2 *a*, "*Vestibule*;" Mt. 2 *d*, "*another maidservant*," sc. other than the former which came to Peter in the Court-yard, exactly agrees with Mk. 2 *d*, "*the maidservant*," sc. the one which was in the Porch; Mt. 2 *e*, "*was with Jesus of Nazareth*," is the same Saying as Mk. 2 *c*, "*is of them*" (Sect. II. § 4); and similarly Mt. 3 *e*, "*thy speech bewrayeth thee*," is the same Saying as Mk. 3 *e*, "*thou art a Galilæan*;" the Galilæans being distinguished by certain peculiarities of pronunciation. (3) Similarly Lk. 1 is identical with Mt. 1, Mk. 1; and Lk. 3 is identical with Mt. 2, Mk. 2. Only Mt. 1 *e* was probably first said to Peter himself, and next, in rapid succession, Lk. 1 *e* to the group. Lk. 1 *f* is either identically the same Saying as Mt. 1 *f* (Sect. II. § 4), or a second utterance, forming the latter part of the whole denial, of which Mt. 1 *f* will then be the former part. But Lk. 3 *e* was probably first vehemently affirmed to the by-standers, and immediately taken up and repeated in Mt. 3 *e* by the by-standers to Peter, and even again affirmed by the original assailant (διϊσχυρίζετο). This accounts for the cursing and swearing with which the sorely baited Peter first answers the by-standers in Mt. 3 *f*, and then the ringleader in Lk. 3 *f*, in the final words interrupted by the cockcrow (Lk. 22. 60). (4) Lk. 2 is *not* identical with Mt. 2, Mk. 2. For if Lk. 1, Lk. 2, Lk. 3 be all identical with Mt. 1, Mt. 2, Mt. 3, then, since Lk. 2 *b* is only a *little while* after Lk. 1 *b*, and Mt. 3 *b* only a *little while* after Mt. 2 *b*, therefore Lk. 3 *b* will be only *twice a little while* after Lk. 2 *b*. But it is expressly *about one hour* after Lk. 2 *b:* which *hour* is also noted by the interval between the *first* and *second* cockcrow in S. Mark. Moreover Mt. 2 *d* and Lk. 2 *d* shew that Mt. 2 *e* and Lk. 2 *e* sprang from *distinct recognitions*. (5) Coming to S. John's record, Jo. 1 is *not* identical with Mt. 1, Mk. 1, Lk. 1. They disagree in every single particular, except that of locality. Mt. 1 is made during the Trial by Caiaphas; Jo. 1 even before the Examination by Annas. Lk. 1 is made when the constables, as well as Peter, are already quietly seated; Jo. 1 when the menservants and constables, as well as Peter, are still standing after entry. Mt. 1 is a reply to a decided *affirmation*, to a maidservant who was *not* the portress; Jo. 1 in answer to a simple *enquiry*, to a maidservant who *was* the portress. Finally, Mt. 1 *c* implies that Jesus was already removed *out of the Court-yard* into the Chamber of Annas,—"*with Jesus of Galilee*;" Jo. 1 *e* suggests that Jesus was still present with the group *in the Court-yard*,—"*of* THIS MAN'S *disciples*." (6) Jo. 2 is *not* identical with Mt. 2, no, nor yet, (notwithstanding Lk. 2 *f*, Jo. 2 *f*), with Lk. 2. For Jo. 2 certainly takes place by the *fire of coals*, which was *in the Court-yard;* but Mt. 2 and Lk. 2 take place in the *Porch*, which was *outside the Court-yard*. Again, as may be inferred from S. John's arrangement of the incidents (Jo. 18. 18—25), Jo. 2 takes place during the preliminary Examination by Annas, whose very interrogation of Jesus "*concerning his disciples*" (*v.* 19) not improbably suggested the company's enquiry of Peter, Jo. 2 *e*, "*Art thou also of his disciples?*"

but, as may equally be inferred from S. Matthew's arrangement (Mt. 26. 57—69), Mt. 1, Lk. 1, and *a fortiori* Mt. 2, Lk. 2, take place during the Trial by Caiaphas. (7) From Jo. 3 *b*, with Mt. 3 *b*, &c., Jo. 3 *is* identical with Mt. 3, Mk. 3, Lk. 3. The absolute addition, "*and immediately the cock crew*," as in the Synoptists, decisively marks the *final* occasion. Only Jo. 3 *d* with Lk. 3 *d* are included in the general "*they*" of Mt. 3 *d*, Mk. 3 *d*; and Jo. 3 *e* occupies some intermediate position or other between the re-iterations of Mt. 3 *e*, Mk. 3 *e*, Lk. 3 *e*; while Jo. 3 *f* is similarly related to Mt. 3 *f*, Mk. 3 *f*, Lk. 3 *f*. As to the omission of notice of Change of Place at Jo. 18. 26, just as at Lk. 22. 58, see Sect. II. § 3, subs. 2, 3.

We may now describe the whole picture, and arrange all the denials, *six in number*, as follows :—(1) Jo. 1, to the portress, by the fire in the Court-yard, soon after our Lord and his captors were entered, and *before* the Examination by Annas; (2) Jo. 2, to the group of menservants and constables standing by the fire, *during* the Examination by Annas; (3) Mt. 1, Mk. 1, Lk. 1, to the portress' fellow maidservant, still by the fire, but with the group now sitting, during the Trial by Caiaphas, and just before quitting the Court-yard and first cockcrow; (4) Lk. 2, to a certain man, seeing him in the Porch, shortly after the preceding denial, but still during the Trial by Caiaphas; (5) Mt. 2, Mk. 2, again to the portress, and this time with an oath, in the Porch, nearly an hour after leaving the Court-yard, and not long before second cockcrow; (6) Mt. 3, Mk. 3, Lk. 3, Jo. 3, to them that were standing in the Porch, and in particular to certain two of them, and now with cursing and swearing, being discovered by his speech, and recognized as one of the Gethsemane party, a little while after the preceding, and immediately before second cockcrow.

This arrangement, indicated by the Evangelists themselves in combination, removes every particle of supposed contradiction, and will be found to reveal some very striking and little noticed coincidences. Taking all the single recorded *utterances*, our Lord was *thrice* denied by S. Peter *thrice*, just as, according to one of the only two possible views, the *prediction* of the *thrice* denial had itself also been *thrice* repeated (p. 494). But taking only the different *occasions*, which were really the different *denials*, he was *thrice* denied in the *Court-yard*, by the *fire of coals*, and *thrice* again in the *Porch*. Also *thrice* before the *first* cockcrow, and *thrice* again before the *second*. With this *twofold* repetition of the *thrice* would agree the other possible view of the *twofold* repetition of the *prediction* (p. 494). Finally, to the *thrice* repeated denial at the *fire of coals*, the Lord himself subsequently recalls the penitent's recollection by the *thrice* repeated test at another FIRE OF COALS : "*Simon, son of Jonah, lovest thou me?*" (Jo. 21. 9, 15—17). Out of these *six* denials, which make a *perfect* number, each Evangelist, on the principle of *Selection from Similar Instances* (Sect. II. § 1, subs. 5), and as a sufficient fulfilment of the Lord's predictions (p. 494), has recorded *three*.

Only one further consideration remains. It may be objected, that 'Our

Lord predicted *only a threefold* denial, and, according to three of the Evangelists, *only before the first* cockcrow.' But, although this is the popular assumption and belief, it can easily be shewn not to be the fact. There are four forms of the predictions, viz.: (1) Lk. 22. 34, "*The* COCK SHALL NOT CROW *to-day till thou have* THRICE *denied that thou knowest me.*" (2) Jo. 13. 38, "*The* COCK SHALL NOT CROW *till thou have denied me* THRICE." (3) Mt. 26. 34, "*This night*, BEFORE THE COCK CROW, *thou shalt deny me* THRICE." (4) Mk. 14. 30, "*To-day, this night*, BEFORE THE COCK CROW TWICE, *thou shalt deny me* THRICE." Now, that forms (1) and (2) are equivalent to form (3) is clear from Lk. 22. 61, where form (3) is given as the reminiscence of form (1). We have only therefore to examine forms (3) and (4). First then (a) as to the specification of *time*. During the third Night-Watch, or "*Cock-crowing*" (Mk. 13. 35 ref.), there were *three* cock-crowings, at stated intervals, marking the *hours*. Of these, where none other was expressly mentioned, the *second* was generally understood (see the authorities in Greswell, *Diss.* xlii.). Consequently "*before cockcrow*," whether as a strict or a proverbial limit of time, is substantially identical with the more explanatory phrase "*before* SECOND *cockcrow*;" and, for those acquainted with the horological phraseology of the *gallicinium*, the latter phrase might, without inconvenience, and with the advantage of conciseness, be abridged to the former. Next (b) as to the specification of *number*. The crucial word "*thrice*" (τρίς, *ter*), as well absolutely as in composition, and as well in Greek as in Latin, was used not only for a *fixed* number of times, but also for an indefinite *round* number not very large. This was especially so when used, as in S. Mark, in connection with the word "*twice*." Examples:— 2 Cor. 12. 8, "*For this I besought the Lord* THRICE (τρίς)." Plat. *Phileb.* 59 E, "*Well says the proverb, that we ought to repeat* TWICE *and* THRICE (τρίς) *that which is good.*" Id. *Legg.* 777 A, "*They make their souls* THRICE (τρίς), *or rather* MANY TIMES, *as slavish as they were before.*" Aristoph. *Nub.* 546, "*My aim is not to deceive you by introducing the same things* TWICE *or* THRICE (τρίς) *over.*" Menand. *Frag.* 517, Didot's ed. p. 771, "*The slaves in the plays, who think they've done nothing fine, if they have not* THRICE (τρίς) *befooled their Master.*" So in English, Shaksp. 2 *Hy. VI. Act* 3. *Sc.* 2, "THRICE *is he armed that hath his quarrel just.*" It is plain therefore that by the word "*thrice*" in the predictions there was not necessarily signified *only a threefold* denial. And hence, from (a) and (b) together, it is evident that in these predictions, after the manner of predictions generally, there was originally a certain amount of *ambiguity*, which the fulfilment only could remove. Before the event it was not clear (and this goes far to account for S. Peter's apparent stupefaction) whether the fulfilment should or should not take a literal form at all; it was not clear whether the limit of time was single or twofold, loose or exact; it was uncertain whether the number of denials was definitely fixed, or indefinitely vague; and there was something mysterious about that "*twice*" in S. Mark (who

has evidently more fully preserved the original form of the last prediction), whether it should affect only the warning cries of the watchful bird, or, in the dark and oracular language of prophecy, also the unfaithful utterances or actions of the unwatchful Apostle. All these and any other uncertainties have been dissipated for us by the records of the fulfilment; which, as above interpreted, establish alike both the general and literal fulfilment with accuracies that surpass all expectation; and which, while they attest the independence of the Evangelists by their remarkable differences, by their marvellous harmony confirm their credibility and truth.

§ 16. *The Death of Judas Iscariot.*

The miserable end of the Traitor is narrated by two of the Evangelists, by S. Matthew in Mt. 27. 3—10, and by S. Luke in Acts 1. 18—20; but by each differently. The Sceptics are wont to describe all attempts at reconciliation of the two accounts as "total failures" (Strauss, Pt. III. c. iii. § 130); and, what is exceedingly painful, Smith's *D. B.* (*s. v.* Judas Iscariot) speaks of "the solutions that have been suggested by Commentators and Harmonists" as "nothing more than exercises of ingenuity seeking to dovetail into each other portions of a dissected map, which, for want of missing pieces, do not fit." Although it is, we believe, true that, with the exception perhaps of Lange, not one single Commentator or Harmonist has approached the full and vital explanation of the main *difference of the accounts;* yet the possibility of the *co-existence of the two sets of facts* attested in the accounts, and the probable *manner of their occurrence*, have been abundantly elucidated by numerous Expositors. We are sanguine however that the comprehensive explanation we are now about to offer will be in the highest degree satisfactory and conclusive. The material portions of the two accounts are:—(1) Mt. 27. 5—7, "*Judas flung the pieces of silver into the Temple, and retreated, and went away, and* HANGED HIMSELF (ἀπήγξατο). *And* THE HIGH-PRIESTS *took the pieces of silver, &c.: and they took counsel, and* BOUGHT (ἠγόρασαν) WITH THEM *the Potter's Field, for the burial of strangers.* WHEREFORE (διό) *that Field was called Field of Blood unto this day.*" (2) Acts 1. 18, 19, "THIS MAN PURCHASED (ἐκτήσατο) *a plat of ground* WITH THE WAGES *of his iniquity; and,* FALLING HEADLONG, HE BURST ASUNDER IN THE MIDST, *and all his bowels gushed out. And* IT BECAME KNOWN *unto all them that dwelt in Jerusalem,* INSOMUCH THAT *that plat was called in their own tongue Aceldama, that is, Plat of Blood.*" And the alleged discrepancies are found in (a) the *manner* of Judas' death; (b) the *time* when, and the *persons* by whom, the field was bought; (c) the *origin* of the field's name, *Plat* or *Field of Blood.* Now, in explanation, it will certainly not avail to follow Greswell and Smith's *D. B.* (*s. v. Aceldama*) in reviving the attempt to establish from tradition *two* Aceldamas. For whereas Greswell is obliged

by his theory to maintain that "the one field was purchased by Judas with *all* or *part* of the wages of his iniquity *before* his death, the other with the money returned by him, and *after* his death" (*Diss.* xlii.), S. Matthew, on the contrary, distinctly declares that Judas *returned the whole of* "THE THIRTY *pieces of silver*" to the High-Priests themselves (Mt. 27. 3). In order to reconciliation therefore we must proceed far otherwise. First then as to (a), which is the principal difficulty. Undoubtedly, according to S. Matthew, Judas committed suicide by *hanging unto death:* ἀπήγξατο, "*he hanged himself;*" which, in its absolute position, can have but one meaning (Mt. 27. 5 ref.). Nevertheless, as many Commentators have well explained, and as our refs. on Mt. 27. 5 have sufficiently illustrated, it is most certain that this manner of his death is perfectly compatible with such *additional* and *post-mortem* features as are supplied by S. Luke, that he "*fell headlong and burst asunder, and all his bowels gushed out*" (see e.g. Valckenaer in Wordsw. *Comm. on* Acts 1. 18). The very struggle which consummated or attended his *death* may itself have broken the cord or bough by or from which he was hanging, and thus, by precipitation below, have produced the *headlong fall* and the *bursting* of the body. But we desire to submit this fresh point, that it is perfectly possible that, in strict accordance with the literal order of Acts 1. 18, the *fall* and *out-gush of the bowels* may have occurred at *some interval* of hours *after* the death, and *after* the purchase of the Field where the suicide had been committed. An important part of the difficulty however which has not been met, except partially by Lange, is the following,—that "Of the two narrators one of them narrates precisely the first part of the incident, without touching on the second; the other, the second, without intruding on the first" (Strauss, *l. c.*). The fact is very remarkable, and pregnant with a divine meaning which solves the mystery. S. Matthew first, in a picture in immediate juxtaposition with that of the Fall and Penitence of S. Peter, traces the Traitor's Fall through all its *human* stages of *remorse* to his own extreme *self-inflicted* penalty: "*he hanged himself:*" and the curtain appropriately drops over the last act of the workings of *guilty despair*, as it fell before over S. Peter's *penitential sorrow*. But S. Luke thereafter, in an entirely new picture of the election of a successor, demanded by the certain manifestation of the *divine* will, portrays no more the *act of Judas* in his *frenzy of despair*, but the *act of God* in his *righteous retribution:* he who had fallen from his high office, whose bowels of love and pity had perished in his treason, "*fell headlong, and burst asunder, and all his bowels gushed out:*" and, at this rising again of the curtain, we contemplate the symbolic exhibition of *divine indignation*, as in the post-resurrection charge to S. Peter the symbolic exhibition of *divine forgiveness*. The two accounts then are (not, as Meyer, the result of different traditions, but) companion pictures by inspired artists, equally and perfectly informed; whereof, in strict suitability to their several designs, the one reveals the *human* side of the tragedy, and the other the *divine*. (b) As to

the *time of purchase* of the Field there is not the slightest contradiction. The particles "*and*" and "*but*" do not necessarily denote immediate, or even any, historical sequence (Sect. II. §§ 1, 3, subs. 2); so that in Mt. 27. 6, 7, the precise times are so far left *undetermined*, and the order of clauses in Acts 1. 18 does not necessarily describe a purchase *before* Judas' death. S. Luke may simply have placed the fact of the purchase first, because the Field itself was the principal and abiding memorial of the Traitor's crime. We have however already invited attention to the possibility that S. Luke has literally preserved the *actual* order of events *after the suicide*, viz. 1st the *purchase*, and 2nd the *fall*. Next as to the *persons by whom* the purchase was effected: S. Matthew only testifies that the HIGH-PRIESTS "*bought*" the Field (ἠγόρασαν, *emerunt*), which even a slave might have done for a master, or an agent for a principal (Sect. II. § 3, subs. 6); S. Luke, which is a very different thing, avouches that JUDAS "*purchased*" it, or "*acquired*" it as his *possession* (ἐκτήσατο, *possedit*. See Lk. 21. 19 ref.). The latter therefore is not to be esteemed an "oratorical" statement (as Ebrard), nor "irony" (as Paulus, Lange), but as literal fact. Of the deceased *Judas*, in the person of *his representatives*, Aceldama, purchased with *Judas'* money, was the polluted but legal *possession;* and for him it was *bought* by the *High-Priests*, whose *possession*, unless as Judas' representatives (which yet in more senses than one may be awfully true: Acts 7. 52, "YE *have been the* BETRAYERS") it never became. (c) Finally, as to the *origin of the name Aceldama*, all again is in perfect harmony. The terrible appellation of "*Blood-Field*" could not possibly have been suggested to "*all the inhabitants of Jerusalem*" by anything short of that murderous betrayal which resulted in the *guilt of* BLOOD. That *blood* which was invoked on their own heads by these "*inhabitants of Jerusalem*" (Mt. 27. 25), and at the memory whereof the conscience-smitten Sanhedrin could not but quail (Acts 5. 28), this *blood* by this title of *Blood-Field* was, with delusive self-flattery, attempted to be transferred to the head of *Judas*. The title was the popular perpetuation of the High-Priests' sneer: "*See* THOU *to that*" (Mt. 27. 4). To *this guilt of* BLOOD, S. Luke's account, no less than S. Matthew's, will be seen to ascribe the origin of the name *Aceldama*. "IT *became known*," says S. Luke, "INSOMUCH *that*, &c." But *what* became known? Not only the *falling headlong* and the *out-gushing of the bowels* (which afford little or no ground for so damnatory a title), but also principally and pre-eminently the "*purchase of the field with the wages of the iniquity*." So then, just as in Mt. 27. 8 S. Matthew, after an interval, refers the cause back not to the immediately preceding "*burial of strangers*" in *v.* 7, but to the "*purchase-money of the price of blood*" in *v.* 6; so likewise in Acts 1. 19 *b* S. Luke, similarly after an interval, refers the cause back not to the immediately preceding *fate of Judas* in *v.* 19 *a*, but to the "*purchase with the wages of iniquity*" in *v.* 18. The parallelism between the two is strikingly close: the "*wages*" are the "*price*," and the "*iniquity*" the "*blood*."

§ 17. *The Title on the Cross.*

The barefaced dishonesty or gross ignorance of some of the Sceptics is well seen in their treatment of the "Title on the Cross." Strauss indeed, to his credit, neither in his earlier nor his later "Life of Jesus," asserts any contradiction in the Gospels in the matter; but his followers are more unscrupulous than their Master. T. L. Strange thus brings his charge: "A label, or 'accusation,' was set upon the Cross, but each Evangelist, *while professing to give the very words of the inscription*, [mark this dishonest or ignorant statement], describes it differently. One says it was, &c." (*The Bible, Is it the Word of God?* p. 347).

The actual professions and records of the Evangelists can distinctly be discerned by means of such a Table as we have given on the opposite page; while, from one or both of Lk. 23. 38 and Jo. 19. 20, 21, certainly the latter, we are informed that the superscription was written in three languages, in "*Hebrew, and Greek, and Latin*," and that the High-Priests urged upon the Governor an amendment of the accusation in these words, "*Write not*, THE KING OF THE JEWS."

Well then, two facts are become patent; first, that the published *accusation* or *crime* lay, and was understood to lie, in the words "*The King of the Jews*," which are recorded *without the slightest variation* by *each of the four* Evangelists; and second, that *not a single one* of the Evangelists "professes to give the *very words* of the *inscription*." (Cf. pp. 383 sqq.) We do not indeed hold with Greswell, and apparently Westcott (*S. G.* p. 328, n.), and others, that "of the several forms of the inscription each of the Evangelists records one: S. Matthew, the Hebrew; S. Mark, the Latin; and S. Luke, the Greek" (Gresw. *Diss.* xlii.). To us S. John's testimony appears conclusive against this view. But, supposing the full inscription in all the three languages to have been either *exactly* (as we ourselves infer), or even *in effect*, as follows, "*Jesus of Nazareth the King of the Jews*," with the words "*This is*," or "*This*," added in at least one of the languages, then we find each of the four statements, *so far as its profession goes*, to be absolutely and exactly true, and all in perfect agreement with one another, and with the original fact (see Sect. II. § 4, esp. p. 387).

The above remarks will, we trust, point out the correct refutation of another but very different error from that of the Sceptics; we mean the error of the opponents of the *Verbal Inspiration* of the Holy Scriptures. Thus *e.g.* Alford (*Comm. on* Mt. 27. 37) observes: "On the difference in the four Gospels as to the *words of the inscription itself*, we remark that the advocates for the verbal and literal exactness of each Gospel may here find an *undoubted* example of the *absurdity* of their view." And in his *Prolegg.* i. § vi. 18: "The effect of this theory will be to destroy altogether the credi-

bility of our Evangelists. To cite only one obvious instance. The *Title over the Cross* was written in Greek. According then to the *Verbal Inspi-*

Table of Title on the Cross.

Mt. 27. 37.	Mk. 15. 26.	Lk. 23. 38.	Jo. 19. 19.
They set up his accusation written, *This is Jesus* THE KING OF THE JEWS.	There was the superscription of his accusation written over, THE KING OF THE JEWS.	There was a superscription written over him, *This* THE KING OF THE JEWS.	He set up a title, and there was written, *Jesus of Nazareth* THE KING OF THE JEWS.

ration theory, each Evangelist has recorded the *exact words of the inscription*, not the *general sense*, but the *inscription itself*, not a letter less or

more." But the "absurdity" lies wholly in Alford's own misconception of the facts. As we have already said, *not one* of the Evangelists asserts that he is giving the "exact words" of the "inscription itself:" and therefore the Verbal Inspiration theory is responsible only for this much—but upon this it rightly and most rigorously insists—that each Evangelist's record, to every word thereof, and to every single letter thereof, aye, down to the most minute particular, is wholly and exactly true. And of the *possibility* and *reasonableness* of this view the records of the "Title on the Cross" will continue to furnish an "undoubted example." What each Evangelist *professes* to give, he *does* give; "not a letter less or more." (See again Sect. II. § 4; esp. pp. 387—389.)

It is almost needless to add that S. John's record, that "*Pilate*" put the Title on the Cross, is not in the least inconsistent with S. Matthew's, that "*the soldiers*" did so. Pilate did it *by* the soldiers (sect. II. § 3, subs. 6).

§ 18. *The Resurrection of our Lord Jesus Christ.*

The Resurrection of our Lord is declared by S. Paul to be one of the primary traditions and essential truths of Christianity (1 Cor. 15. 1—20). Of its certainty, accordingly, the Church has received infallible assurance. The Resurrection having been invisibly accomplished by the Divine Spirit, the tidings of the victory over Death and Hell were on the Resurrection morning announced by Angels of God to holy seekers of their Lord's crucified and buried Body; by the first recipients they were immediately conveyed to the Lord's chosen Apostles; and, being irrefragably confirmed by sundry bodily Appearances of the risen Lord himself, were by the Apostles in turn, at the peril and price of their lives, delivered to the world. The Evangelical accounts transmit the written record; and, as they do so, are seen, even upon a superficial view, to be in striking conformity with the demands of probability and reason. Reason would require that such an event, so stupendous in its nature, so manifold in its aspects, and so vital to the universal religion to be established in the world, should be demonstrated beyond all honest and necessary doubt by a multiplicity of proofs. Reason would also require that, such a multiplicity of proofs being originally granted, the Evangelists, in severally communicating sufficient written evidence to posterity, should not all have made exactly the *same* selection of proofs, nor all have presented any one and the same proof from exactly the *same* point of view, or with exactly the *same* circumstantial details. Now this is precisely as we find the case in the Evangelists. Each of the four supplies at least *three*, although no two of them the *same* three, of these "*many infallible proofs*:" and their respective narratives are supplemented partly by one another, and partly by other inspired Scriptures (sc. Acts 1.

1—14; 1 Cor. 15. 4—8). At the beginning there was also the fuller oral instruction of the first witnesses and their immediate followers. But unfortunately those very features which, even apart from Inspiration, ought to commend to all reasonable persons the knowledge and credibility of the Evangelists, are, by the Sceptics, as usual, distorted into evidence of their ignorance and mutual contradiction. The great modern Sceptic, following in the steps of the Wolfenbüttel Fragmentist, alleges inextricable discrepancies in all the following particulars :—the *number* of the Herald Angels, the *place* where they delivered their message, the *message* itself, the *names* and *number* of the women who received the tidings, the *time* and *object* of their visit to the Sepulchre, their previous *preparations*, their *recognition* of the opening of the Sepulchre, their *entrance* into the Sepulchre, their *report* of the tidings, the *visit* of one or more of the Apostles to the Sepulchre, and the *Appearances* of the Lord himself both to the women and to the Apostles. "Nothing but wilful blindness," Strauss concludes, "can prevent the perception that no one of the narrators knew and presupposed what the others record" (*Life of Jesus*, Pt. III. c. iv. §§ 137 sq.).

The list of charges looks very formidable. Are they, as is sometimes asserted, unanswerable except by artifices which common sense and honesty must alike reject? We have very unwillingly been brought to the conviction, already confessed by us, that the accounts of the Resurrection are among those harmonical problems in the treatment of which both Harmonists and Expositors have hitherto generally failed (p. 371). But they have failed, as will appear only too plainly, chiefly by refusing, in the supposed interests of reconciliation, to allow the Evangelists to mean what they themselves say, and by transmuting their plainest statements into others which are palpably their reverse. Thus briefly, (though more fully hereafter,) with the solitary exception of Patritius, all our best modern Harmonists, Expositors, and Bible Dictionaries, convert the Greek expression for *Saturday evening* into *Sunday morning:* the influential majority of them maintain that the Greek phrase for *after sunrise* signifies *before sunrise*, while others at least admit it as a possible alternative: and a considerable number rest their solutions on the contention that the assertion of *appearing first* to a certain person is consistent with *appearing first* to some *other* person. These expedients have not improbably filled many enquirers with amazement, if not with despair: and we can only sincerely trust that in future editions at least of works of general consultation and authority they may either be utterly expunged or competently justified. But, to add to the misfortune of the Evangelists and the perplexity of disturbed minds, another mode of procedure has of late been very widely adopted, which cannot for one moment be tolerated. The Gospel accounts of the Resurrection, (no doubt with good intentions,) have been unwarrantably made the subjects of the most damaging admissions: admissions which, if generally acquiesced in, would for ever destroy all confidence in the

historical value of the Gospels, and their divine original. Thus Lange hastily speaks of "many inaccuracies in the account of S. Matthew," and of "inexact statements and intermingling of accounts in the Synoptists" (*Life of Chr.* Bk. III. c. viii. § 1)! Oosterzee propounds that "there is a difference in S. Luke's account, because the *women* in the agitation of the moment could not possibly have *reported* correctly" (*Comm. on* Lk. 24. 5)! Wieseler submits that "we may get rid of all artifices by the assumption that S. Matthew has *combined* the occurrences of two visits, and *represented* them all as taking place on the *last*," that is, falsely (*Chron. Syn.* S. vi. c. 2)! Alford believes that "the Synoptists were *not in possession* of the part taken by Nicodemus in the Burial, nor Matthew and John of the design of the women to embalm the Body;" and exclaims, "What wonder if, *at such a time*, one party of disciples should not have been aware of the doings of another" (*Comm. on* Mt. 27. 59)! And, most culpably, "Luke, at the time of writing his Gospel, was *not aware* of any Galilæan Appearances of the Lord, nor indeed of any later than this one: that he *corrects* this in Acts 1, shews him *meantime* to have become acquainted with some *other sources* of information" (*Comm. on* Lk. 24. 44)!! Ellicott solves the difficulty in regard to the number of the Herald Angels by the explanation that "some of the *perturbed beholders* might have specified *one*, and others *two*, of this heavenly host (*Hist. Lect.* L. viii. p. 381)! So active is the contagion that it has even affected Stier, who however will only lay down that "we do not know whether S. Matthew was *acquainted* with such and such [supposed] facts about Mary Magdalen; and we do not affirm it as a dogma that each Evangelist knew every particular" (*Words of Jesus*, viii. p. 90); and, previously, "We must assume that S. Luke's *information* was *not exact;*" and, "Subsequent *reflection alone* attempted to arrange the details, and that not with such elaborate exactness as was left to our later criticism" (*id.* viii. p. 53)! But Ebrard, who indescribably confuses almost all the incidents, alleges that "the Evangelists wrote with *freedom;*" that "the Synoptists link together different Appearances of the Angels to different women;" that, in particular, "S. Matthew states quite generally that the Angel addressed the *women*, although Mary Magdalen was not present, and *similarly* says that Christ appeared to *them*, *they* embraced his feet, *they* related all, though Mary of James &c. were not there," that is, as Ebrard holds, though *Mary Magdalen alone* was there (*Gosp. Hist.* Pt. I. Div. i. c. 10)! Once again most solemnly do we deprecate all such, unintended, but no less real, aspersions, some of them outrages, upon the Written Word. How is it possible, we ask, even supposing (which yet is mere assumption) original inaccuracies in the reports of the *women*, that the *Evangelists*, *when they composed their Memoirs*, (for *this* is the time to be regarded), after the Lord's own Manifestations, after opportunities of exact instruction, after months and years of intercourse, comparison, and investigation, after the descent of the Holy Spirit, not to speak of a call to their special work, or their own special

inspiration, should each know not one whit more than what he *himself* was told *at the first*, and should each deliver for *fact* and *truth* that for which he had only bewildered and untested report? We cannot wonder that reconciliations based upon such imaginations have been unsuccessful, and that the tone of Scepticism has waxed more daring and triumphant. Still we must not therefore, as Alford, faintheartedly "attempt no harmony, and believe all such attempts to be fruitless" (*Comm. on* Jo. 20. 1): nor ought we to agree with Westcott that "the true critic will pause before he admits that the details can be forced [*brought*] into the semblance of a complete and connected narrative" (*Stud. Gosp.* c. vi. p. 331). Rather we ought to be convinced that, as every statement of each Evangelist is as accurate and true as Divine Inspiration can render it, so the details furnished by all have designedly and with foreknowledge been vouchsafed by the same Spirit to this intent, among others, that we may some day arrive at a "complete and connected narrative;" and accordingly that it is the duty of true and devout criticism never to rest contented with partial and previous successes, nor to be daunted by failures, but fearlessly and trustingly to press forward till every jot and tittle of difficulty is for ever removed. Sooner or later the Almighty Voice will utter for his Word, as for his Works, "*Let there be light*," and there shall be light.

We must now ask our readers to dismiss from their minds all prepossessions arising from erroneous renderings, or faulty divisions of chapters and paragraphs, in the copies and versions to which they have been accustomed. If they will do this, and also permit the Evangelists to speak and interpret for themselves, they will, we firmly believe, once more perceive in the Evangelical accounts a complete and beautiful harmony. To help them to this perception, we propose to examine the four records one by one in order, under six several heads, noticing in our progress the principal inconsistent and unwarrantable expositions against which it is desirable to warn our readers, answering every important objection, and finally concluding with a summary. The four records will be found in Mt. 28. 1—20; Mk. 16. 1—20; Lk. 24. 1—53; Jo. 20. 1—21. 23.

But, before proceeding with the details, there is an important geographical topic on which it is desirable to possess at least some general information. We refer to the *Site of the Holy Sepulchre*. This is not the place to enter into an examination of the contending claims of the traditional Church of the Holy Sepulchre on the west of ancient Jerusalem, as supported by general opinion, and the Mosque of Omar, or Dome of the Rock, on the east, as suggested by Mr Fergusson. Succinct and excellent accounts of the controversy are given in the S. P. C. K. "Bible Atlas," pp. 70 sqq., and in Mr Fergusson's own Article in Smith's *D. B.* i. 1018 sqq. It must suffice for us to say that, so far as present evidence goes, we are compelled to reject the traditional site, and that we see sufficient reason gratefully to adopt Mr Fergusson's identification. It is incorporated, and

should be examined, in the plan of Ancient and Modern Jerusalem which forms Map 37 of Dr. Wm. Smith and Mr Grove's new and magnificent "Historical Atlas of Ancient Geography."

i. *S. Matthew's Account.* (1) *Notes of Time.* Mt. 28. 1—10: "*But* LATE IN THE EVENING OF THE SABBATH (ὄψε σαββάτων, *vespere sabbati*), *on the* EVE OF THE FIRST DAY *of the week* (τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων), *came Mary Magdalen and the other Mary to* BEHOLD *the Sepulchre.* AND, *behold, there was* (ἐγένετο, *factus est*) *a great earthquake: for an Angel, &c.* BUT *the Angel answered and said, &c.* AND, *behold, Jesus met them, &c.*" Let us first remember that the time fixed for the *beginning* of a series of incidents does not necessarily apply to the *whole* of the incidents; and that the connecting particles, *and, behold, but, therefore,* &c., do not necessarily mark *immediate* chronological sequence (cf. Josh. 6. 15—25; 8. 14—29; Mt. 8. 2; 9. 2; Mk. 11. 20—13. 37. See Sect. II. § 3, subs. 2). Accordingly, without at present going any further, we have here a record of *four* distinct events, viz. a visit of women, an earthquake, an address of an Angel, and an Appearance of Christ; and yet *only of the first* have we the exact time stated. As far as S. Matthew's record is concerned we receive no intimation whatever of the exact time of any of the other three. These are most material facts. Next, as to the time of the first, we remark that, as was the view of that most celebrated of the Greek Commentators, S. Chrysostom, and apparently of S. Jerome (*Comm. in loc.*), and as our Refs. and Note *in loc.* establish, the hour specified undoubtedly belongs to *Saturday evening*, not to *Sunday morning*. Yet, what is almost incredible, after S. Augustine (a Latin), nearly every modern writer of importance, as Le Clerc, Greswell, Meyer, Lange, Wieseler, Tischendorf, Robinson, Stier, Stroud, Andrews, Ellicott, Alford, Wordsworth, Lewin, Smith's *D. B.*, and Kitto's *B. C.*, in spite of the illustrative expression in Lk. 23. 54, interprets S. Matthew's phrases as of *Sunday morning;* parallel, that is, with Mk. 16. 2, "*the First Day of the week*," instead of with Mk. 16. 1, "*when the Sabbath was past.*" We have already excepted Patritius (p. 509. See Patrit. *De Evang.* Diss. liii.). The earlier English Versions are very curious. Wycliffe renders: "*In the eventide of the Sabbath, that beginneth to shine in the First Day of the week.*" Tyndale: "*The Sabbath day at even which dawneth the morrow after the Sabbath.*" Cranmer: "*Upon an evening of the Sabbath, which dawneth the First Day of the week.*" Geneva: "*About the latter end of the Sabbath day, when the First Day of the week began to dawn.*" Rheims: "*In the evening of the Sabbath which dawneth on the first of the Sabbath.*" With later Versions, Newcome's "*After the Sabbath, as it began to dawn, &c.,*" or something similar, is most frequent. So Wakefield, Penn, Sharpe, Sawyer, Norton, Unitarian Rev. Vers., American Rev. Vers., and others. But, while "*after the Sabbath*" is a mere evasion, concerning the rest we naturally enquire, How could the *dawn of Sunday* be described as *eventide of*

Saturday, or *late on Saturday*, or, as Greswell, Alford, and others prefer, *late in the week?* The notion is utterly absurd, and springs from an entire misapprehension of that beautiful addition ἐπιφώσκουσα, which includes the whole period *from sunset to sunrise* (Mt. 28. 1 ref.), and is here significantly appended to the definition of the evening hour, like "*the First Day of the week*" to "*very early*" in S. Mark. But Wieseler is ready with an objection: "It is perfectly clear that ὄψε σαββάτων *cannot* signify *Saturday evening*, since Matthew again and again takes it for granted that our Lord rose on the *third* day" (Wies. *Synops.* p. 389, n. 2). No doubt. But S. Matthew's assertion is, not that *the Lord rose* ὄψε σαββάτων, but that *two women* then "*came to behold the Sepulchre.*" Possibly it might put the matter in the clearest light if this verse were so printed as to be attached to the last verse of ch. 27. We should then perceive that S. Matthew concludes all his four pictures of the Crucifixion, the Burial, the Securing of the Sepulchre, and the Resurrection, with a *notice of the women.* Nevertheless, the difficulty of disconnecting the movements of the women *before* and *after* the Resurrection is well seen from the record in Lk. 23. 55—24. 3.

(2) *Note of Occasion.* Mt. 28. 1: "*They came to* BEHOLD (θεωρῆσαι, *ut spectarent*) *the Sepulchre.*" It was a visit of *contemplation*, and its hour, as we have just seen, the calm quiet *eventide* of Saturday. It did not even need an *approach* to the Sepulchre. As at the Lord's death, the "*beholding*," even if "*over against the Sepulchre*" (cf. Mt. 27. 61), might have been "*afar off*" (cf. Josh. 8. 20; Mt. 27. 55; Mk. 16. 4; Jo. 6. 19; Acts 7. 56), even, upon one supposition, (viz. that the Sepulchre was on the *East* of Jerusalem, p. 511,) on the *Mount of Olives*, where our Lord once sat "*over against the Temple*" (Mk. 13. 3). This visit therefore should not have been confounded by Expositors with the visit at which were received the first Angelic tidings of the Resurrection. This was on *Saturday evening*, that on *Sunday morning;* this for *contemplation of the Sepulchre*, that for *anointing of the Body;* this, as we shall see, by the *two Marys only*, that by the *two Marys* and *another with them.* Whether the two Marys returned home at all before the morning, and then again revisited the Sepulchre, will be noticed hereafter (p. 514). If they did, then in the fact that the different Evangelists describe different times we shall discern, with S. Jerome, "*not a token of falsehood, as the impious object, but the duty of unremitting attention, which suffers them not to be long absent from the Sepulchre of the Lord they loved*" (*Comm. in* Mt. 28. 1). As to the time of the "*earthquake*" which follows in *v.* 2, see p. 514.

(3) *Number and Names of the Women.* Mt. 28. 1: "MARY MAGDALEN *and* THE OTHER MARY." No mention of any others. But to draw the correct inference from this specification, it is necessary here, as it will be also in the case of the other Gospels, carefully to trace all our Evangelist's notices of the attendant women, paying special attention to the introduction of new names, and the omission of old ones. First, in *ch.* 27. 55, 56, at our

Lord's Death, "*there were* MANY *women beholding afar off, which had* FOLLOWED *Jesus* FROM GALILEE MINISTERING *unto him,* AMONG WHOM *were* MARY MAGDALEN, *and* JAMES' MARY, *and* SALOME." The number of the women was "*many*," but only *three* are distinguished by name. But next, in *v.* 61, at the Burial, *Salome* noticeably is dropped: "*there were* SITTING *over against the tomb* MARY MAGDALEN *and* JAMES' MARY." If others, as we know from Lk. 23. 55, 56, followed to the Burial, and returned for the "*preparation of spices*," these two, far or near, sat them down for contemplation. This was on Friday evening. Next comes our present and last mention of names, *ch.* 28. 1: "MARY MAGDALEN *and* JAMES' MARY *came to behold the Sepulchre.*" Hence, as *three* women were first selected out of the "*many*" for special mention, and the remaining specifications are pointedly confined to *two*, the third being pointedly omitted, we must conclude that the last mention is at once *inclusive* and *exhaustive*, and intended to hold good for the *rest of the narration* taken as *a whole.* In other words, at *both* the remaining incidents where "*the women*" are concerned down to *v.* 10, *viz.* the Vision of the Angel, and the Appearance of Christ, at *both* of these *Mary Magdalen* and *James' Mary* were present, and *none other* woman was present at *both;* but at *one* or *other* of the two some one or more *may* have been present. The other Evangelists will decide (Cf. p. 518).

(4) *Angelic Vision.* Mt. 28. 5—8: "*But* THE ANGEL *answered and said unto* THE WOMEN (*Mary Magdalen* and *James' Mary*), '*Fear not* YE: *for I know that ye* SEEK *Jesus* THE CRUCIFIED, *&c.:* COME, SEE THE PLACE *where he lay. And go* QUICKLY, *&c.*' *And, &c.*" The exact time, as already observed (p. 512), is not recorded. Nor is it signified by the words, "*the Angel answered:*" for that a preceding *interval* is consistent with this beginning of the paragraph may be seen from *ch.* 11. 25; 15. 15; 22. 1; Mk. 12. 35; Jo. 5. 17; in some of which are lapses of *hours* and even *days.* Also, for unrecorded *vanishing* and *re-appearance*, cf. Mt. 28. 10, 17; Mk. 16. 18, 19; Jo. 20. 13, 17; and see Sect. II. § 3, p. 380. The Resurrection took place in the Morning Watch, probably about 4.40 A.M., at the first break of day (Lk. 24. 1 ref.; p. 526); and the descent of the Angel, the earthquake, and the rolling away of the stone instantly followed (Cf. the order of the phenomena at the Death: Mt. 27. 51—53). Accordingly Mt. 28. 2—4 is merely the record of these phenomena, and their evidential effect upon the Roman Guard: the succeeding verses, *vv.* 5—8, form a separate picture, the *time* and *place* of which are not specified by S. Matthew, but are, as we shall see, determined by S. Mark; from whom, in fact, we gather that the hour was *after sunrise* (Mk. 16. 2: see p. 516). But S. Matthew's preceding notice of the women refers to *Saturday evening* (p. 512). Hence we might have inferred, with S. Chrysostom, that the two Marys spent the night at their post of observation in sad and lonely vigil (*In Matt. Hom.* 89). But from the obvious and needless perils of such an exposed night-watch, and from the express notices in S. Mark and S. John of the morning movements of Mary Mag-

dalen (pp. 516, 525), it is necessary to conclude that the two Marys, some time after their Sabbath evening contemplation, returned to Bethany (p. 523), and that S. Matthew, in accordance with an established rule of Compendious Narration, has *omitted all mention of the double journey as not essential to the history of the Vision.* Indubitable and exact parallels to this omission occur in S. Matthew himself, viz. in Mt. 21. 11, 12, and Mt. 21. 19, 20; in both which instances, as in the present, the omission is of *returns to and from Bethany*, and the lapse of time *a little greater.* (Cf. p. 523; and see Mt. 27. 61; 28. 9; and more generally in Sect. II. § 3, subs. 2, 3.) But S. Matthew also unquestionably expresses or implies the following:—that "THE *Angel*" is the one mentioned in *v.* 2, viz. the Angel of the earthquake; that "THE *women*" are those named in *v.* 1, viz. *Mary Magdalen* and *James' Mary*, with or without others; that the Roman Guards at the time of the Vision were still as "*dead*" with terror (note emphatic *ye* in *v.* 5); that the women were no longer "*contemplating the Sepulchre*," but "*seeking the Crucified;*" that, as appears from the invitation "*come*," in *v.* 6, and, if txt. rec. be preferred, from the "*exit*" also in *v.* 8, the address was uttered from *within* the Tomb (not from the *stone outside*, whereon the Angel terrifically sat in *v.* 2, forbidding all design of re-closing the opened Sepulchre); and that, at the close of the address, the women *then* saw no *second* Vision, but fled *immediately* (Cf. pp. 522 sq.).

(5) *Report of Tidings.* Mt. 28. 8: "*They* (*Mary Magdalen* and *James' Mary*) *went away* (A. V., from txt. rec., *went out*) QUICKLY *from the grave, with* FEAR *and great* JOY, *and* RAN (ἔδραμον, *not* ἔτρεχον) *to bring his* DISCIPLES *word.*" With these mingled feelings they returned. But there is room for *subsequent change* of feeling. By "*disciples*," as often, the *Apostles* only may be signified; and the eager and bewildered haste to carry word to *them* may indicate an absolute silence *meanwhile* as regards *others* (See p. 519).

(6) *Appearances of Christ.* Mt. 28. 9—20: "*And, behold, Jesus* MET *them* (*Mary Magdalen* and *James' Mary*), *saying,* '*Hail!*' *And they* CAME *unto him and laid hold on his feet, and worshipped him.* THEN (τότε) *saith Jesus unto them,* '*Fear not:* GO (ὑπάγετε), *tell my* BRETHREN *that they go away into* GALILEE, *and* THERE *they shall* SEE *me, &c.*' *But the Eleven disciples went away into* GALILEE, *&c.*" On critical grounds, with Lach., Tf., Treg., West. and Hort, we omit the spurious prefix, "*as they went to tell his disciples.*" As before remarked, we have no exact note of the time (p. 512). Neither are we here told whether this Appearance was or was not the *first* of the Lord's Appearances. But with perfect certainty we may infer, that it was to the *two Marys* (p. 514); that the nature of the recognition, exactly as in the case of the Eleven in *v.* 17, implies a *previous* Appearance at the least to one of them, sufficient to account for the present recognition and worship; and that, from the word "*met*," the Appearance took place somewhere on the *way*, and not *at* the *Tomb.* But we may also go one step further, and safely conclude (what has not hitherto been duly,

if at all, noticed) that, from the word ὑπάγετε, "*go*," the women were now once more *returning again to the Sepulchre* after the delivery of their message. This is an *internal* condemnation of the spurious prefix. As to the *change of time* allowed by the phrase "*and behold*," see Mt. 8. 2; 9. 2: also Sect. II. § 3, subs. 2. After all the above, we must completely reject the view of West, Robinson, Lange, Patritius, Stier, Stroud, Ellicott, Smith's *D. B.*, Kitto's *B. C.*, *al.*, that *Mary Magdalen* was *not* present. Ebrard's view, on the other hand, that Mary Magdalen *alone* was present, is equally impossible (p. 514). The frequently supposed identification with Jo. 20. 14—18 will be considered hereafter (p. 530).

We need only add (against an objection of the latest criticism) that in the appointment to the disciples of the later and distant reunion in *Galilee*, notwithstanding the full, though concealed, intention of that very day's manifestation unto them in *Jerusalem*, the reference is to the Lord's own prediction of the *Galilæan* Appearance before the Crucifixion (Mt. 26. 32; Mk. 14. 28); the stay in Judæa until after the Passover being taken for granted. The injunction was evidently not intended to abridge any fore-arranged festal sojourn, but to *prevent its now very natural but undue prolongation.* The iteration of the direction marks the importance of the fore-warned return, and at the same time the strength of the existing disinclination to quit the neighbourhood of Jerusalem, the naturally expected seat of a restored Kingdom. It is not impossible indeed that the exact time for this departure, albeit unrecorded, was now fixed by the Lord himself: but the gracious design of the earlier Appearances in Jerusalem, even *before the close of the day*, as it had not been predicted before the Crucifixion, so neither is it now revealed after the Resurrection. Who cannot perceive the existence of wise reasons for this silence?

S. Matthew concludes with the Journey to Galilee for the great predicted Appearance, the Appearance itself (identical, no doubt, with the Appearance to the Five Hundred, 1 Cor. 15. 6), the worship of the Eleven, the doubt of others, the declaration of Jesus' acquisition of Universal Dominion, and the Apostolic Commission then given for the establishment by Holy Baptism of Messiah's Universal Society of the Nations.

ii. *S. Mark's Account.* (1) *Notes of Time.* Mk. 16. 1, 2: "*And when the* SABBATH WAS PAST, *Mary Magdalen, and James' Mary, and Salome, bought spices, that they might come and* ANOINT *him. And* VERY EARLY IN THE MORNING (λίαν πρωΐ, *valde mane*), *on the* FIRST DAY *of the week, they come to the grave, when the* SUN IS RISEN (ἀνατείλαντος τοῦ ἡλίου, *orto sole*). *And they said, &c.*" Two times are designated; the first, *Saturday evening*, for the purchase of spices; the second, *Sunday morning*, but *after sunrise*, for the anointing of the Body. In the first Strauss finds a contradiction of S. Luke, who states that the women "*made ready spices and perfumes*" just after the Burial on *Friday afternoon* (Lk. 23. 56). But the

objection is evidently worthless. For the *preparation* on Friday afternoon may not have included any *purchase;* and, even if it did, it is very natural, considering the uncertainty whether the Body would at all be delivered to friendly hands, and the consequent lateness and haste of the Burial, that a *first* purchase should have been supplemented by a *second.* Moreover, of the *three* women who made the *purchase* on the Saturday evening, at least *two*, viz. the *two Marys*, were not included among those who made the *preparation* on the Friday (p. 514; cf. p. 522).

As to S. Mark's second Note of Time, ἀνατείλαντος τοῦ ἡλίου, not ἀνατέλλοντος τοῦ ἡλίου (cf. Xen. *Anab.* II. 3. 1, ἅμα ἡλίῳ ἀνατέλλοντι), although there is not the slightest room for difference of opinion, yet, on account of S. Luke, the following Expositors, like A. V. after Geneva and Old Latin, pervert it into *oriente sole*, "*when the sun was* RISING," if not into *orituro*, "*when it was* ABOUT TO RISE," viz. Da Costa, Lange, Ebrard, Robinson, Andrews, Ellicott, *al.*, and apparently Smith's *D.B.!* Beza would prefix "*not yet:*" which Stroud thinks a possible alternative!! But the following, as S. Jerome, rightly insist upon *orto sole*, "*when the sun was* RISEN,"—Wycliffe, Tyndale, Cranmer, Le Clerc, Lightfoot, De Wette, Meyer, Townson, Patritius, Alford. Robinson's Article in *Bibl. Sacra* for Feb. 1845, so often approved by recent Commentators, necessarily fails to establish a single instance to the contrary (Judg. 9. 33; 2 Sam. 23. 4; 2 Kgs. 3. 22; Ps. 104. 22): while S. Mark himself has illustrated the correct rendering by the very same phrase in *ch.* 4. 6, "*when the sun was* RISEN (ἀνατείλαντος) *the blade was scorched.*" But with those who embrace the grammatically untenable sense of *about to rise*, it is usual to object that the true sense of *risen* would make S. Mark contradict his own words, λίαν πρωΐ, "*very early in the morning.*" This is a most astonishing objection. On the very contrary, beside its application as a title to the *fourth nightwatch* (Mk. 13. 35 ref.), πρωΐ, as a description of the time of *day*, was a *comprehensive* term, whose regular use, both before and after our Lord's time, especially when (as txt. rec. rightly here) *c. gen. of the day*, was to denote the whole of the morning hours *from dawn till about* 9 A.M., and more strictly, if absolute, the *first hour*, about 6 A.M. (Cf. Judg. 9. 33; 19. 25—27; 2 Sam. 23. 4; 2 Kgs. 3. 22; Mt. 20. 1 sqq.; Jo. 18. 28, with Lk. 22. 66—23. 1; Acts 28. 23.) For closer definition, if necessary, some additional phrase was required (Cf. Mk. 1. 35; Jo. 20. 1: also Greg. Nyss. *In Xti Res. Orat.* II., "*Mark's arrival was* LATER; *for, explaining his words* VERY EARLY, *he adds*, WHEN THE SUN WAS RISEN"). Thus, about B.C. 320, for the principal divisions of the day, Theophrastus, *Frag.* vi., mentions six in order: "*sunrise, and* EARLY MORNING (πρωΐ, 6 A.M.), *forenoon* (9 A.M.), *and noon, and afternoon* (δείλη, 3 P.M.), *and sunset.*" Also about A.D. 100, Dion. Chrys. II. 362: "*In the* EARLY MORNING (πρωΐ), *when he sees the* SHADOWS LONG [therefore *after sunrise*], *he will go to the theatres, &c.; but about* 9 A.M. *&c.; and again at noon, and at* 3 P.M., *and toward evening, &c.*" Similarly, about A.D. 180, in his formal list of names of the parts

of the day, Pollux, *Onom.* I. 68, enumerates in order, "*dawn, sunrise,* EARLY MORNING (πρωΐ), *and* MORNING OF THE DAY, *mid-day, &c.*" And the very phrase λίαν πρωΐ, though metaphorically, yet of a metaphorical *after-sunrise,* in Plutarch, *Vit.* I. 553, about A.D. 70: "*Finding the aged King preparing to found a new City, he bantered him, saying,* '*You are beginning to build at the twelfth hour.*' *To which the other,* '*And your expedition is not undertaken* VERY EARLY IN THE MORNING;' *he being over sixty years of age.*" So also for the partly corresponding Latin *mane,* Censor. *de Die Nat.* xxiv.: "*It is twilight* (diluculum) *when the sun is not yet risen; it is* EARLY MORNING (mane) *when the sun* IS RISEN." Cf. Macrob. *Saturn.* I. iii. And we may further compare Tennyson, *New Year's Eve,* St. 6:

> "Upon the chancel casement, and upon that grave of mine,
> "In the *early early morning* the summer *sun 'ill shine.*"

Hence S. Mark's precise description amounts to this:—"*very early in the morning, when the sun was only just risen,*" that is, about 5.20 A.M.; whilst that intended by "*early*" alone in *v.* 9 was about 8 A.M. It will ultimately be found that S. Luke's time was about 4.45 A.M. (See also p. 526.)

(2) *Note of Occasion.* Mk. 16. 1—5: "*They bought* SPICES *that they might come and* ANOINT *him. And very early in the morning they* COME (ἔρχονται, *veniunt, are a coming*: see p. 525) *to the grave, &c. And they said unto themselves,* '*Who will roll us away the stone, &c.?*' *And looking up they see that the stone is rolled back again, &c. And when they were come, &c.*" It is the morning visit for *anointing,* not the evening visit for *contemplation* (p. 513). The "*coming*" marked by the Note of Time might signify any or all of the points between the setting out and the arrival (see below, p. 525); but the following verses, by their note of the anxious question and uplifted eyes, indicate the point of *near approach* to the Sepulchre (Cf. p. 526).

(3) *Number and Names of the Women.* Mk. 16. 1, 2: "*And* MARY MAGDALEN, *and* JAMES' MARY, *and* SALOME, *bought spices that they might come, &c. And very early they come to the grave, &c.*" Three women, specially named. S. Mark's other notices of the women are as follows. At the Lord's Death, in *ch.* 15. 40, 41, "*there were women beholding afar off,* AMONG WHOM *was* MARY MAGDALEN, *and* JAMES' MARY, *and* SALOME, *who, when he was* IN GALILEE FOLLOWED *him and* MINISTERED *unto him; and* MANY OTHERS, *which had* COME UP WITH *him to Jerusalem.*" The women were *many;* all were come *from Galilee;* but the three specially named had been among the Lord's constant attendants *in Galilee.* So also, we are told by S. Luke, had been "JOHANNA, *and* SUSANNA, *and* MANY *others*" (Lk. 8. 1—3). Next, in *ch.* 15. 47, at the Burial, "MARY MAGDALEN *and* JAMES' MARY *were beholding where he was laid;*" but *Salome's* name is noticeably omitted. Yet in *ch.* 16. 1, at the purchase of the spices, it is again remarkably introduced, and there is no further change or mention of the women's names down to *v.* 8. Accordingly, arguing as before in

regard to S. Matthew's narration, it is inevitable that in *vv.* 2—8 *all these three* women at least are included. Therefore (against Greswell, Robinson, Patritius, *al.*) *Mary Magdalen* is included. But, from a comparison of S. Matthew's account, and our remarks thereon, *Salome* was *not* present at the Appearance of our Lord to the *two Marys* (p. 514).

(4) *Angelic Vision.* Mk. 16. 5—8: "*And when they* (*the two Marys* and *Salome*) WERE COME (ἐλθοῦσαι, *cum venissent*) *to the grave, they saw a* YOUNG MAN (νεανίσκον, *juvenem*) SITTING ON (ἐν, *in*) THE RIGHT SIDE, &c. *He saith unto them:* '*Be not sore amazed: ye* SEEK *Jesus* THE CRUCIFIED, &c.: BEHOLD THE PLACE *where they laid him*, &c.' *And they* CAME OUT, &c." Identically the same Vision as S. Matthew's in every feature. As in S. Matthew, there is only *one* Angel, who likewise is revealed *sitting*, similarly clothed, and *within* the Tomb; the address is in the same terms, contains the same encouraging invitation to behold the place of deposit, and is followed by the same *immediate* exit and flight. But the account is more circumstantial than S. Matthew's. We are now told for the first time that the Angel wore the appearance of a *young* man; that he was sitting on the *right side;* and that he made special mention of *Peter.* It will have been noticed that in *v.* 5 (with Cod. B, against the mass of external evidence) we read "*come,*" instead of "*entered*" (cf. Mt. 28. 11), content to take the latter for an exegetical interpretation. Nevertheless if "*entered*" be retained, as it reasonably may, it will all the more strengthen our harmonical argument. That they *did go in* is certain from the fact that they "*came out.*" For the rest, see on S. Matthew, pp. 514 sq.

(5) *Report of Tidings.* Mk. 16. 8: "*They* (*the two Marys* and *Salome*) CAME OUT *and* FLED *from the grave: for* (or *but*) TREMBLING *and* AMAZEMENT (ἔκστασις) *had possession* (εἶχεν) *of them; and they* SAID NOTHING TO ANY ONE; *for they* WERE AFRAID (ἐφοβοῦντο)." Alford *in loc.* has the astounding note, that "the idea of our narrative is that the women fled in terror from the Sepulchre, *and did not deliver the message at the time,* for they were afraid. All attempts to reconcile this with the other Gospels are futile. It is a manifest evidence that our narrative is here suddenly broken off, and (perhaps?) that no more information about the women was in possession of its author"!! Another resort to the absurd and uncritical hypothesis of lack of information (Cf. pp. 498, 510)! But where is there any difficulty? The latter part of S. Mark's verse, whether introduced with "*for*" or "*but,*" grammatically indicates that the reference is to the feelings and conduct of the women on *leaving* the Sepulchre; an explanation of a reticence strangely contrary to the proverbial habit of the sex. We may most reasonably infer that the original silence was also preserved *throughout the way;* but that it was continued when the women were actually returned to the Apostles, from whom nothing fearful was to be apprehended, and in plain disobedience to the Angelic command, there is not a syllable of evidence to warrant. What is implied is, that, so overwhelmed were these

three women with terror and joyful surprise, they were now dumb with amazement and fear, and fled without breathing a word, aye, even to the multitude of the women, or any other whomsoever, *until* they reached those very persons *to whom* the *message* was to be delivered. The parallel with S. Matthew will now be seen to be very exact. "*Fled*" corresponds to "*went away quickly;*" "*trembling and amazement had possession of them*" to "*with fear and great joy;*" and "*said nothing to any one*" to "RAN TO BRING *his* DISCIPLES *word*" (p. 515 : cf. Gen. 31. 24—29; Mk. 1. 45; 8. 26; Lk. 9. 36; 10. 4). It may be added that even S. Matthew himself does not *express* that the message *was* actually delivered, but, like S. Mark, leaves the fact to be *inferred* as a matter of course (p. 515).

(6) *Appearances of Christ.* Mk. 16. 9—20 : "*But when he was risen again,* EARLY IN THE MORNING (πρωΐ, *mane,* p. 517), *on the First Day of the week, he appeared* FIRST (πρῶτον, *primum*) *to* MARY MAGDALEN, *from whom, &c.* SHE *went and told, &c., and* THEY BELIEVED NOT. *But* THEREAFTER (μετὰ ταῦτα, *post hæc*) *he was manifested unto* TWO MEN *of them, &c.: and* THEY *told it unto the rest:* NEITHER BELIEVED THEY THEM. AFTERWARD (ὕστερον, *postea, later*) *he was manifested unto the* ELEVEN THEMSELVES, *&c.: and he upbraided their* UNBELIEF, *in that they had* NOT BELIEVED, *&c. And he said unto them,* '*Go, &c.; preach this Gospel, &c.: he that* BELIEVETH *shall be saved; he that* BELIEVETH NOT *shall be condemned, &c.*' *The Lord Jesus* THEREFORE, *after he had spoken unto them, ascended, &c.:* BUT *they went forth, &c.*" Of the genuineness of these much disputed verses, concerning which we have no doubt, we will treat elsewhere. (See Notes *in loc.*) They record, as we shall see, *four* Appearances, with prominent notice of the existence and peril of *unbelief* in the Gospel, or Good Tidings, of the Resurrection. But there is no hint that the list is exhaustive, or the Appearances immediately consecutive. It is distinctly implied, however, that the *first of the four* was either the *first of all* the post-resurrection Appearances, or the *first,* if there were any other, of *those vouchsafed to Mary Magdalen.* Strangely enough, Robinson, somewhat like S. Gregory of Nyssa (*In Res. Orat.* II.) and Neander, followed also by Smith's *D. B.*, renders the word for "*afterward*" or "*later*" in *v.* 14 by the word *last* (as if ὕστατον instead of ὕστερον), and concludes that the word "*first*" is only meant *relatively* to the *three here recorded.* But even if this conclusion were exegetically possible (which it most certainly is not), harmonically there would not be the slightest gain. For, while Robinson has adopted it in support of the theory that the Lord appeared *first of all* to the *other* women, *excluding Mary Magdalen,* it has already been demonstrated that at that *other* Appearance to the women *two* only were present, and *one* of these was *Mary Magdalen* (pp. 514, 519). As to the remainder, the second and third Appearances in *vv.* 12—14 correspond to the Emmaus and Jerusalem Appearances of Lk. 24. 13—49; while the recorded announcement of a Galilæan Appearance in *v.* 7 directs us to find for its fulfilment an

additional recorded Appearance in *vv.* 15—18. Thus the Commission of Gospel Preaching in *vv.* 15—18 is connected with the Jerusalem Appearance of *v.* 14 not by *sameness of time*, but by the *key-thought of unbelief;* and the particles *and, therefore,* and *but,* as well as the indefinite phrase "*after he had spoken unto them,*" in *vv.* 15, 19, 20, leave, as far as S. Mark's record is concerned, the *times* of the Galilæan Appearance, the Ascension, and post-ascension Preaching severally undetermined (Cf. Gen. 5. 4, 7; 13. 14; 2 Sam. 5. 13; Mk. 1. 14; 14. 28; Acts 1. 2, 3; 7. 4; 19. 21; Heb. 10. 12, 13. See also Sect. II. § 3, subs. 2).

iii. *S. Luke's Account.* (1) *Note of Time.* Lk. 24. 1—4: "*But on the First Day of the week, at* EARLY DAWN (ὄρθρου βαθέως, *valde diluculo*) *they* CAME TO (ἦλθον ἐπί, *venerunt ad*) *the tomb, &c.: and they* FOUND THE STONE *rolled away, &c.:* BUT *when they were entered in they* FOUND NOT THE BODY, *&c.* AND IT CAME TO PASS, *while they were sore perplexed thereabout, behold, two men, &c.*" The phrase "*early dawn,*" of an hour when "*people generally are yet in their beds*" (Phil. J. ii. 541), is explained in Refs. *in loc.* (p. 268); and the exact time is determined by what will be brought forward hereafter (p. 526). The word "*came*" in *v.* 1 might in itself denote either the *setting out* or the *arrival* or *both* (p. 525); but (against Greswell, *al.*) the general N. T. usage of *this particular tense* (e.g., also c. ἐπί, Lk. 19. 5; Acts 8. 36; 12. 10, 12), and the relation of the fact in *v.* 22 ("*certain women which* WERE AT *the grave* AT DAWN") requires us to understand it of the *arrival;* at all events, that the *arrival* in S. Luke took place *before sunrise,* whilst the *arrival* in S. Mark took place *after sunrise* (p. 517). It being still "*early dawn,*" and therefore *still dark,* the women do not, as in S. Mark, "*see*" from some distance "THAT *the stone had been rolled away,*" but upon their arrival "FIND *it rolled away.*" Then, apparently without any Vision or Angelic invitation, they "*enter*" the Tomb, but "*find not the Body.*" The incidents of the dim "*early dawn,*" recorded by S. Luke, are thus altogether different from those of "*after sunrise,*" recorded by S. Mark. But let us carefully observe that in *v.* 4 the words, "*and it came to pass,*" may, as in the striking parallel of *v.* 15, as also in Mt. 9. 10, Lk. 5. 12, and elsewhere, mark the introduction of a *separate* and *later* time, e.g. a time *after sunrise* (Sect. II. § 2, subs. 6; § 3, subs. 2). What follows therefore in *vv.* 4—11 may, consistently with perfect accuracy on S. Luke's part, have taken place *after sunrise.* Of this more below (pp. 523, 526).

(2) *Note of Occasion.* Lk. 24. 1—3: "*At early dawn they came to the tomb,* BRINGING THE SPICES *which they had made ready, &c.: but they* FOUND NOT THE BODY *of the Lord Jesus.*" The visit for *anointing the Body,* of which we have already spoken (pp. 513, 516). But concerning "*the spices*" now brought, Strauss has an objection that Nicodemus' previous lavish expenditure of "*one hundred pound weight*" of spices must have been known to the women, and would have rendered their own asserted preparation

superfluous (Jo. 19. 39). No doubt it was a rich outlay; and no doubt it was well known to the women: but whereas the women's design was to *anoint* the Body, Joseph and Nicodemus had only "BOUND *it in linen cloths with the spices*" (Jo. 19. 39, 40). And the sum total of the expenditure can surely not be deemed to have been too costly for him whom they acknowledged "THE KING *of the Jews*," when even King Asa's last resting-place "*was* FILLED *with sweet odours and spices*" (2 Chr. 16. 14).

(3) *Number and Names of the Women.* Lk. 24. 1—11: "*At early dawn* THEY *came bringing the spices which* THEY *had made ready, &c.* AND *two men came upon* THEM, *&c., and said unto* THEM, *&c. And* THEY *returned and brought word of* ALL THESE THINGS *unto the* ELEVEN *and unto* ALL THE REST. *It was* MARY MAGDALEN, *and* JOHANNA, *and* JAMES' MARY, *and the* REST OF THE WOMEN WITH THEM, *who said* THESE THINGS *unto the* APOSTLES. *And* THEIR *words appeared unto them as idle tales, &c.*" Down to *v.* 9 we have simply the general "*they*," which, from S. Luke's own antecedent notices at the Death and the Burial, *ch.* 23. 49, 55, represents the *general company* of the "*many*" women which "*followed Jesus from Galilee.*" Accordingly let it be carefully noted that here, just as in other writings, certain facts may truthfully be predicated of a *company as a whole*, from all participation in which certain *individuals* thereof may have been excepted (Sect. II. § 3, subs. 5). Now, to determine the *individuals* whom S. Luke has here included, West, Townson, and Greswell, followed by Kitto's *B. C.*, have urged that the entire company was divided into *two*, and *only two*, parties, "the one the party of *Salome*, the other the party of *Johanna*;" that "the former consisted of *Mary Magdalen*, *James' Mary*, and *Salome*, and is the party in S. Matthew and S. Mark; the latter consisted of *Johanna* and *many others*, and is the party in S. Luke;" and that "these two parties were distinct, and either, as consisting of persons unknown to each other [!], acted entirely independently throughout, or, if they consisted of persons known to each other, they set out at different times and from different places, and so arrived at the Sepulchre at different times" (Gresw. *Diss.* xliii. p. 264). There is certainly some amount of truth underlying this division; but, as will appear, it is neither an accurate nor a sufficient division. In accordance with the rule above mentioned, we are perfectly justified, upon the clear testimony of S. Mark, in excepting the *two Marys* and *Salome* from the *general* statements of *vv.* 1—3 (pp. 516 sqq.); but for the Report in *vv.* 9, 10, where the narrative changes to the *particular* form, and therefore also for the preceding Vision in *vv.* 4—8 (cf. *Note of Time*, p. 521), S. Luke's testimony expressly associates *Johanna* with the party of the *two Marys*, that is, with Greswell's party of *Salome*. The true division therefore of the entire company must be made as follows. The *company*, as a *whole*, reported *all* the incidents to *two* distinct bodies, viz. the *apostolic* and the *non-apostolic* disciples, "*to the* ELEVEN *and to* ALL THE REST," *v.* 9; the *particular party* of "*the two Marys and Johanna and the rest of those that were*

with them" (which we had better call the party of *Mary Magdalen*, including *Salome*) reported to the *former* of the two bodies, "*to the Apostles*," *v.* 10. But the statement in *v.* 10 being itself also summary, and not implying that the report to the Apostles by the women therein specified was made to *all* by *all* at *one* and *the same* time, but indeed the very reverse (ἔλεγον, *dicebant*, impf. tense: cf. Mt. 21. 10, 11); and it being certain from S. Matthew and S. Mark that some other incidents at the grave were witnessed only by the two Marys and Salome, and by them reported to the Apostles (pp. 514, 519); therefore, in the matter of visits to the Sepulchre and the relation of tidings, this *particular party* of Mary Magdalen was itself also subdivided into two unequal sections, identical in the main with Greswell's two principal parties. Given therefore that the Apostles were lodging *separately* (see Jo. 16. 32; 19. 29; and the twice repeated "*to*," πρός, in 20. 2); and supposing, what is in itself most probable, that, just as before the Crucifixion, they were still lodging in *Bethany* (Mk. 11. 11), but other of the disciples in *Jerusalem*; and that the party of Mary Magdalen (whether she be identified with Mary of Bethany or otherwise) was also, as is most reasonable, lodging at Bethany, and most of the entire company at Jerusalem; then the result will so far be that, doubtless by preconcerted arrangement, the great body of the women, chiefly from Jerusalem, met at the Sepulchre at *early dawn* for the common anointing of the Lord's Body; that *immediately after sunrise* there arrived alone from Bethany the smaller section of Mary Magdalen's party, including only Mary Magdalen herself, James' Mary, and Salome; that at some *yet later hour* (cf. p. 521) the entire company were for the first time present together; and that returns of the company from the Sepulchre were effected at *two* different times, and in *three* different bodies. If moreover Mr Fergusson be right in fixing the site of the Sepulchre on the *Eastern* side of Jerusalem (p. 511), then the Sepulchre lay *between* Jerusalem and Bethany, but "*nigh unto the City*" (Jo. 19. 20), and the movements of the several parties become still more intelligible. (See further on pp. 532 sq. below.)

(4) *Angelic Vision.* Lk. 24. 4—8: "*And it came to pass*, WHILE *they were sore perplexed thereabout, behold*, TWO MEN (ἄνδρες δύο, *viri duo*, not *homines*) CAME UPON (ἐπέστησαν, *supervenerunt*, exactly as in Lk. 2. 9; Acts 12.7) *them in shining apparel. And whereas they were affrighted, &c., they said unto them*, 'WHY SEEK YE *the Living among the dead, &c.?* REMEMBER *how he spake, &c.' And they* REMEMBERED *his words*." Cf. *v.* 23: "*They had seen a Vision of Angels*." Evidently not, as often supposed, the same Vision as that narrated in S. Matthew and S. Mark. That was an Apparition of *one* Angel, and him a *youth*, νεανίσκος; this of *two* Angels, and them *men*, ἄνδρες; there the Angel was discovered *sitting within*, here they appear *standing* and *without;* there the address was *consolatory*, here it is *expostulatory;* there, before the first announcement of the Resurrection, the sepulchral search is excused, as for "*the Crucified;*" here,

as if after such announcement, it is reproved, as for "*the Living*," there a message was entrusted for the disciples, here is an appeal to the Lord's predictions. These differences establish that S. Luke's Vision is not only *different* from S. Mark's, but that it is also *later*. A climax is noticeable (Sect. II. § 2). The declaratory tidings of *one youthlike* Angel and the evidence of *inspection* being weak to convince, the tidings are next in order confirmed by *two* Angels, and as of *riper years*, and are supported by *prophecy* (Cf. the Annunciation of the Nativity, Lk. 2. 9—14). When these have failed, then at last, as we shall see, appears the Lord himself, and sorrowful search for the Dead which was lost gives place to joyful embrace of the Living which is found. That the opening words in *v.* 4 may introduce a *later* time than that of *v.* 1 has been already noticed (p. 521).

(5) *Report of Tidings.* Lk. 24. 9—12: "*And* THEY RETURNED *from the grave, and* BROUGHT WORD *of* ALL THESE THINGS *unto the* ELEVEN *and unto* ALL THE REST. *It was* MARY MAGDALEN, *&c., who* SAID (ἔλεγον, *dicebant, were saying*, not *dixerunt*) *these things unto the* APOSTLES. *And their words appeared unto them as idle tales, &c.* But PETER *rose up, &c.*" Similarly *vv.* 22, 23: "*Certain women, &c., came saying, &c.*" This is the first positive statement in all the Gospels of any actual *return* and *report* on the part of the women; and, from the two other verses just cited, it is implied that, as far as the *company generally* was concerned, it was the *first* return and report. Not necessarily so, however, as regards *individuals* (p. 522). But the summary nature of the statement, the particular manner of the report, and the force of the imperfect ἔλεγον, *dicebant*, have been already remarked (p. 522). As to *Peter's* visit to the Sepulchre, that he may have had a companion appears even from *v.* 24, where a *plurality* is mentioned (Cf. Jo. 20. 2—10. See Sect. II. § 3, subs. 1).

(6) *Appearances of Christ.* Lk. 24. 13—53: "*And, behold,* TWO OF THEM *were going that very day to* EMMAUS, *&c. And Jesus himself drew nigh, &c. And he himself said,* '*O foolish, &c., after all that the Prophets have spoken, &c.*' *And he expounded unto them in all the* SCRIPTURES, *&c.* AND *they returned to* JERUSALEM, *&c., and found the* ELEVEN *gathered together, &c. And while they were speaking, he himself stood in the midst of them, and said,* '*Behold my hands and my feet, that it is I myself, &c.*' *And he said unto them,* '*These are my Sayings, that all that is* WRITTEN IN THE LAW AND PROPHETS AND PSALMS, *&c.*' THEN (τότε) *opened he their understanding to understand the* SCRIPTURES, *and he said,* '*Thus is it* WRITTEN, *&c. But sit ye down* IN THE CITY, *until, &c.*' AND *he brought them forth as far as to* BETHANY, *&c., and was carried up into Heaven, &c.*" Three Appearances, the two first of which have much more briefly, but with some different details, been narrated by S. Mark (p. 520). In both Evangelists the "*two of them*" are distinguished from the "*Eleven.*" But while S. Mark gives prominence to the subject of *unbelief*, S. Luke, as in his Angelic Vision, calls attention to the *fulfilment of Prophecy*. The key-note

of the whole is, "*The Scriptures have been fulfilled;*" while, by a beautiful coincidence, S. John informs us that "*the Scriptures the Apostles yet knew not*" (Jo. 20. 9). The opening words of *v.* 44, taken in conjunction with this key-note, establish (against Da Costa, Greswell, Lange, Stier, Patritius, Ellicott, Westcott, *al.*) that *vv.* 44—49, which are inseparably connected together, belong to *this day's* Appearances, confirming and supplementing the sensuous evidence of *vv.* 38—43. Then, against the Sceptics, we observe that the direction in *v.* 49, that the Apostles shall "*sit down in the City*" until the Pentecost, (a direction a second time assigned to this same occasion in Acts 1. 4,) has manifest reference to the prediction, in *v.* 47, of the "*preaching among all nations,*" and notifies that the departure *for this purpose* was not to be immediate. Accordingly there is no inconsistency, as the Sceptics allege, between the present command in S. Luke *not to depart* from Jerusalem, and the previous command in S. Matthew *to depart* into Galilee; the occasions contemplated being entirely different (Cf. on p. 516). As to the actual times for this preliminary departure and return, these were details which could only be of importance to the disciples themselves, and needed not therefore to be embodied in the written Word. Finally in *v.* 50 the particle "*and,*" which introduces the day of Ascension, marks in this instance a *local* and *personal* but not necessarily *temporal* connection (Sect. II. § 3, subs. 2). It is quite consistent therefore that after *v.* 49 there should be, as is proved by Acts 1. 1—12, an interval of 40 days.

iv. *S. John's Account.* (1) *Note of Time.* Jo. 20. 1, 2: "*On the First Day of the week* COMETH (ἔρχεται, *venit*) *Mary Magdalen* EARLY IN THE MORNING (πρωΐ, *mane*), WHILE IT IS YET DARK (σκοτίας ἔτι οὔσης, *cum adhuc tenebræ essent*), *to the grave,* AND SEETH THE STONE *taken away out of the grave. She runneth* THEREFORE (οὖν, *ergo*) *and cometh to Simon Peter, &c.*" The phrase "*early in the morning*" might describe any hour from dawn to 9 A.M. (p. 517); but the addition of "*while it is yet dark,*" corresponding to S. Luke's "*early dawn*" (p. 521), defines a time *before sunrise.* But these two verses being designedly the compendious introduction to *vv.* 3—10, and these again the introduction to *vv.* 11—18, the clauses following the first, and only connected therewith by the particles *and* and *therefore,* must not be presumed to be necessarily in *immediate temporal* sequence. On the contrary, as in S. Matthew's account, also as in various passages of S. John himself (e.g. 11. 20, 21, 30—39, 45—54; 12. 1—19, 21; 19. 14—42; 21. 3), and generally, the connecting particles are consistent with longer or shorter *lapses of time,* which may be revealed elsewhere by other evidence (See pp. 473, 512; and Sect. II. § 3, subs. 2). The Note of Time then applies of necessity only to the *first* clause, viz. to the "*coming to the grave;*" which is the *beginning* of S. John's series of incidents of the Resurrection, in contrast with the Death and Burial. But now, what is here meant in S. John by this "*cometh,*" ἔρχεται? S. John himself shall illustrate his own

use :— Jo. 4. 30, 31 : "*They went forth out of the City, and* CAME (ἤρχοντο, *were a coming*) *unto him. In the* MEANWHILE, *&c.:*" but not till *v.* 40 are they actually "*come.*" Again 5. 7 : "*The sick man said,* "WHILE *I* AM COMING (ἔρχομαι), *another steppeth down before me.*" 6. 17 : "*They went into the Boat, and* CAME (ἤρχοντο, *set out to come, were a coming*) *over the sea to Capernaum:*" but the storm ensues, and they do not *arrive* "*at the land whereunto they were going*" until *v.* 21. Again, 10. 12 : "*The hireling seeth the wolf* COMING (ἐρχόμενον), *and fleeth;*" he does not wait for his *arrival.* Again, 11. 20, 21 : "*When Martha heard that Jesus* COMETH (ἔρχεται), *she met him. Martha* THEREFORE *said, &c.;*" (where, by the way, is a good instance of a *lapse of time;* for Martha could not hear of the yet distant coming, meet, and speak, all at the *same* time;) also, *v.* 29, "*Mary riseth quickly and* COMETH (ἔρχεται);" and yet even in *v.* 30, "*Jesus was not yet* COME *to the village;*" and *v.* 38, "*he* COMETH (ἔρχεται) *to the grave.*" Again, 12. 12 : "*The multitude, hearing that Jesus* COMETH (ἔρχεται) *to Jerusalem,* WENT OUT *to meet him;*" and the *coming* occupied a considerable time. So also 20. 3, 4 : "*Peter and John went forth and* WERE COMING (ἤρχοντο) *to the grave,*" and only after long running were "*come*" thither. Hence it is clear that in our present passage, *ch.* 20. 1, all that is necessarily implied is, that "*while it was yet dark*" Mary Magdalen was *on her way* to the Sepulchre. Unless therefore the distance she had to journey, not necessarily by the most direct path, were too short to be considered, there cannot be any contradiction between this fact and an *arrival* or *near approach* to her destination only *after sunrise* (pp. 516 sq.). Now, assuming the reasonable conclusion that she was lodging at Bethany (p. 523), the distance of her journey was about 1½ *miles* (Jo. 11. 18). Also, as we are enabled to state, on the authority of information kindly communicated to us by a resident in Jerusalem, (the Right Rev. Dr Gobat, Anglican Bishop of Jerusalem,) the *morning twilight* at *Jerusalem,* about the *vernal equinox,* "begins 2′ or 3′ before 5^h 30′, and at 5^h 40′ it can be said to be *full daylight.*" And the *sunrise* at that season is at 6 A.M. Consequently, *mutatis mutandis* for the date of Apr. 9, the day of the Resurrection (p. 493), in the "*early dawn*" of S. Luke, and the "*yet dark*" of S. John, a period thus less than 10′, we have a far closer limit of time than, from the experience of our own climate, has hitherto been supposed; while also, as the entire duration of twilight from dawn to sunrise is thus seen not to have exceeded 32′ or 33′, it is apparent that S. Mark's and S. John's Notes of Time, referring as they do to *different stages* of the 1½ *miles'* journey, are in striking and perfect harmony (See p. 517).

(2) *Note of Occasion.* Jo. 20. 1, 2 : "*She cometh, and seeth the stone taken away, &c. She runneth therefore, &c., and saith,* '*They have taken away the Lord, &c.*'" Cf. *vv.* 13, 15. Evidently the visit for *anointing the Body,* though it is not expressly mentioned (See p. 518).

(3) *Number and Names of the Women.* Jo. 20. 1—18 : "*Cometh* MARY

MAGDALEN *early, &c.*" No other woman's name throughout, but that of *Mary Magdalen.* Yet, in connexion with the Crucifixion, S. John had already mentioned some others of the Galilæan company : " *There stood by the Cross of Jesus his Mother, and his* MOTHER'S SISTER, CLOPAS' MARY (i.q. *James' Mary*), *and* MARY MAGDALEN" (19. 25 ref.). Accordingly it is a highly probable, if not necessary, inference that, although Mary Magdalen may have had companions in *some* of the incidents related by S. John, no other woman was concerned in them *all* (Cf. p. 514).

(4) *Report of Tidings.* Jo. 20. 2—10 : "*She runneth* THEREFORE *and cometh to* SIMON PETER *and to the other disciple, and saith unto them,* '*They have* TAKEN AWAY *the Lord out of the grave, and* WE KNOW NOT WHERE *they have laid him.*' PETER THEREFORE *went forth, and the* OTHER *disciple, &c.; and the other disciple* BELIEVED. *For* NOT EVEN YET *knew they the* SCRIPTURE, *that he must* RISE AGAIN, *&c.*" The "*running*" of Mary Magdalen is also mentioned in S. Matthew's account (p. 515) ; and, as already pointed out, the particle *therefore* in *v.* 2 does not reveal the *length of the interval* between Mary's discovery of the removed stone and her subsequent report (p. 525). Similarly as to the time of S. Peter's departure for the Sepulchre in *v.* 3. In both these cases, as in *ch.* 12. 2, and often elsewhere, the particle discloses a *moral* connection of *cause* and *effect* without notification of *time* (See remarks and refs. given on p. 525). But now we reach a very critical question. In S. Luke we have been certified that Peter's visit of verification to the Sepulchre was subsequent to the women's report of the *second* Angelic Vision. Here the report which Peter goes forth to verify contains no mention even of the *first* Angelic Vision, but only of an alleged abduction of the Lord's Body : moreover it expressly originates in the sight of the dislodged stone. How are these two accounts compatible? It is usual indeed to deny that Mary Magdalen had as yet seen any Angelic Vision. So all these : S. Chrysostom, Da Costa, West, Townson, Greswell, Lange, Ebrard, Patritius, Stier, Robinson, Stroud, Andrews, Ellicott, Alford, Smith's *D. B.*, and Kitto's *B. C.* "If Mary Magdalen," says Greswell, whose words well state this view, "had seen and heard the declarations of the Angels [*or Angel*], as well as her companions, could she have said to the Apostles so soon afterwards, They have taken away the body of the Lord, &c.? Does she not express the same conviction to the two Angels directly after? Are not her tears the tears of a sincere grief, &c.? Could she have seen and heard the two Angels [*or Angel*] once already, and not have known or suspected who they were, when they appeared and spoke to her a second time? It is morally impossible that Mary Magdalen, had she even heard of what had happened to her former companions, could have acted thus strangely and inconsistently" (Gresw. *Diss.* xliii.). See also Robinson, *Biblioth. Sacra*, Feb. 1845. But now against this psychological argument stands the decisive evidence of S. Mark and S. Luke already presented (pp. 519, 522). Nor, although it is now impossible, from common

experience and long familiarity with the truth of the Resurrection, adequately to argue back to the working of the human mind on that strange and amazing Easter morning, is there yet any lack of counter psychological argument. Thus :—(a) The *other* women who confessedly *did* see "*a Vision of Angels*" nevertheless specially reported, as matter for verification, the *absence of the Body:* Lk. 24. 9, "*They brought word of* ALL *these things;*" 23, *They* FOUND NOT THE BODY, *and came saying that they had* ALSO *seen a Vision;*" and 24, "*Certain* FOUND IT EVEN SO *as the women* HAD SAID." (b) Mary Magdalen cannot be supposed to have carelessly hurried back with positive tidings of the Body's abduction, without previously convincing herself by inspection that the Body, which she came to anoint, was no longer *in the Sepulchre.* Thieves might have stolen the precious spices, and yet left the Body. But her own words, "*we* KNOW NOT WHERE *they have laid him,*" reasonably imply that herself and her companions had already fully ascertained that the Body was gone. But if so, they had already entered the Sepulchre, and had thus seen the *first* Vision. (c) From S. Luke, Peter, with whom Mary Magdalen was again present at the Sepulchre, had already received tidings of the *second* Angelic Vision (Lk. 24. 9, 10); and it is incredible that he should not have communicated this fact to his sorrowing and mistaken informant. (d) The same may be inferred from S. John, from the record that John, upon his arrival, only "*peeped into*" the Sepulchre, and so now likewise Mary Magdalen (Jo. 20. 5, 11); it being equally incredible, except upon the hypothesis of a weird influence of the reported entries and Visions, that John should have deferred his entry till after the arrival and entry of Peter, and that Mary Magdalen should not now at least have followed their example. We may here add that in *v.* 8 the object of John's "*belief,*" after his entry into the Sepulchre, was not, as S. Chrysostom, Robinson, Lange, Alford, Wordsworth, and others suppose, the fact of the *Resurrection;* but, as S. Augustine, Theophylact, Luther, Grotius, Le Clerc, Bengel, Stier, Ebrard, and others, an *abduction of the Body.* We have seen that it is positively asserted by S. John himself, in *v.* 9, that "NOT EVEN YET KNEW *they* THE SCRIPTURE *that he must* RISE AGAIN *from the dead.*" Hence the unbelief of the Angelic Visions; and fully ascertained *absence* is taken for sure evidence of *abduction.* (e) Notwithstanding that the second Angelic Vision was known to the Apostles before Peter's visit to the Sepulchre, and *a fortiori* before Mary Magdalen's return from the Vision of Christ, (which latter fact Greswell himself necessarily admits,) yet the *Apostles* were still "*mourning and weeping*" when she then found them (Mk. 16. 11). Why? Because of the pertinacity and oppression of *unbelief* (Mk. 16. 9—11; Jo. 20. 18). Even after this Appearance of Christ, and after an Appearance unto *themselves,* even thus "*they yet* BELIEVED NOT *for joy*" (Lk. 24. 1). If then it thus happened with *men,* it must be admitted that it was yet more natural in a *woman,* who might defend her unexpected weeping in language which a skilful delineator of

female passions has put in the mouth of one of his characters for a similar purpose, "*I will not* DISBELIEVE; *but woman is unmanly and* BORN TO TEARS" (Eurip. *Med.* 927 sq. Cf. also the preceding, "*Why wettest thou thy cheeks?*" in line 922 with the "*Why weepest thou?*" in Jo. 20. 13, 15). As in the season of the Transfiguration the disciples "*questioned together what the rising from the dead might* MEAN" (Mk. 9. 10), so now the perplexity of "HOW *are the dead raised up, and with what* BODY *do they come?*" cast a yet too gloomy shadow over the announcements "*He is risen:*" and "these Easterns," according to the general observation of a distinguished modern traveller, "jump from *exulting joy* to *deepest distress* at a bound" (Macgregor, *Rob Roy on Jordan*, p. 150).

These reflections, coupled with the key-thought of the contrast of *belief by sight* and *belief without sight*, which, in different stages, pervades this chapter, Jo. 20. 1—31, point to the real explanation. Although S. John is silent upon the Angelic Visions, yet does he not deny them (Sect. II. § 3, subs. 1, p. 379). Mary Magdalen had indeed *heard* joyful tidings, but she had *seen* doleful facts. Amid the unparalleled difficulties of first belief, the ecstatic joy soon died away, and the slumbering sorrow awoke in mightier strength. "Was the Angelic Vision," she would ask herself, "only the illusion of a troubled mind?" She reports, but urges with increasing earnestness her only too real conviction of the loss of the beloved form, a conviction based on the evidence of *sight*. Again a Vision, again an assurance, again a report, again the same struggle of hope and fear, faith and incredulity, in which the strength of manly reason and Apostolic doubt again wrest the victory for a woman's grief. The natural inference from the undeniable evidence of *sight* becomes the real and effectual motive for the visit of verification. It is this *inference* and this *motive* which S. John, laying bare the hearts of both women and Apostles, and presuming our acquaintance with the incidents of the other Gospels, unfolds to our view: "*She* SEETH *the stone* TAKEN AWAY. *She runneth* THEREFORE *and saith*, '*They have* TAKEN AWAY *the Lord, &c.*' *Peter* THEREFORE *went forth, &c.*" Why did Peter go forth? Because of the declaration that his Lord had been *taken away*. This could be tested: the rest was as an "*idle tale*" (Lk. 24. 11). Why did Mary Magdalen positively allege that *the Body had been taken away?* Because she had not only proved the emptiness of the tomb (Mk. 16. 1, 6), but, what was to her a surer demonstration, had "*seen the stone*," which was "*very great*" (Mk. 16. 4), itself "*taken away*." She heard the Angelic tidings, and reported, and Peter was unmoved: she had seen the supposed evidence of sacrilege of the Holy Sepulchre, and reported, and Peter now, on confirmation thereof, ran to find his Lord. The other Evangelists have furnished the *external* details, S. John, as elsewhere (cf. 4. 1—4; 12. 6), supplies the *internal*.

Is any further explanation required for Mary Magdalen's restless suspicions and returning grief? Then let modern scepticism shew the divine

wisdom of their permission. One of the latest discoveries of "historical science"[!] is that of Prof. Rénan. "The cry of '*He is risen*' quickly spread among the disciples and love caused it to find *ready credence* everywhere[!] The strong imagination of *Mary Magdalen* played an important part. The *hallucination of one possessed with devils* gave to the world a resuscitated God"!! (Rénan, *Life of Jesus*, c. XXVI.). By anticipation the Holy Spirit has stamped this romantic theory as a lie. Every original record that we possess shews that the first tidings of the Resurrection were received by the disciples with incredulity, and some even with contempt. Notwithstanding heavenly revelations, the very reporters doubted; the Apostles disbelieved; Mary Magdalen specially "*refused to be comforted*," as if her Lord "*was not*." And all this was graciously permitted that we, who must needs "*walk by faith, and not by sight*," might have full assurance that the great fact whose final evidence triumphed over the intense agony of sorrow, and the dull obstinacy of unbelief, and which originally incredulous and inconsolable witnesses testified even unto death, must inevitably and infallibly be true. Our faith stands not on the fancies of men, but on "*the power of God*."

(5) *Angelic Vision.* Jo. 20. 11—13: "*But Mary* STOOD WITHOUT *at the grave weeping. Whilst therefore she wept, she* PEEPED INTO *the grave, and beholdeth* TWO ANGELS *in white* SITTING, &c. *And they say unto her, 'Woman,* WHY WEEPEST THOU?' *She saith unto them, 'Because they have* TAKEN AWAY *my Lord, and I* KNOW NOT WHERE *they have* LAID *him.'*" The "*two Angels*" are in all probability the same as those two which had shortly before "*come upon*" another part of the company (see p. 523). Upon the departure of Peter and John, they re-appear to Mary Magdalen singly; and, as before, their language is that of gentle expostulation. Then, "*Why seek ye?*" now, "*Why weepest thou?*" The first Vision ought to have stayed the search, and dried the tear; and Mary dare not answer, "*I cannot believe*," but, as if involuntarily, in the surprise of the moment, lays open her inmost heart, "*I have* LOST *my Lord*."

(6) *Appearances of Christ.* Jo. 20. 14—21. 23. Four Appearances. The first, and, according to S. Mark, the first of all, to Mary Magdalen, who, now satisfied, bears tidings that she has "*seen*" the Lord. The second, the first of the general manifestations, to convince the disciples, who at length rejoiced when they "*saw*" the Lord. The third, the second of the general manifestations, also to the disciples, to convince Thomas, and to pronounce the blessedness of *unseeing faith.* The fourth, the third of the general manifestations, to seven disciples, for the symbolic revelation of the long discouragements and final triumph of Apostolic toil, the institution of the loving Christian Pastorate, and the promise of the perpetuity of the written Gospel of Love.

But concerning the first of these Appearances, *viz.* the Appearance to Mary Magdalen, its relationship to that of Mt. 28. 9, 10 remains to be deter-

mined. The historical identity of the two has been affirmed by Grotius, Lightfoot, Lardner, Da Costa, Olshausen, Tholuck, Ebrard, Wieseler, Tischendorf, Andrews. But, although, as we have previously shewn, against the view of another large number of Expositors, Mary Magdalen was certainly present at the Appearance in Mt. 28. 9, 10 (p. 514), yet this Appearance in S. John is distinguished therefrom in every other leading particular,—in the number of the witnesses, the place, the occasion, the manner of appearance, manner of recognition, manner of reverence, message of the Lord: all are different. But of the two Appearances this in S. John, as declared by S. Mark, was certainly the first (p. 520). Nevertheless we cannot, as Greswell (iii. 298, 317), defer the Appearance in S. Matthew to a season *eight days later* than the former! The context alone in *vv.* 10, 11 clearly forbids this, and, by declaring that the report of the Roman Guard immediately succeeded, shews that we must attach it to the *same* day. Greswell's objection that it is "presumptively certain that no *second* Appearance to the *same* parties was to be expected so soon after the first," is answered by two facts: first, that the parties were not altogether the same; and second, that on the very same day our Lord *did* appear *twice* to *others*, viz. both to the two disciples who journeyed to Emmaus, and also to the Apostle Peter; and in both of these cases, like in that of Mary Magdalen, first to the parties separately, and next to them conjointly with others (Lk. 24. 31—36. Cf. Jo. 20. 24, 25).

Summary of the Four Accounts. Having thus examined in detail every point of the Evidence of each of the four Accounts, and cleared them, we trust, from the various misinterpretations by which they have been obscured, and the sceptical accusations with which they have been assailed, we shall now, as promised, complete and conclude with an expository summary. And we will begin with the afternoon of the day of the Burial. (1) On Friday afternoon, Nisan 15, April 7, shortly before sunset, there being now no time for *anointing* the Lord's Body before the Sabbath, it is bound in linen cloths with spices of a hundred pound weight by Joseph and Nicodemus, and laid in the tomb. The large company of ministering women, which had followed the Lord from Galilee, and were now lodging the more part in Jerusalem, and a lesser part, including Mary Magdalen, Johanna, James' Mary, Salome, and a few others, in Bethany,—these, Salome at least excepted, are present at the entombment; the two Marys sitting over against the Sepulchre, and beholding where the Body is laid; the company generally viewing the Sepulchre and the manner of the burial. These things being done, and arrangements concerted for most of the women, under the direction of Mary Magdalen and her party, to meet again at the Sepulchre in the early morning after the Sabbath, for the purpose of the *anointing*, the company generally disperse to their several lodgings, and, in the minutes for work that remain, (the Sepulchre being nigh unto Jerusalem,) prepare in Jerusalem spices and perfumes for the anointing; but the party of Bethany,

or at least the chief of them, reaching their lodgings after sunset, when the Sabbath is already begun, at this time make no preparation of spices. Jo. 19. 39—42; Lk. 23. 55, 56; Mt. 27. 61; Mk. 15. 47. (2) On the Sabbath, that is, from sunset of Friday, Apr. 7, to sunset of Saturday, Apr. 8, the women rest according to the Law; but, during the same interval, on the Sabbath morning, the High-Priests and Pharisees, in company with a Roman Guard, seal the stone of the Sepulchre. Lk. 23. 56; Mt. 27. 62—66. (3) After the interval of the Sabbath, on Saturday evening, Apr. 8, after sunset, the two Marys and Salome, all three belonging to the Bethany party, and who had been unable to make preparation on the Friday afternoon, now in turn make their purchase of spices for the morrow's anointing. Mk. 16. 1. (4) Later in the same Saturday evening, on the eve of the First Day of the week, it being now dark, but yet before 9 P.M., the two Marys alone, without Salome, (who was likewise absent from the Burial,) repair to the Sepulchre for contemplation. Discerning, but not understanding, the presence of the Guard, they do not approach, but watch at some little distance, and return without any knowledge of the sealing of the stone. Mt. 28. 1. (5) On the following morning, that is, on Sunday, Apr. 9, the morrow after the Sabbath, and the First Day of the week, being the third day from the Crucifixion, at day-break, about 4.40 A.M., the Lord rises from the dead; and immediately an Angel, in appearance of youthlike age, but terrific aspect, descends from Heaven, accompanied by a great earthquake, whereby he rolls away the great stone out of the door of the Sepulchre, and sits thereon. For fear of him the Roman Guard become as dead men: whereupon, the way to the Sepulchre being thus secured for friendly visitants, he vanishes. Mt. 28. 2—4. (6) Early on the same First Day of the week, about the same hour, while it is yet dark, Mary Magdalen, having only James' Mary and Salome for her present companions, sets out, according to agreement, for the Sepulchre. Jo. 20. 1 *a*. Cf. Mk. 16. 1, 2. (7) A little later in the morning, still early in the dawn, about 4. 45 A.M., the general company of the women, chiefly from Jerusalem, arrive at the Sepulchre. Finding the stone rolled away, and being alike unhindered and unaided by the prostrate Guards, they venture into the Sepulchre, and find not the Body. Perplexed hereat, they come forth out of the Sepulchre, and, awaiting the arrival of the party from Bethany, among the graves make search for the Body. Lk. 24. 1—3. (8) Meanwhile, it being still very early in the same morning, about 5.20 A.M., just after sunrise, the expected and superintending members of the company, viz. the two Marys and Salome, draw near to the Sepulchre. Wondering, as they approach, who will roll them away the stone, they lift up their eyes and perceive, by evidence of the open door, that the stone is already rolled away. On their arrival they further discern, as they imagine, tokens of violence in the removal of the stone, and, soon learning from their previously arrived friends of the disappearance of the Body, conclude that it has been taken away. Accordingly, with the concurrence of the rest, Mary

Magdalen forthwith resolves to return to the Apostle Peter with the alarming tidings of the Body's abduction. But first, wondering at the terror-stricken Guards, and, for surety's sake, hasting in turn, with her two special companions, to inspect the Sepulchre, upon entering they behold, seated within, on the right side, the one Angel of the earthquake, who bids themselves not be afraid, announces the resurrection of the Crucified, invites them to a view of the Body's now empty chamber, and charges them to depart quickly with a message to the disciples, and in particular to Peter, of the accomplished resurrection from the dead, the foretold intended journey to Galilee, and the future Appearance of the Lord there according to his promise. The Angel vanishes: and forthwith the two Marys and Salome, fleeing out of the Sepulchre in fear and great joy, say nothing to any one, but, as if in discharge of the fore-agreed errand, silently and obediently run to bring the Apostles word. The rest remain at the Sepulchre to continue the search, and await the issue. Mt. 28. 5—8; Mk. 16. 2—8; Jo. 20. 1 *b*, 2 *a*. (9) In less than half-an-hour after this departure, about 5.45 A.M., Mary Magdalen, James' Mary, and Salome, reach the several lodgings of Peter and John, and report the things which had been told them by the company, their own conclusions likewise of the Body's abduction, and the incidents of the first Angelic Vision. Their tidings are received by the two Apostles with saddening distrust. Wherefore, now taking to themselves Johanna and the rest of the Bethany party of women, they return with heavy hearts to their waiting sisters at the Sepulchre. Jo. 20. 2 *b*. Cf. Mt. 28. 8; Lk. 24. 10. (10) Immediately upon their arrival, about 6.30 A.M., the two Marys and Salome, now accompanied, as aforesaid, by Johanna and the rest of Mary Magdalen's party, disclose to their anxious and expectant fellows the astonishing story of the first Angelic Vision, and the discouraging result of their appointed journey. The company, hereupon still more grievously perplexed at the absence of the Body, institute a renewed and united search among the tombs for the lost treasure; when, suddenly, they are surprised without by the apparition of two Angels, in appearance of manly age, who gently expostulate upon the search for the Living among the dead, repeat the announcement of the Resurrection, and remind the seekers of the Lord's own prediction thereof. The two Angels vanish: and the company now turn from the grave, some to report again to the Apostles at Bethany, others to disciples at Jerusalem. The Bethany party accordingly, including Johanna, arriving from the Sepulchre, confirm the report of the Body's absence, and add the further tidings of the second Angelic Vision. But the Apostles, as a body, incredulously disdain the stories of the Visions as sheer deceptions, and Mary Magdalen is the more confirmed in her original conviction that the Body has been taken away. Meanwhile the Jerusalem party are similarly reporting in Jerusalem. Lk. 24. 4—11. (11) But now, after receipt of the second tidings, about 7.30 A.M. Peter resolves on testing for himself the corroborated but yet unintelligible disappearance of

the Lord's Body. Wherefore, accompanied by John and Mary Magdalen, he runs to the Sepulchre: which having been examined by himself and John, they two depart to their lodgings, John convinced of the Body's abduction, but Peter wondering. Lk. 24. 12; Jo. 20. 3—10. (12) Notwithstanding the departure of Peter and John to their lodgings, about 8 A.M., Mary Magdalen, yet further confirmed in her worst fears, lingers inconsolable by the grave; whereinto as she peers through her tears, she beholds two Angels sitting at head and foot respectively of the Body's late resting-place, in answer to whom she once more repeats her gloomy conviction; when, instantly turning round, she is privileged to receive the first manifestation of the risen Lord, who quickly reveals himself to her recognition, gently reproves her mistaken attachment to the corporal presence, and confides to her a message to the disciples of a still further and longer departure of the Body in his Ascension to the Father. The two Angels have vanished; and, joyful at length, she returns to the still weeping disciples with tidings of the Lord's own Appearance and message. Her report is again disbelieved. Jo. 20. 11—18; Mk. 16. 9—11. (13) One hour after, the same day, about 9 A.M., by reason of the disciples' unbelief and her own desire to be near her beloved Teacher, Mary Magdalen, once more taking James' Mary for companion and witness, again, for the sixth time, proceeds to the Sepulchre: but, whilst the two are yet on their way, and before their full arrival at the Sepulchre, they are even met by the Lord, who, after accepting their worship, bids them return again to the disciples with the charge that, at the proper time, they depart into Galilee, where they shall certainly witness his promised manifestation. As they return, some of the Roman Guard go into Jerusalem and report the occurrences to the High-Priests. Mt. 28. 9—15. (14) The same First Day of the week, about 4 P.M., after Evening Prayer, two disciples, neither of them an Apostle, but both informed of the second Angelic Vision, yet not of the Lord's own Appearances, set out into the country from Jerusalem, a seven miles' journey, to the village of Emmaus. On the way the Lord, unrecognized, joins himself unto them, expounds the Scriptures which predicted Messiah's Sufferings and Glory, and in Emmaus, at beginning of supper, about 6 P.M., is recognized, and vanishes. They immediately set forth back again for Jerusalem. Mk. 16. 12; Lk. 24. 13—32. (15) The same evening, and not long after vanishing from Emmaus, about 7 P.M., the Lord appears to Peter in Bethany, who straightway informs his fellow Apostles. Lk. 24. 34. (16) Later in the same evening, about 8 P.M., the Apostles (Thomas excepted) and other disciples being now assembled together at meat in the Paschal Upper Chamber at Jerusalem, and speaking with certainty of the Lord's Resurrection and late Appearance to Peter, the two disciples from Emmaus arrive and report the shortly precedent Appearance unto themselves, and are discredited accordingly. But while they are yet re-affirming, and narrating the circumstantials of the Appearance, the Lord again appears in the midst of all, gives sensible evidence of his

bodily verity and identity, upbraids the repeated unbelief, demonstrates his Sufferings and Resurrection to be agreeable to the Scriptures, as also the future preaching of Repentance and Absolution in his name among all nations, confers upon them the Office of Absolution, and warns against entering upon the Universal Mission before the empowering and not far distant Baptism of the promised Spirit. He vanishes. The Apostle Thomas, being told by the rest that they have seen the Lord, disbelieves, and requires yet more tangible evidence. Mk. 16. 13, 14; Lk. 24. 33—49; Jo. 20. 19—23; Acts 1. 3—5. (17) On the Eighth day hereafter, that is, on Sunday, Apr. 16, in the evening, on the eve of the pre-arranged and commanded departure into Galilee, the disciples being again assembled at meat in the Upper Chamber, and Thomas with them, the Lord again appears, and, by the grosser evidence which Thomas himself had demanded, convinces Thomas. Jo. 20. 26—29. (18) About five days afterwards, that is, on or about Friday, Apr. 21, (the day of Peter's denials having been a *Friday*,) many of the disciples being now returned to Galilee, in the early morning, the Lord again appears to seven disciples, five at least Apostles, on the occasion of a fishing, at the Sea of Galilee. He is first recognized by the Apostle John after a Miraculous Draught of Fishes, whereby is symbolized the final success, after long discouragements, of the Apostolic Ministry; after which he commits to his Church, in the person of the Apostle Peter, the Office of the Pastorate. Jo. 21. 1—24. (19) Not many days later, that is, on or about Sunday, Apr. 23, all the disciples, according to injunction, being now returned to Galilee, on an appointed mountain in Galilee, the Lord makes his promised Appearance to the whole body of disciples, in number above five hundred; whereof some still doubt, but the Apostles and the rest worship. He now delivers to the Apostles a Universal Commission of Preaching and of the Sacrament of Baptism, solemnly announces the salvation of baptized believers, and the damnation of unbelievers, and promises, to be clearly evidenced by miracles, his own perpetual presence and co-operation with his Church. Mt. 28. 16—20; Mk. 16. 15—18. (20) On the Fortieth day from the Resurrection, that is, on Holy Thursday, May 18, the Apostles and other disciples being now, according to further direction, returned again from Galilee to Jerusalem, and re-assembled in the Upper Chamber, the Lord appears unto them for the last time, leads them out as far as Bethany, and, after discouraging curiosity as to times and seasons, and renewing the assurance of the empowering of the Spirit for their world-wide Testimony, finally, in the act of blessing, from a part of Mount Olivet ascends into Heaven, and sits down on the right hand of Majesty on high, "*from thenceforth expecting until his enemies be made his footstool.*" Mk. 16. 19, 20; Lk. 24. 50—53; Acts 1. 6—12; Heb. 10. 12, 13.

The various evidences and incidents of the Resurrection are now before the reader in a combined narrative. In conclusion, and upon a review of the whole, one final objection remains to be answered. "How comes it," says Strauss,

"if combination be possible, that of the entire series of occurrences each Evangelist has selected for himself a separate portion?" (*Life of Jesus*, Pt. III. Ch. iv. § 137.) Putting aside as worthless all answers based on the puerile subterfuge of "different sources of information," we may yet obtain a clear and reasonable reply. The Resurrection of Christ, inexhaustible in its applications, has been designedly exhibited by the Evangelists, under special guidance of the Holy Spirit, in four distinct, principal, and comprehensive aspects, requiring just so many different selections from the known series of incidents. (a) By S. Matthew the Resurrection is exhibited as Messiah's triumph over the machinations of a corrupt and antagonistic Judaism. Hence the selection of the Sealing of the Stone, the Earthquake, the Commission of the Universal Brotherhood at the Appearance in Galilee, and, as preparatory to this Appearance, the first Angelic Vision, and second Appearance to Mary Magdalen. Hence also the omission of the Ascension. (b) By S. Mark it is exhibited as the Gospel of deliverance for a groaning world, belief whereof is the condition of entrance into the Lord's Kingdom and Salvation, and unbelief whereof is damnatory Hence the selection of the Commission of the Gospel-Preaching at the Appearance in Galilee, and the preparatory incidents of the first Angelic Vision, the instances of unbelief, the Lord's upbraiding of unbelief,—and the Ascension. (c) By S. Luke it is exhibited as the fulfilment of Holy Scripture, which foretold the Saviour's glorification only by humiliation and suffering. Hence the incidents which present the earlier or later appeals to the testimony of the Scriptures, viz. the second Angelic Vision, the Journey to Emmaus, the first Appearance in Jerusalem,—and the Ascension. (d) Lastly, by S. John it is exhibited as it affects the continuance, under glorified conditions, of the verity of the Incarnation. Hence the incidents which set forth the identity of the human body and human soul in unimpaired union with the Godhead, the permanence of the human sympathies of the Crucified in conjunction with the divine glory of the Eternal. The absence of the familiar Body is deplored till its restored presence becomes a transforming reality; the well known voice is recognized; the old names and associations are recalled; the former personal and official ties are strengthened and glorified; "*Mary*" and "*Rabboni*" are again interchanged; Thomas and Peter are still objects of unchanging individual solicitude to him who is at once the Pierced One and their Lord and their God; while, in prospect of long bodily departure and the protracted trials of faith, the exalted Head of the Church, still bearing the tokens of his Passion, provides for the continuance of the work which in his humiliation he began, institutes a ministry of reconciliation for penitents through the merits of his Sacrifice, guarantees the final success of the old-appointed toils of his servants, and, as the Good Shepherd whose office in the days of his flesh he had illustrated and claimed, provides for the perpetual care and welfare of his Fold.

General Conclusion of Introduction.

This Introduction may now suitably close. We have sufficiently prepared the way for the Harmony that follows. We have noticed the daring and deceptive assurance with which the Evangelists have been newly arraigned by our modern Scepticism at the bar of critical science and enlightened opinion. Imperfect information, mutual contradiction, historical incredibility, legend-mongering, romancing, deliberate fabrication,—such, and suchlike, have we seen, are the wanton and ignorant charges, which, without the slightest substantial foundation, by the sheer audacity and loud assertion of their advocates, have disturbed the faith of large masses of the laity, and depraved the utterances of not a few of the most valuable and orthodox Expositors. With much conscious unworthiness, but with unshrinking confidence, we have met these charges; convinced that the far too prevalent truckling to the Evil Spirit of Scepticism is at once faithless and pernicious, and that its sorceries merit to be openly rebuked with the uncompromising invective of the Apostle,

> "*O full of all subtlety and all mischief, thou child of the Devil, thou enemy of all righteousness, wilt thou not cease to pervert the straight ways of the Lord?*" (Acts 13. 10).

But, it being necessary that a satisfactory defence of the Evangelists should leave no advantage in the hands of their assailants, we have been compelled to start from the very threshold. Accordingly, by first determining a more correct form of the Original Greek Text, and next a more accurate and reliable English Version, with copious illustrations from the original authorities, than those at present received; then by a succinct exposition of General Considerations which explain the broader features of the appearances of the Gospels, and of the Rules of Narration observable in their construction; and finally by a detailed examination of the Principal Discrepancies alleged by the Sceptics to be contained within them; by such a course have we endeavoured to furnish every intelligent layman, of even ordinary education, with the means of clearly and convincingly perceiving for himself the flagrant dishonesty of some of the sceptical allegations, and the utter falsity of all; and as a consequence to establish the reasonableness and necessity of continued undivided belief in the entire accuracy, truthfulness, and harmony of the Holy Gospels. The sophistry of Scepticism has overshot its mark in revealing too fully its own crude conditions of credibility; and we are abundantly satisfied that, after an upright and thorough investigation of the facts of the case, even as we have imperfectly presented them, the unanimous verdict of all intelligent and impartial minds will be in favour of the Evangelists, and redound to the greater praise and admiration of the Divine Wisdom.

"*O quam rectius hic qui nil molitur inepte!*"

But now, if the Church is solemnly bound to judge and pronounce severely against the deluding Spirit of Scepticism, she ever desires to deal compassionately and lovingly with its unhappy and deluded victims. She is not their enemy. It is they who have sounded the war-trumpet, and chosen the battle-field. She must needs have armed herself with weapons of defence: and she will, with God's help, withstand the shock, and win the day. But if she desire victory in the warfare, it is not for popular acclamation; it is for the salvation of souls in the ranks of the foe, no less than in the ranks of the faithful. She slays, that she may raise to life again. With the stablishing of the wavering, the strengthening of them which stand, and the raising up of them that fall, she fights and prays for the recovery of the recreant and the rebellious, the conversion to the freedom and happiness of intelligent, reasonable, yet humble faith, of those whom pride of intellect has dragged to the miserable slavery and desolation of unbelief. Strauss, at the conclusion of his critical labours, can but awfully profess that the results of the Sceptical Criticism "have apparently annihilated the greatest and most valuable part of that which the Christian has been wont to believe concerning his Saviour, have uprooted all the animating motives which he has gathered from his faith, and withered all his consolations" (*Life of Jesus, Conclud. Diss.* § 144). And, only too logically, as the fatal outcome, his late ghastly exposition of the "New Faith" of his followers openly announces its "utter renunciation of Christianity, and therewith its entire disavowal of all belief in a personal God and a life beyond the grave" (*Old Faith and New*, §§ 39, 107)! "*No God!*" The saying of "*the fool's heart*" is become the scientific conclusion of the "Criticism of the Gospels"!! But happily, with entire truth, and without a shadow of doubt as to the final results of all honest criticism, the Church may denounce such professions as the ravings of a phrenzied dream, and still rationally impress upon every Christian soul her ancient counsel,

> "*Continue thou in the things which thou hast learned, and been assured of, knowing from whom thou hast learned them; and that from a babe thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through the faith which is in Christ Jesus.*" (2 Tim. 3. 14, 15.)

HARMONY.

Place and Time.		Matt.	Mark	Luke
	1. CERTAINTY of the DOCTRINE OF THE CHURCH.			i. 1—4
With God. *From The Creation to The Incarnation.*	**2. THE WORD:—**			
	i. **His Pre-existence and Godhead.** (1) *In the Beginning;* (2) *with God;* (3) *God.*[a]			
	His Creation of All Things.			
	His Enlightenment of Men. *Light not comprehended by the Darkness* (1) *of the World,* (2) *of the People of Israel.*			
With Men. *From The Incarnation to The Ascension.*	ii. **His Incarnation and Manhood.** *Fulness of Divine Glory in Human Tabernacle.*			
	His Dispensation of Grace. *The True Mediator: Jesus Christ contrasted with Moses.*			
	His Revelation of God. *The Interpreter: the Only-Begotten Son.*			
	FIRST SEASON.			
	From the Conception to the Call of the Forerunner.			
B.C. 6.[b]	Time: *Thirty and One Years.*			
Judæa. Jerusalem: Temple. *Oct.* 3.[c] *Sunday: Hour of Incense.*	**3. Angelic Annunciations of Conception:—**			i. 5—38
	i. **Annunciation of Conception of the Christ's Forerunner.**[c] *Angel*			i. 5—25

[a] Three statements, answering, as far as the case admits, to the questions, *When? Where? What?*

[b] See n. a, p. 540.

[c] See Introd. Harm. p. 392.

B.C. 6—B.C. 5.[a]		MATT.	MARK	LUKE	JOHN
	Gabriel to Zechariah: (1) *Dispelling of Fear;* (2) *Promise of Son by Elizabeth;* (3) *Appointment of Name;* (4) *Description of Office.*—In days of Herod King of Judæa, in Temple, at Hour of Incense, Zechariah offering [Lk. 1. 5, 9, 10].[b]				
B.C. 5.[a]	ii. **Annunciation of Conception of the Christ.** *Angel Gabriel to Virgin Mary:* (1) *Salutation;* (2) *Dispelling of Fear;* (3) *Promise of Son;* (4) *Appointment of Name;* (5) *Promise of Throne of David and Endless Kingdom;* (6) *Assurance of Conception in Virginity by Holy Ghost;* (7) *Confirmation by case of Elizabeth.*—In Nazareth of Galilee, the Sixth month from Elizabeth's Conception[a] [Lk. 1. 26].			1. 26—38	
GALILEE. Nazareth: Mary's House. *Mar.* 25. *Saturday,* sc. *Sabbath. Lady Day.*					
JUDÆA. Hill Country: City of Judah: Zechariah's House. *About Mar.* 31.	**4. Prophetic Hymns of Praise:**—			1. 39—56	
	i. **Elizabeth's Hymn.** *Benedicta.*—In City of Judah, House of Zechariah, on Mary's Salutation of Elizabeth [Lk. 1. 39—41], very soon after Mary's Conception [Lk. 1. 24, 26, 39, 56, 57], and Three months before Elizabeth's Delivery [Lk. 1. 56, 57].			1. 39—45	
	ii. **Mary's Hymn.** *Magnificat.*—On same occasion, in answer to Elizabeth's [Lk. 1. 45, 46].			1. 46—55	
	Mary's Three Months' Stay with Elizabeth.			1. 56	
GALILEE. Nazareth: Joseph's House. *About June* 20.	**5. Angelic Testimony to Virgin Mary's Conception by Holy Ghost.** *Joseph, Son of David.*—To Joseph, in Joseph's House, at Nazareth of	1. 18—23			

[a] Not years before *Christ's Birth*, but before the *Christian Era*, the formerly assumed but erroneous date of Christ's Birth, from which the common reckoning begins which is called *Anno Domini*. See Introd. Harm. III. § 1, pp. 390 sqq.

[b] Whether *morning* or *evening* is not stated; but *morning* is more in harmony with the spiritual significance of the occurrence, and with the daily allotment to the Office of Incense. See *v.* 9, "*It fell to his lot, &c.*"

B.C. 5—B.C. 4.		MATT.	MARK	LUKE	JOHN
	Galilee [Lk. 2. 4], shortly before Elizabeth's Delivery, on Mary's Return to her home after Three Months' Visit to Elizabeth [Lk. 1. 56].				
	Marriage of Joseph and Virgin Mary.—Immediately after the Angelic Testimony, at the Angel's bidding [Mt. 1. 24].	1. 24, 25 *a*			
JUDÆA. City of Judah. Zechariah's House. *June 24. Sabbath. Vativ. S. J. B.*	**6. Birth of the Christ's Forerunner.**—At Elizabeth's full time [Lk. 1. 57].			1. 57, 58	
	Circumcision and Naming of the Forerunner. *John.*—On the Eighth day [Lk. i. 59].			1. 59—66	
	Zechariah's Hymn of Praise. *Benedictus.*—At Circumcision and Naming of John [Lk. 1. 59].			1. 67—79	
	Infancy to Manhood of Forerunner.			1. 80	
JUDÆA. Bethlehem. *The Census. Dec. 25.*[a] *Monday. Xmas Day.*	**7. Birth of the Christ.**[a] *Bethlehem of Judæa: City of David. Census of the Empire.*—In Bethlehem of Judæa, in days of First Census under Quirinius [Lk. 2. 1, 2],[a] and days of Herod King of Judæa, at night [Mt. 2. 1; Lk. 1. 5, 8].	[1. 25]		2. 1—7	
	Angelic Annunciation of the Christ's Birth. *The Saviour.* (1) *Dispelling of Fear;* (2) *Announcement of Birth;* (3) *Delivery of Sign.*—To Shepherds, in the same country, by night, at time of Birth [Lk. 2. 8].			2. 8—12	
	Angelic Hymn of Praise. *Gloria in Excelsis.*—Suddenly after the Announcement [Lk. 2. 13].			2. 13, 14	
	Shepherds' Discovery of the Christ. *Son of Mary.*			2. 15—20	
	Pedigree of the Christ.[b] *Son of David, Son of Abraham, Son of Adam, Son of God.*	1. 1—17	1. 1	3. 23—38	
B.C. 4. *Jan. 1. Monday. Circumcision.*	**8. Circumcision and Naming of the Christ.** *Jesus.*—On Eighth day from Birth [Lk. 2. 21].	1. 25 *b*		2. 21	

[a] See fully in Introd. Harm. pp. 390 sqq.

[b] On the *Genealogies*, see Introd. Harm. pp. 408 sqq.

B.C. 4.		MATT.	MARK	LUKE	JOHN
Jerusalem: Temple-Courts. *Feb.* 2. *Friday.* *Purification.*	**9. Presentation of the Christ, and Purification of the Virgin Mary.** *The Firstborn.*—On Fortieth day from Birth, in Temple-Courts [Lk. 2. 22, 27].			2. 22—24	
	Prophetic Testimonies of Simeon and Hannah. (1) *Nunc dimittis;* (2) *Warning of Contradiction and Sword;* (3) *Redemption in Israel.*—In Temple-Courts, at Presentation [Lk. 2. 27, 38].			2. 25—38	
Bethlehem: House. *Soon after the Presentation. About Feb.* 9, *Friday.*	**10. Royal Worship of the Christ by Priests of Persia.**[a] *The Magi and King Herod. Testimony of High-Priests and Doctors. Guiding Star*[a].—In house[b] [Mt. 2. 11] at Bethlehem, soon after the Birth [Mt. 2. 1], in Second year from First appearance of Star in East [Mt. 2. 16].[a]	2. 1—12			
EGYPT. *Space till Herod's Death. About Feb.* 11—*Apr.* 1.[c]	**11. His Flight into Egypt.**[a] *Angelic Warning.*—Night next but one following the Worship [Mt. 2. 12—14].	2. 13—15			
	Herod's Massacre of Innocents. *Rachel's Lamentation.*	2. 16—18			
GALILEE. Nazareth. *Few days after Herod's Death. About Apr.* 10.	**12. His Settlement at Nazareth of Galilee.**[d] *Angelic Warning. The Nazarite: Jesus of Nazareth.*—From Egypt, immediately after Herod's Death,[e] and Archelaus' Succession [Mt. 2. 19, 22],[e] after at least	2. 19—23		2. 39	

[a] The Worship of the Gentiles immediately succeeds the Presentation to God. See Introd. Harm. pp. 399 sqq. Also, that the Return to Nazareth recorded in Lk. 2. 39 does not deny these previous occurrences, see Introd. Harm. Sect. II. § 1, subs. 6; § 3, subs. 1.

[b] The Census being now over, or nearly so, and the town no longer full, Joseph and Mary are found in a *house* (cf. Lk. 2. 7).

[c] For the fixing of this date, see Introd. Harm. p. 391, par. (i), and authorities there cited.

[d] After the Presentation in Jerusalem, they would as a matter of course return to *Bethlehem*, and *there*, from the Shepherds' Tidings of the Angelic Annunciation, they would expect to remain. Divine Warnings alone disappointed the expectation, and ordered the Flight into *Egypt* and the Return to *Nazareth* (Mt. 2. 13, 22, 23; Lk. 2. 39). For the latter the stages are clearly marked: (1) By Divine direction Joseph enters the *Land of Israel;* (2) Meditating again to return to David's City of *Bethlehem*, he is yet afraid to enter *Judæa;* (3) Seeking Divine guidance, he is answered (χρηματισθείς) with a direction to return and settle (κατοικῆσαι) in *Nazareth of Galilee.*

[e] There is remarkable accuracy in the statement of a *rumour* of Archelaus' *reign* in Mt. 2. 22. For on Herod's death, Archelaus, though professedly refusing the title and authority of *King*, actually received *royal* salutations (Jos. *A.* 17. 8. 2 sqq.), and so really exercised the *royal* office as to afford ground for accusation that "*in deeds he had long been* KING" (Jos. *B.* 2. 2. 5): but, about August following, Cæsar, after hearing appeals, allowed him only the lesser jurisdiction and title of *Ethnarch* (id. 2. 6. 3).

B.C 4—A.D. 26.[a]		MATT.	MARK	LUKE	JOHN
	one night's stay in Land of Israel [Mt. 2. 21, 22].				
Space of 12 years.	**His Childhood at Nazareth.**—Till 12 years of age [Lk. 2. 41, 42].			2. 40	
A.D. 9.[a]	**13. His First Passover at Jerusalem.** (1) *The Child and the Teachers;* (2) *Finding in the Temple-Courts: Father's Business.*—When he is Twelve years of age [Lk. 2. 41].			2. 41—50	
JUDÆA. Jerusalem: Temple-Courts. *Passover. Mar.* 30—*Apr.* 5.					
GALILEE. Nazareth. *Space of 18 years.* A.D. 9—A.D. 26.	**14. His Youth at Nazareth.** *Development:* (1) *Subjection;* (2) *Work* [Mk. 6. 3]; (3) *Wisdom;* (4) *Favour with God and Men.*[b]—After Return from First Passover [Lk. 2. 51].			2. 51, 52	
	End of First Season.				
	SECOND SEASON. FROM CALL OF THE FORERUNNER TO HIS IMPRISONMENT. TIME: *About Eight Months.*[c]				
A.D. 26.[a]					
JUDÆA and PERÆA. Wilderness, Bethabara, River Jordan. *From about Oct.* 1. *Sabbatic Year.*[c]	**15. Call and Work of the Christ's Forerunner.**[d] *John Baptist: Voice in Wilderness. The Kingdom at hand.* (1) *Preaching of Repentance and Baptism;* (2) *Rebuke of Hypocrisy of Pharisees and Sadducees;* (3) *Re-*	3. 1—10 [21. 31, 32] [Acts 10. 37; 13. 24; 19. 4]	1. 1—6	3. 1—14 [7. 29, 30]	1. 23

[a] That is, after the *Christian Era*, not after *Christ's Birth*. See p. 540, n. a.

[b] The first mention of "*favour with* MEN" (*humanity*, Lk. 2. 40, 52) is a fresh and beautiful touch in the picture; the holy Youth attracting the favour of those into whose society, by his growing years, he is now first thrown.

[c] We have seen that John's Ministry probably began with the beginning of the Sabbatic year in *October* A.D. 26 (pp. 405 sq.). From its heraldic nature, Mt. 3. 2, 3, and from Jo. 1. 19—28 and 3. 22—4. 1, we may infer that it did not long survive Christ's Baptism and first post-baptismal Passover; and it will be shewn hereafter that it probably ended in *May* A.D. 27 (p. 548, n. a). In this case the six months which elapsed between the beginning of John's Ministry and Christ's first post-baptismal Passover coincide with the *rainy season* of Judæa, when water for *immersion* is most abundant; and the month of the beginning of John's preparatory Ministry corresponds to that of John's *Conception* (pp. 391 sq.). See also § 24, n. a; and cf. Greswell, 1. 372 sqq.; Andrews, pp. 34 sqq.

[d] As one of the marks of time, Lk. 3. 1 gives, "*Lysanias being Tetrarch of the country of Abila*" (τῆς Ἀβιληνῆς). It is objected by Strauss (1. 302) that Jos. *A.* 15. 4. 1 establishes that *this Lysanias* was slain 60 *years previously*, and that S. Luke's statement is therefore erroneous. *Ans.* (1) The Lysanias of Strauss is not stated by Josephus to have been TETRARCH *of Abila*, but POTENTATE *of Chalcis* (*A.* 14. 7. 4; *B.* 1. 13. 1). (2) On the other hand, confirm-

A.D. 26—27.	*quirement of Good Works.*—In the days of Jesus' Abode in Galilee [Mt. 2. 23; 3. 1], in 15th year of Reign of Tiberius,[a] the Governorship of Pontius Pilate in Judæa, and High-Priesthood of Annas and Caiaphas [Lk. 3. 1, 2]; in all the Wilderness [Mt. 3. 1] round about the Jordan [Lk. 3. 3], first baptizing at Bethany-Bethabara beyond Jordan [Jo. 1. 28; 10. 40].	MATT.	MARK	LUKE	JOHN
Shortly before Christ's Baptism. About Dec. 25, Xmas Day.	**Proclamation of the Christ's Advent by the Forerunner.** *Spirit-Baptism.* (1) *Denial that John himself is the Christ* [Acts 13. 25]; (2) *Announcement of Advent of Spirit-Baptist;* (3) *Warning of Judgment;* (4) *Exhortation to Faith in the Coming One* [Acts 19. 4].—John's Course now fulfilling [Lk. 3. 21; Acts 13. 24, 25], all wondering whether John be the Christ [Lk. 3. 15], and Jesus being about 30 years of age [Lk. 3. 21, 23].	3. 11, 12 [Acts 13. 25; 19. 4]	1. 7, 8	3. 15—18	[1. 20, 27]
A.D. 27. PERÆA. Bethabara beyond Jordan. *Jan. 6.*[a] *Monday. Epiphany.*	**16. Baptism and Anointing of the Christ.**[a] (1) *The Witnesses: Spirit, Father;* (2) *The Testimony: Only-Begotten Son,*[b] *Spirit-Baptist.*[c]—When all the people had been baptized [Lk. 3. 21], Jesus being come for Baptism from Nazareth [Mk. 1. 9], and being now just over 30 years of age [Lk. 3. 23].	3. 13—17 [Acts 10. 37, 38]	1. 9—11	3. 21, 22	[1. 31—33]

ing S. Luke's testimony, Josephus (*B.* 2. 12. 8, with the passages cited Lk. 3. 1 ref.) indicates that *another Lysanias* was TETRARCH *of Abila*, and that he was lately or still living 75 years after Strauss' Lysanias was slain. See Wies. pp. 159 sqq.; Davidson, *Introd. N.T.* 1. 215 sqq. (orig. ed.); Lewin, § 1169; Lee, *Inspir.* p. 403, n. 1.

[a] See Introd. Harm. pp. 402 sqq.

[b] S. John alone uses the term *Only-Begotten* of the Christ; the Synoptists use the equivalent, *Dearly-beloved* (Mt. 3. 17 ref.).

[c] From Mt. 3. 13, 14, and from relationship, John "*knew*" Jesus; but from Jo. 1. 31, 33, John "*knew him not.*" Hence the "*knew not*" (οὐκ ᾔδειν) is not (as Rob., *Harm.* p. 13, n. 5, asserts) the lack of *personal* acquaintance, but, as in Jo. 1. 26, "*whom ye know not,*" the lack of acquaintance with the *divine nature.* It was already *revealed* that Jesus was the *Christ* (Lk. 2. 11, 26, 30); it was yet *unrevealed* that Jesus was "*before John,*" and "*the Spirit-Baptist*" (Jo. 1. 30, 33, 34). The former fact may have been already known to John by his Mother's testimony (Lk. 1. 41); the latter remained to be signified by the Descent and Abode of the Spirit. Cf. Jo. 7. 28, with 8. 19, "*Jesus said, Ye* KNOW *me... Jesus said, Ye* KNOW *me* NOT."

A.D. 27.		MATT.	MARK	LUKE	JOHN
JUDÆA. Wilderness. *Forty days. Jan. 6—Feb. 14.*	**17. Fasting and Temptations of the Christ**[a]. *Satan. Holy Writ.*—In the Wilderness[b], immediately after Baptism on other side of Jordan [Mt. 3. 13; Mk. 1. 12], Jesus being now full of the Holy Spirit [Lk. 4. 1], during Forty days, hungering afterward [Mt. 4. 2; Mk. 1. 13; Lk. 4. 2][a].	4. 1—11	1. 12, 13	4. 1—13	
Feb. 16. Sunday.	*His Return to Bethabara beyond Jordan, to Company of John's Disciples* [Jo. 1. 26, 29; 3. 26].				[1.15, 26]
PERÆA. Bethabara beyond Jordan. *Soon after the Temptation. Space of 3 days Feb. 16—18.*	**18. Forerunner's Witness to the Christ's Presence, Person, and Atoning Sacrifice**[c]. (1) *To Priests and Levites of Pharisees from Jerusalem: John not the Christ*[d]*;* (2) *to John's Disciples: Jesus the Lamb of God.*—At Bethabara beyond Jordan [Jo. 1. 28], after Jesus' Return from the Wilderness after Temptation [Mk. 1. 12; Jo. 1. 26; 3. 26][c], on Three successive days [Jo. 1. 28, 29, 35], immediately preceding Return to Galilee [Jo. 1. 39, 43][c].				1. 19—37 [3. 26, 28]
Same place. *Last of the three days, and next two days. Feb. 18—20.*	**19. Christ's First Admission of Disciples**[e]. *Andrew and another [John], Simon, Philip, Nathanael*[e]. (1) *Confessions of Faith: Jesus the Messiah, the Son of God, the King of Israel*[f]*;* (2) *Promise of Witness of Miracles.*—In Bethabara [Jo. 1. 28, 43],				1. 38—51

[a] The Temptations *preceded* John's Witness: (1) They were the *preliminary test* of the Baptism (Lk. 4. 13), to which they *immediately* succeeded (Mk. 1. 12); (2) John's Witness was in turn *immediately* succeeded by return to Galilee (Jo. 1. 43). As to the *order* of the Temptations, that of S. Matthew is the order in *time;* but *they did not outlast the Forty days.* (Cf. Introd. Harm. pp. 380, 422 sqq.)

[b] Mt. 4. 1, "INTO *the Wilderness*," sc. of Judæa; the Baptism having been administered on *the other side* of the Jordan (Jo. 1. 28).

[c] See n. a, above.

[d] Here, to the Jews, John "IS NOT *Elijah*" (Jo. 1. 21), that is, not *Elijah actually risen from the dead,* whom the Jews by their question intended; but again, to the Disciples, John "IS *Elijah*" (Mt. 11. 14), that is, the *Elijah which was to come* according to the Divine intention, viz. "*in the spirit and power of Elijah*" (Lk. 1. 17). Note also that the Baptist's original proclamation, before Jesus' Baptism, was general and prophetic (Mt. 3. 11, 12); now it is first partially, and next wholly, definite and declaratory. Then the Christ was "*coming,*" now he is "*in their midst;*" then he was "*a mightier one,*" now he is "*this*" *Jesus.* See also p. 544, n. a.

[e] Immediately (Jo. 2. 2, 11) spoken of as *Disciples:* this therefore was the occasion of their *Admission.* From a comparison of the Lists of the Apostles and Jo. 21. 2 with this narrative, *Nathanael* is undoubtedly the same as *Bartholomew* (Jo. 1. 45 ref.). See also Introd. Harm. p. 378, § 2.

[f] See Introd. Harm. pp. 450 sqq., § 9.

A.D. 27.		MATT.	MARK	LUKE	JOHN
	third day of John's Witness and next two days [Jo. 1. 29, 35, 39, 41, 43].				
	Return of Christ into Galilee.				[1. 43]
GALILEE. Cana. *Third day later. Feb. 23, Sunday.*	**20. Christ's First Miracle.** *Marriage: Water turned into Wine. Manifestation of Glory. Belief of Disciples.*—At Cana of Galilee, Third day from Departure from Bethabara [Jo. 2. 1].				2. 1—11
Space of not many days. About Mar. 3—31 [a].	*Stay at Capernaum.*—Just after First Miracle[a], for not many days[a], Passover at hand; with Mother, and Brethren, and Disciples [Jo. 2. 12].				2. 12
JUDÆA. Jerusalem. *Passover. About Apr. 1—16, Passover being Nisan 15—21, Apr. 10—16 [c].*	**21. His First Post-Baptismal Passover at Jerusalem [b].**—Being come from Capernaum, not many days after First Miracle [Jo. 2. 11, 12]:—				2. 13—3. 21
	i. **His First Purging of the Temple-Courts [c].** *House of Merchandise [c].*				2. 13—17
	ii. **His Sign of Authority.** *Raising of Broken Temple [b]: Christ's Death and Resurrection.*				2. 18—22
	iii. **His Miracles at Jerusalem.** *Belief of Many. Fickleness of Human Nature.*				2. 23—25
House. *Night. Apr. 16.*	iv. **His Doctrinal Discourse with Ruler of Pharisees at Jerusalem.** *Nicodemus.*—By night, Nicodemus confessing the Evidence of the Miracles [Jo. 3. 1, 2]:—				3. 1—21
	(1) *Man's Need of Spiritual Birth, not Carnal Descent, for Christ's Kingdom.*				3. 1—8

[a] Allow *seven* days for the Marriage Feast (Judg. 14. 12; Tobit, 11. 19). Then the phrase, "*not many days*," occurs in Jos. *B.* 6. 5. 3 for *one month.*

[b] Of the three Great Feasts to be kept at Jerusalem (Mt. 27. 15 ref.), it will be found that the Lord went up to the *Passover* in the *first* year of his Ministry, to *Pentecost* in the *second*, and to *Tabernacles* in the *third*; then again to the *Passover* whereat he was crucified (cf. §§ 44, 100). N.B. S. John *alone* records the *first three*, viz. *one for each year*; but S. Luke alludes to them (Lk. 13. 6, 7; § 40). See p. 460.

[c] As the *Passovers* of our Lord's Ministry were *two*, so were the *Purgings* of the Temple-Courts *two*; this at the *beginning* of the Ministry, that at the *close*; this corrective of desecration in its earlier and less heinous criminality, with its *House of Merchandise*; that of impenitent profanity in its later and deeper guilt, with its *Den of Robbers.* See Introd. Harm. p. 376, subs. 5.

For the date of this Passover, see p. 406, subs. vi.

A.D. 27.		MATT.	MARK	LUKE	JOHN
	(2) *Christ's Pre-existence and Godhead.*				3. 9—13
	(3) *Christ's Crucifixion for Salvation of the World by Faith.*				3. 14, 15
	(4) *God's Love of World in Gift of Only-Begotten Son for Saviour; and World's Judgment, not by Son's Mission, but by Unbelief, through Love of Darkness.*				3. 16—21
LAND OF JUDÆA. *Space of about five weeks*[a]. *About Apr.* 17 —*May* 22.	**22. His Ministry in Land of Judæa**[a]. *Ministry of Baptism. Increase over John* [Jo. 4. 1].—After Passover, not long before John's Imprisonment [Jo. 3. 24], John baptizing in Ænon.				3. 22—24
Ænon, near Salim. *About May* 9, *Full Moon*[a].	**23. Forerunner's Final Witness unto the Christ**[a]. (1) *Fulfilment of Forerunner's Joy;* (2) *Needful Increase of Christ, and Decrease of Forerunner;* (3) *Contrast between Heavenly One, and Earthly One;* (4) *Recompense of Faith and Unbelief.* —At Ænon[b], West of the Jordan [Jo. 3. 26], on tidings of Jesus' more successful Ministry [Jo. 3. 23, 26], and shortly before John's Imprisonment [Jo. 3. 24; 4. 1][a].				3. 25—36

[a] The duration of the Lord's Judæan Ministry is not stated, and must chiefly be determined by the following considerations and the date of John's Imprisonment (see p. 548, n. a): (1) The needful caution hinted at in Jo. 2. 24, the description of the sojourn in 3. 22 (cf. 11. 54), and the absence from the ensuing Pentecost, argue a *brief* Ministry concluding *before the Pentecost*, sc. *before May* 30. (2) It was terminated during the season of drought in Judæa (Jo. 3. 22, 23). (3) From the language of surprise ("*behold, this man baptizeth*") in which the fact of Christ's Ministry of Baptism is communicated to John by John's disciples, its exercise cannot already have been of very long continuance; and yet, from the success reported ("*all come unto him*"), it must have been long enough for an all-pervading influence, at least in a particular neighbourhood (Jo. 3. 26; and, for "*all*," cf. Mk. 1. 37; Lk. 4. 15; 8. 40; 9. 43). (4) The tone of John's Last Witness (Jo. 3. 25—36), "dying in music," (cf. Plat. *Apol.* c. 30,) is prophetic of speedy removal from public life;—the "*waning moon.*" (5) Upon this removal our Lord's Departure for Galilee closely followed (Mt. 4. 12; Jo. 4. 1). (6) On the Arrival in Galilee, the *Passover* Miracles are yet fresh in the minds of the Galilæans, and the *Passover* is still "*the Feast*" (Jo. 4. 44, 45). See also p. 548, n. b Hence the duration must be fixed at about *five weeks.* Greswell, II. 214, reckons it at 27 days.

N.B. The brief *Judæan* Ministry, *not recorded* by the Synoptists, may be *alluded to* in Mt. 4. 25; 8. 10—12; and parallels. See p. 379, § 3 (1).

[b] The traditional site of Ænon, after Eusebius and Jerome, is in *Samaria*, about eight miles south of Scythopolis. Robinson however places it near Sychar.

A.D. 27.		MATT.	MARK	LUKE	JOHN
PERÆA. Machærus. *About May 22, Ascens. Day*[a].	**24. Imprisonment of Christ's Forerunner**[a]. *Herod Antipas and Herodias.*—In Fortress of Machærus [Mt. 14. 3 ref.], shortly after Herod's Marriage with Herodias [Mt. 4. 3, 4].	14. 3—5	6. 17—20	3. 19, 20	[3. 24]
	End of Second Season.				
	THIRD SEASON.				
	FROM THE IMPRISONMENT TO THE MURDER OF THE FORERUNNER.				
	TIME: *About One Year and Ten Months.*				
JUDÆA. *Few days later. About May 25, Sunday.*	**25. Christ's Withdrawal from Judæa into Galilee**[b]. *Intrigues of Pharisees.*—On hearing of John's Imprisonment [Mt. 4. 12], by reason of his Increase over John in his Judæan Ministry being made known to the Pharisees [Jo. 4. 1].	4. 12	1. 14	4. 14	4. 1—3

still in *Samaria*. But it is inconsistent with all the notices of the Baptist to suppose that he was ever commissioned to *Samaria* (Mt. 3. 1; 11. 7; Lk. 1. 15, 77; Jo. 3. 22, 23; &c.). Such a mission would have given deep offence to the Jews, and been a patent reason for that declining success of John for which in Jo. 3. 26 his disciples seek an explanation. Hence we must identify John's Ænon and Salim either (as Wieseler, Lewin, *al.*) with the O. T. Ænon and Saleim in the Southern borders of Judah (Josh. 15. 32; 19. 7; Wies. *C. S.* p. 223), or (as Barclay) with places near the Wady Farak about six miles North-east of Jerusalem (Kitto's *B. C.* III. 737).

[a] The exact date of John's Imprisonment cannot be determined with absolute certainty; but we can arrive at a sufficiently close approximation. It arose out of Antipas' marriage with Herodias (Mk. 6. 17, 18), and the marriage itself out of Antipas' visit to Rome on some unrecorded business (Jos. *A.* 18. 5. 1). Now Greswell, by an error regarding Asc. Day of this year, fixes it on May 16, A.D. 27; which is a little too early (see p. 547, n. a). Wieseler and Lewin on the other hand, on the strength of a *purely imaginary* connection between Antipas' visit and a supposed condolence with the Emperor upon the death of Livia in A.D. 29, place it respectively in the spring and autumn of A.D. 29; which is certainly far too late. We may obtain a safer and more accurate result as follows. Josephus repeatedly particularizes that Antipas' business on this occasion was despatched in *Rome* (Jos. *A.* l. c.). Now the Emperor *quitted Rome* in A.D. 26, *never to return* (Tac. *Ann.* IV. 57; Suet. *Tib.* 39). Hence, as Antipas' visit to Rome was confessedly to strengthen his influence with the Emperor, it cannot be placed later than the summer or autumn of A.D. 26; and inasmuch as in A.D. 27 Antipas founded the City of *Tiberias* in honour of the Emperor (Euseb., *Chron.*, which exactly agrees with Jos. *A.* 18. 2. 2, 3), the most reasonable inference is that the visit was in connection with this foundation. Antipas may therefore, not improbably, have *wintered* in Rome in A.D. 26; returned home in the *spring* of A.D. 27 (cf. Herod the Great's case, Jos. *A.* 16. 4. 6; 5. 1); fulfilled his contract of marriage with Herodias in *April* or *May;* and imprisoned John *shortly before Pentecost*, say on *Ascens. Day, May 22*: which would exactly accord with the time required by the Gospel narratives (cf. p. 543, n. c; also p. 547, n. a; Gresw. II. 213 sqq.; III. 420 sqq.; Wieseler, pp. 215 sqq.; Lewin, pp. lvii. sqq.).

[b] The withdrawal into Galilee of Mt. 4. 12 is to be identified with that of Jo. 4. 1—4:—(1) The circum-

A.D. 27.		MATT.	MARK	LUKE	JOHN
SAMARIA. Sychar. *Evening of same day, and two days following. About May 25—27.*	**26. His Ministry in Samaria.**—Three days, in passing from Judæa into Galilee [Jo. 4. 3—6, 43]:—				4. 4—42
	i. **Discourse with Samaritan Woman.** *Jacob's Fountain.*—Near Sychar, by Well, in Evening[b] of day of Departure from Judæa [Jo. 4. 5—7]:—				4. 4—30
	(1) *Christ's Gift of Living Water.*				4. 7—18
	(2) *True Worship not Local but Spiritual*[b].				4. 19—24
	(3) *Jesus is the Christ.*				4. 25—30
	ii. **Discourse with Disciples.** (1) *Spiritual Meat;* (2) *Spiritual Harvest*[b]*;* (3) *Sowers and Reapers.*				4. 31—38
	iii. **Sojourn and Teaching in Sychar.** *Faith of Samaritans: Jesus the World's Saviour, the Christ.*—Abode of Two days next ensuing [Jo. 4. 40].				4. 39—42
GALILEE. *Next day. About May 28.*	**27. His Arrival in Galilee from Judæa**[c]. *Galilæan Welcome.*—Immediately after the two days spent at Sychar in Samaria [Jo. 4. 43], with	4. 12	1. 14	4. 14	4. 43—45

stances are in harmony, p. 547, n. a. (2) Like stress is laid on each Return, Mt. 4. 12, 13; Jo. 4. 3, 47, 54. (3) Herod's seizure of a Prophet was too dangerous an example to the already excited Pharisees to allow of our Lord's longer continuance in Judæa. (4) The other Return in Jo. 6. 1 cannot by any possibility (against Wieseler) be made to agree with that of Mt. 4. 12. (5) To the objection that Jo. 4. 1 implies that John was *still personally baptizing*, answer that it does *not* so imply (cf. Lk. 15. 7; Jo. 4. 2), but is a *brachylogy* (Jelf, *Gr. Gr.* § 895) and a comparison of *numbers*. (6) To the further objection that Jo. 4. 1 gives a *different reason* for the Return from the Synoptists', answer, first, that *two reasons* are not necessarily inconsistent with one another (cf. n. c); second, that *two reasons* are likewise assigned for the Departure after John's *murder*, Mt. 14. 13; Mk. 6. 31; third, that in the present case the Synoptists' *reason* is a reason of *time*, Mt. 4. 12, with Mk. 1. 14. Cf. Tisch. *Synop.* p. xxiv. § 25.

[b] As to the *time of year*:—(1) It was still the season of drought, Jo. 4. 7, 15. (2) It was still light after the sixth hour of afternoon, and the close of the toils of the day, Jo. 4. 6, 28—30, 35 (see Note on Jo. 19. 14). (3) It was not very long after the Feast of the Passover, even before the very next Feast of Pentecost, Jo. 2. 23: 4. 20, 45, 48 (p. 547, n. a). (4) The appeal to a *popular saying* in Jo. 4. 35 indicates no *particular existing season* which is an extremely frigid application: cf. Mt. 9. 36, 37', least of all *mid-winter* (which is out of all harmony with the picture), but a *general physical truth* according to the experience of Palestine, expressive of the slow ripening of the fruit of human labours, in contrast with the speedy maturity of the spiritual seed just sown by Christ (cf. Alford, in loc.: Lewin, § 1223; and, for the spiritual sense, Wordsworth, in loc.). We conclude that the time was *about Sunday, May 25*.

[c] This Return to Galilee forms an epoch in our Lord's Ministry. There was a *leaving behind* of his Home at Nazareth (καταλιπών, Mt. 4. 13), and a new *settlement* at Capernaum (κατῴκησεν, Mt. 4. 13), which henceforth becomes the Head-Quarters of a grand *Galilæan Mission*, and its base of operations. For this necessary change of sphere, *from Judæa to Galilee*, and change of abode, *from Naza-*

A.D. 27.	Disciples [Jo. 4. 8, 31], shortly after John's Imprisonment [Mt. 4. 12].	MATT.	MARK	LUKE	JOHN
Nazareth. *Next day. About May 29.*	*Arrival at Nazareth, and Departure to Cana*[a].	[4. 13]			
Cana. *Same day: Evening.*	**28. Second Galilæan Miracle**[b]. *Healing at Cana of Nobleman's Son at Capernaum.*—On spread of tidings of his Arrival from Judæa [Jo. 4. 47][b], at 7 P.M. [Jo. 4. 52, 53].			[4. 15]	4. 46—54
Capernaum. *Two days later. About May 31, Saturday: After sunset.*	**29. His Settlement at Capernaum for Galilæan Ministry**[c]. *Galilee of the Heathen: Sunrise on the Darkness.*—On his Arrival in Galilee from Judæa after John's Imprisonment [Mt. 4. 12, 13], after the passing Sojourns in Samaria and at Cana [Jo. 4. 40—54].	4. 13—16		4. 31	
Next day. About June 1, True Pentecost: Whit-Sunday.	**30. His First Proclamation of the Kingdom.** (1) *Time Fulfilled and Kingdom at Hand;* (2) *Repentance and Faith.*—Immediately on the Return to Galilee after John's Imprisonment, from date of Settlement at Capernaum [Mt. 4. 12—17].	4. 17	1. 14, 15		
Sea-side. *Few days later. About June 6, Friday.*	**31. His First Calls to Ministry**[d]. *Fishers: Simon and Andrew, James and John.* (1) *Boat-Teaching;* (2) *First Miraculous Draught of Fishes*[c]*;* (3) *Promise of Office of Fishers of Men*[c].—Few days after the Settlement at Capernaum[d] and the First Proclamation of the Kingdom [Mt. 4. 17, 18], early morning [Lk. 5. 5], by the Lake, after teaching the multitude [Lk. 5. 1—4].	4. 18—22	1. 16—21*a*	5. 1—11	

reth to Capernaum, the text indicates two reasons: (1) The proverbial unacceptableness of a Prophet in his own country and his own house (Mt. 13. 57: Lk. 4. 24; Jo. 4. 44); (2) The terms of a Divine Mission (Lk. 4. 26: cf. Mt. 4. 13—16).

[a] The road from Sychar to Cana lay through Nazareth; but that the *Rejection at Nazareth* was much later, see p. 441, § 6.

[b] The "*when he had heard of Jesus*" in Jo. 4. 47, is an interesting coincidence with "*there went forth a fame of him*" in Lk. 4. 14, and is another reason for identifying the Return of Lk. 4. 14 with that of Jo. 4. 1—4. See p. 548, n. b.

[c] See p. 549, n. c.

[d] See Introd. Harm. p. 438, § 4. N.B. That some few days of Ministry, but not many, had elapsed between these Calls and the Settlement at Capernaum, may be inferred from Mt. 4. 13—16; Mk. 1. 27; Lk. 4. 42, 43; 5. 1.

[e] Cf. Jo. 21. 1—14. See also p. 376.

A.D. 27 —A.D. 28.		MATT.	MARK	LUKE	JOHN
Synagogue. *Next day: Sabbath. About June 7.*	**32. His First Teaching in Synagogue, and First Casting out of a Devil.** *Sabbath-Healing. Devil's Fear and Confession: Jesus of Nazareth the Holy One of God. Astonishment and Fame.*—In Synagogue, on First Sabbath, day after First Calls to Ministry [Mk. 1. 21].		1. 21—28	4. 15, 31 —37	
Peter's House. *Same day: Sabbath: About noon.*	**33. His Healing of Great Fever**[a]. *Sabbath-Healing: Peter's Wife's Mother.*—In Peter and Andrew's house[b], same Sabbath, immediately after First Casting out of Devil in Synagogue [Mk. 1. 29], before Sabbath midday meal[c] [Mk. 1. 31, 32].	8. 14, 15	1. 29—31	4. 38, 39	
Same day: After sunset and close of Sabbath.	**34. His Healing of Divers Diseases and Possessions of Devils**[a]. *Whole City at Doors. Devils' Confession: Jesus the Christ, the Son of God.*—At Peter's house[b], same evening, after sunset [Mk. 1. 29, 32].	8. 16, 17	1. 32—34	4. 40, 41	
Sundry Towns in all Galilee: Synagogues. *Next day, and divers days and months ensuing. June*, A.D. 27 —*Apr.* A.D. 28.	**35. His First Circuit of Galilee**[d]. *Divine Mission of Preaching the Gospel of the Kingdom* [Lk. 4. 43]. *Synagogues: Teaching, Preaching, and Healing.*—From morning after Sabbath of First Casting out of Devils and sundry other Miracles in Capernaum, after rising before daybreak [Mk. 1. 35] and going when it was day [Lk. 4. 42] to a desert place and praying [Mk. 1. 35]; over all Galilee[d], and first to the neighbouring towns [Mt. 4. 23; Mk. 1. 38, 39].	4. 23, 24	1. 35—39	4. 15, 42 —44	

[a] S. Matthew's order postpones these Miracles for two reasons: (1) to present at the outset a summary of the Lord's Work and Doctrine; and (2) systematically to exhibit at one view divers of the Lord's Miracles (see pp. 376 sq., subs. 1, 2, 5).

[b] Peter and Andrew's *City* was *Bethsaida*, just as Nazareth was that of Jesus (Jo. 1. 44, 45, ἀπό): but they may have had a *house* at *Capernaum*.

[c] Cf. Jos. *Vit.* 54, "*Our* [*Jewish*] *legal hour for breakfast on Sabbath-days is* 12, *noon*."

[d] We have seen (p. 549, n. c) that our Lord had settled at *Capernaum* for the purpose of a *Galilæan Mission*. We now learn that this Mission was executed by a *Circuit* (περιῆγεν, impf. tense) of the *whole* of Galilee, now begun, and supplemented from time to time by *sundry longer or shorter Circuits*, embracing in their course *all* the Cities and villages (Mt. 9. 35; Lk. 8. 1—3), numbering 204 (Jos. *Vit.* 54); while *Capernaum*, as his "*dwelling-place*" (Mt. 4. 13), remained throughout the starting-point of the tours, the place of rendezvous, and the Head-Quarters of the Mission till its consummation. Of the vast *work* of the Circuits, with very few exceptions, as the Leper, Nain, and Nazareth, &c., we have only such general summaries as Mt. 4. 23—25; 9. 35; 11. 1; 13. 35; Mk. 6. 6; Lk. 4. 15, 44; 8. 1—3.

A.D. 28.		MATT.	MARK	LUKE	JOHN
One City. Chorazin? *Near close of First Circuit. About Mar.* 20.	**36. His First Cleansing of a Leper**[a]. *Full of Leprosy.*—During First Circuit [Lk. 4. 44, with 5. 12], in one of the Cities [Lk. 5. 12], privately [Mk. 1. 43, 44], when seen by the Leper [Lk. 5. 12].	8. 2—4	1. 40—44	5. 12—14	
Desert Places. *Next day, and days following. About Mar.*20—*Apr.*10.	**37. His Retirement and Prayer in Desert Places.** *Multitudes from all Quarters.*—After the Cleansing of Leper, by reason of multitude of suppliants [Mk. 1. 45; Lk. 5. 16]; for space of some days [Mk. 2. 1].		1. 45	5. 15, 16	
Mar. 30—*Apr.* 5.	[*The Passover*[b]. *Slaughter of Galilæans by Pilate at Jerusalem*[c].]			[13. 1]	
Capernaum. *After some days. Evening. About Apr.* 11.	**38. His Secret Return into Capernaum.**—Close of First Circuit, some days after Cleansing of Leper [Mk. 1. 39, 45; 2. 1].		2. 1		
Mission-House. *Next day. About Apr.* 12.	**39. His Healing of Paralytic.** *Pharisees and Doctors of Law from Galilee, Judæa, and Jerusalem* [Lk. 5. 17][d]. *No Room at the Doors: Uncovering of Roof.*—In Mission-House at Capernaum[d], immediately on his return from First Circuit [Mk. 2. 1, 2; Lk. 5. 16, 17].	9. 2—8	2. 2—12	5. 17—26	

[a] For the connection of Mt. 8. 1, see Introd. Harm. pp. 444 sq. The *chronological* position of this Miracle is fixed by Mk. 1. 40—2. 2; Lk. 5. 12—18; 7. 1; supported (1) by the *place*, viz. a *City* (Lk. 15. 12), and apparently, from the injunction of secrecy, a *private house* (Mk. 1. 43—45; cf. Mt. 9. 30; Mk. 5. 42); (2) by indications of close of Circuit and approach of Passover (Mk. 1. 44, 45; 2. 1; Lk. 5. 16, 17). But *doctrinally*, S. Matthew places the Cleansing at the head of his list of Miracles of Healing, which are together *postponed* after the Sermon, in order to illustrate by combined juxtaposition the *total pollution* and *disease* of human nature, as cleansed and healed by Christ's holy Doctrine and Righteousness. (See pp. 376 sq., subs. 1, 2, 6.)

[b] The occurrence of the *Passover* at this time is indicated by § 42, and confirmed by the presence of the Doctors and Pharisees from Jerusalem in §§ 39, 51. See n. c; also p. 553, n. c.

[c] S. Luke's note of time, "*in that very season*," ἐν αὐτῷ τῷ καιρῷ, is only used by him here. Therefore, since for close definition he uses either "*in that very hour*" (2. 38; 7. 21; 10. 21; 12. 12; 20. 19; 24. 33) or "*in that very day*" (13. 31; 23. 12; 24. 13), he here intimates that (against Stier) both *hour* and *day* were *different* from those of ch. 12, and that the term "*season*" is, as often elsewhere (Mt. 11. 25; 12. 1; Acts 7. 20), wide and comprehensive. Hence the Feast, which in Lk. 13. 1 was just over, might be either the *Passover* or the *Pentecost* of A.D. 28; both falling within this same "*season*" of the Counsels to the Apostles. (See § 53.) But, as S. Luke implies that our Lord was *not* present at the Feast in question, whereas he *was* present at the *Pentecost* (§ 44, n. e); therefore we conclude that the Feast of Lk. 13. 1 was the *Passover*. See also Jos. *B.* 6. 9. 3. For Pilate's act, cf. Lk. 23. 6—12. N.B. That S. Luke's arrangement is *doctrinal*, see pp. 422, 432.

[d] An undesigned coincidence of S. Luke with Mk. 3. 22. S. Matthew's arrangement is *doctrinal*

A.D. 28.		MATT.	MARK	LUKE	JOHN
Same day?	**40. His Warning of Destruction of Impenitents**[a]. *Slaughter of Galilæans; Crushing to Death of Jews. Parable of Barren Fig-tree*[a].—Immediately after a Great Festival[a], during season of the Sermon on the Mount and Counsels to the Apostles [Lk. 12. 49—13. 1, with Mt. 5. 25, 26; 10. 34, 35][a].			13. 1—9	
Sea-side. *Same day.*	**41. His Call of Matthew the Tax-gatherer**[b]. *Teaching by Sea-side.*—As he passed forth for Teaching by the Sea-side [Mt. 9. 9; Mk. 2. 13], after Healing of Paralytic [Lk. 5. 27].	9. 9	2. 13, 14	5. 27, 28	
Corn-fields. *First Sabbath of Second Month Iyar*[c]. *Iyar* 3 = *Apr.* 17.	**42. His Defence of Works of NECESSITY on the Sabbath**[c]. *Plucking Ears of Corn. Complaint of Pharisees.*—In Corn-fields [Mk. 2. 23, 24], on Second-first Sabbath [Lk. 6. 1][c], not long after the Return to Capernaum and Call of Matthew [Mk. 2. 14, 23; Lk. 5. 28; 6. 1][d], in the season which embraced the Second Circuit and Woes on Impenitent Cities and Exultant Thanksgiving [Mt. 9. 35; 11. 24, 25; 12. 1], as also the Sermon on Mount and Choice of the Twelve [Lk. 6. 1, 12—20].	12. 1—8	2. 23—28	6. 1—5	
Synagogue. *Some Sabbath following*[e]. *May* 8?	**43. His Defence of Works of MERCY on the Sabbath**[c]. *Espionage of Doctors of Law and Pharisees*[e]. *Healing of Withered Hand.*—On some Sabbath after the Second-first Sabbath [Lk. 6. 1, 6][e], after departing from	12. 9—13	3. 1—5	6. 6—10	

and *systematic*, not *chronological*. See p. 551, n. a. For Mission-House, see p. 551, n. d.

[a] See p. 552, n. c. N.B. Against Lange, Bleek, *al.*, the "*three years*" of the Parable figures the three years (not antecedent) of Christ's Ministry.

[b] Matthew's *Feast*, which chronologically was some weeks later than his *Call* (and the separation is seen even in the most ancient Harmonies from Tatian downwards; see Andrews, p. 211, n. 3), is narrated immediately after the Call in all the Synoptists, (1) to exhibit together Matthew's obedience and gratitude, (2) to illustrate the general Call of Sinners by the special Call of the Tax-gatherer. See Introd. Harm. Sect. II. § 1, subs. 1, 2, 6.

[c] The corn was now *ripe*, yet *not reaped* (Mt. 12. 1): it was therefore the time between Passover and Pentecost (Lev. 23. 14; Deut. 16. 9, 10). A Passover therefore had elapsed between Mk. 1. 45 and 2. 23, to which we have also the allusion of Lk. 13. 1 (see p. 552, n. c). But that this was not the Feast of Jo. 5. 1, see § 44, n. d. Concerning the meaning of *Second-first Sabbath*, see Note on Lk. 6. 1.

[d] Mk. and Lk. agree in merely interposing *Matthew's Feast*. See n. b, above.

[e] S. Luke says simply "*another Sabbath*," implying that it was *not* (as commonly taken) the *next*. From Mt. 12. 15—13. 1, and Mk. 2. 1—3. 7, the *locality* was *Capernaum*. Cf. p. 549, n. c; p. 555, n. f.

A.D. 28.		MATT.	MARK	LUKE	JOHN
	the neighbourhood of the Cornfields[a], upon re-entering the Synagogue [Mt. 12. 1, 9; Mk. 3. 1].				
	Council of Pharisees and Herodians against his Life[b]. *Mad Counsels.*—On departure from Synagogue, immediately after Sabbath-Healing of Withered Hand [Mk. 3. 6].	12. 14	3. 6	6. 11	
About May 9.	*Withdrawal from Capernaum for Feast of Pentecost at Jerusalem*[c].	[12. 15]	[3. 7]		5. 1
JUDÆA. Jerusalem. *About May* 16—25[d], *Pentecost being Sivan* 6=*May* 19.	**44. His Feast of Pentecost at Jerusalem**[d]. *Festival of Harvest and of the Law of Moses*[d]. *Pool of Bethesda:*—				5. 2—47
Bethesda. *Sabbath. May* 22[e].	i. **His Sabbath-Healing of Infirm Man at Pool of Bethesda.** *Persecution for Sabbath-breaking.*				5. 2—16

[a] S. Matthew's words in 12. 9 (against Meyer, *al.*) no more imply continuance of the *same day*, than the same words do in 15. 29. Nor again (against Greswell) do they necessarily imply a *long journey*, as from Jerusalem, any more than they do in Lk. 10. 7; Acts 18. 7.

[b] The ecclesiastical trap having failed, an intrigue is made with the secular partizans of Rome, exactly as later in Jerusalem (Mk. 12. 13, 14). See p. 553, n. e.

[c] That *Pentecost* was now approaching, see p. 553, n. c; and that (against all recent Expositors and Harmonists, excepting Lewin) our Lord went up to this *Pentecost*, see p. 546, n. b, and n. d below. Moreover that by this Feast John was already imprisoned, see Jo. 5. 35 ("*He* WAS *the shining Lamp*"). Note also the obvious connection of subject between the *Sabbath* controversies in Galilee just past and that in Jerusalem at the Feast of Jo. 5. 1—47. But (against Lewin, who inserts this Feast *between* the two Galilæan controversies, viz. between Mt. 12. 8, 9) observe that, in the progress of events, the "*making whole*" of a *complete cripple*, and the murderous persecution of Jo. 5. 9, 16, more reasonably *succeed* than *precede* the "*making whole*" of a *withered hand*, and the question and machinations of Mt. 12. 9—14 (cf. p. 378, § 2). N.B. That in Mt. 12. 15 our Lord was just returned from a *Feast at Jerusalem* is supported by S. Mark's description of the followers, viz. "*from Galilee, Judæa, Jerusalem, Idumæa, and beyond the Jordan*" (Mk. 3. 7, 8); and it is a striking coincidence that Josephus, in speaking of "*a certain Feast*" (cf. Jo. 5. 1), and that the PENTECOST, mentions these very same outer localities:—"*a vast multitude was present from* GALILEE *and* IDUMÆA *and* BEYOND THE JORDAN" (Jos. *A.* 17. 10. 2; *B.* 2. 3. 1). These considerations, added to n. d below, fix the true position of Jo. 5. 1—47.

[d] As to the Feast meant by Jo. 5. 1 there has been much controversy. Lange (*Comm.* in loc.) says, "The controversy is now narrowed down to a choice between the *Passover* and *Purim*." From Jo. 4. 35 and 6. 4 (for which see §§ 26, 84) Meyer asserts that "*without doubt* it was *Purim*." So Lange, Tholuck, Wieseler, Stier, Winer, Tischendorf, Stroud, Ellicott. The *Passover* is supported by Irenæus, Scaliger, Grotius, Lightfoot, Le Clerc, Greswell, Robinson, Wordsworth, Smith's *D. B.*, Kitto's *B. C.* And the *Tabernacles* is advocated by Ebrard, Ewald, Patritius. Alford despairs of any determination. Nevertheless we are perfectly satisfied that *without doubt it was the Feast of* PENTECOST. For (1) the language of Jo. 5. 1 implies a Feast *for which Galilæans were wont to go up to Jerusalem;* whereas in Philo's account of the Jewish Feasts (II. 278 sqq.) *Purim* is not even reckoned. (2) Of the three Greater Feasts, *Pentecost* alone agrees both with the chronological arrangement, and with the apparent order of our Lord's Journeys to Jerusalem and the method of S. John (p. 546, n. b). (3) The bare general description in Jo. 5. 1, viz. "*a Feast of the Jews*," is not at all suited to the *Passover* (2. 13; 6. 4; 11. 55), but most suited to that dependent Feast, of only one day's duration, which was so closely allied and supplementary to the Passover as to receive among the Jews the name of *Asartha* (Jos. *A.* 3. 10. 6), or *Concluding Assembly*, viz. the

A.D. 28.		MATT.	MARK	LUKE	JOHN
Temple-Courts. *Same day.*	ii. **His Answer to Charges of Sabbath-breaking and Blasphemy.**—In Temple-Courts, some time after the Healing at Bethesda [Jo. 5. 14][e]:—				5. 17—47
	(1) *Son's Equality with Father in Works, including Resurrection and Judgment.*				5. 17—29
	(2) *Witnesses to Jesus: The Baptist, the Miracles, the Scriptures of Moses.*				5. 30—47
About May 26.	[*Return to Capernaum.*]				
GALILEE. Sea-side. *About May* 27, *and days following.*	**45. His Retirement from Capernaum to the Sea**[f]. *Multitudes from Galilee, Judæa, Jerusalem, Idumæa, beyond Jordan, Tyre and Sidon* [Mt. 4. 25; Mk. 3. 7, 8; Lk. 6. 17—19]. *Healing of Multitudes. Confession of Devils: Jesus the Son of God.*—With Disciples [Mk. 3. 7], on knowing of the Plot of Pharisees and Herodians [Mt. 12. 15]; for space of some days [Lk. 6. 11, 12][f].	12. 15—21; 4. 24, 25	3. 7—12	[6. 17—19]	
Sea-side City: Bethsaida? Synagogue. *Sabbath. About June* 5?	**46. His Sabbath-Healing of Bowed down Woman**[f]. *Loosing of Satan's Bond.*—In one of the Synagogues [Lk. 13. 10], between Passover and Boat-Parables [Lk. 13. 1—21][f].			13. 10—17	

Pentecost. (4) Above all, the characteristic allusions of our Lord in Jo. 5. 17—47 infallibly point to *Pentecost*, as do Jo. 7. 37 and 8. 1 to *Tabernacles*. *Pentecost* was the *Feast of Harvest*, and at *Pentecost*, in our Lord's time, was the commemoration of the *Giving of the Law*. (See Kitto, *B. C.* III. 463, 467 sq.) Accordingly in Jo. 5. 37—47 we have one of the main references of N.T. to the value and authority of *Moses' Law*, and in *vv.* 28, 29 to the world's *Great Harvest-Home*. N.B. Lewin (§ 1255), on other grounds, has arrived at the same conclusion. So previously, Tatian, S. Cyril, S. Chrysostom, Calvin, Bengel.

[e] Both May 15 and May 22 of this year were *Saturdays*, i.e. *Sabbaths;* but the latter seems the more suitable for the incidents, as May 19 was the Pentecost. As at his last Passover, our Lord would probably teach in the Temple-Courts a few days before the Feast, and likewise during the six days of minor festival that succeeded this Feast (cf. Jo. 11. 55; 12. 1—50; Mt. 21. 12—23. 39).

[f] The Lord's recent Festal Visit to Jerusalem (§§ 43, 44, nn. c, d) is, as usual, omitted by the Synoptists; but their indefinite and compendious statements are perfectly consistent with its occurrence (see pp. 379, 463). The scene of the late plot of the Pharisees and Herodians having been *Capernaum* (p. 553, n. e), the City therefore, from Mt. 12. 15, must have lain at some little distance from the sea. Without discussing the site (for which see Smith's *D. B.* s. v.; S. P. C. K. *Bible Atlas*, p. 43; and auth. cited), we submit this as no slight argument for the identification, even otherwise very probable, with *Ain el-Mudawarah*, or "*The Round Fountain*," which is 1¼ miles from the sea (cf. Mt. 17. 27; Jo. 21. 3). Accordingly, what the Synoptists appear to imply is this, that, the plot of the Lord's enemies being immediately perceived by him, and recognized as a crisis, thereupon, as far as regards the *Galilæan* Ministry (with which alone they are now concerned), he at once exchanged one theatre of instruction for another, viz. the City of Capernaum for the sea-side; beginning his labours at

A.D. 28.		Matt.	Mark	Luke	John
Mountain by the Sea. *Some days later: Sunrise. About June 13: Sunday.*	**47. His Choice and Ordination of Twelve Apostles.** (1) *To be with him;* (2) *To be sent on Missions.*—In the days of Pharisees' Plot [Lk. 6. 11, 12] and of his Retirement with Multitudes to the Sea [Mk. 3. 7, 13], on the Mountain, at sunrise, after a night of Prayer [Lk. 6. 12, 13].		3. 13—19	6. 12—16	[6. 70; 13. 18; 15. 16]
Same day: Early morn: About 6 A.M.	**48. His Sermon on the Mount**[a]. *Christ's Righteousness against the Righteousness of Doctors of Law and Pharisees.*—To Disciples [Mt. 5. 1; Lk. 6. 13, 20], in hearing of the multitude [Lk. 7. 1], on the Mountain[a] [Mt. 5. 1], after Choice of the Twelve [Lk. 6. 13, 20], in the days of Hypocritical Plot of Pharisees on pretence of Crime of Law-breaking [Lk. 6. 11, 12][a]:—	4. 25 —7. 27		6. 20 —49; 11 1—13; 12. 22 —31	
	(1) *Blessedness of Christ's Disciples, including Persecution for Righteousness.*	5. 3—12	[1 Pet. 3. 14; 4. 13, 14]	6. 20—26	
	(2) *Vocation of Christ's Disciples to Active and Exemplary Righteousness.*	5. 13—16			
	(3) *Fulfilment of Righteousness of Social Duties; against Pharisaic Literalism and Retaliation.*	5. 17—48	[Jas. 5. 12]	12. 58, 59; 6. 27—30, 32—36	
	(4) *Fulfilment of Righteousness of Religious Duties; against Pharisaic Hypocrisy*[b].	6. 1—18		11. 1—8	
	(5) *Trust in Providence; against Pharisaic Covetousness*[b].	6. 19—34		12. 13 —34	
	(6) *Godly Discipline and Obedience; against Pharisaic Judgment and Lip-service*[b].	7. 1—27		6. 31, 37 —49; 11. 9—13	

the latter upon his return from the Pentecost, and continuing them at different points of the shore for two or three weeks (cf. Lk. 8. 4, 5; § 54). It is obvious that the multitudes which now "*followed*" the Lord could not have followed him *direct from the Synagogue* (Mt. 12. 14, 15. See p. 554, n. c). For the phraseology, cf. Mt. 14. 13; 17. 27; 27. 5; Jo. 6. 15; Acts 23. 19. N.B. The records of Mt. 12. 15—21, and Mk. 3. 7—12, are evidently summaries of a considerable work, parts of which proceeded both *before* and *after* the Sermon on the Mount, and to which the *Healing of the Bowed down Woman*, § 46, may reasonably be assigned. Cf. Lk. 8. 4, 5; 13. 17—21; and see Introd. Harm. Sect. II. § 3.

[a] For the position and other questions relating to this Sermon, see Introd. Harm. pp. 443 sqq., § 7.

[b] S. Luke's arrangement of these portions of the Sermon is for *dogmatical* purposes. See Introd.

A.D. 28.		MATT.	MARK	LUKE	JOHN
Plain by the Sea. *Same morn: About 9 A.M.*	**49. His Healing of Divers Diseased**[a]. *Multitudes aforesaid*[a]. *Engagement of Fishing Boat for Teaching* [Mk. 3. 9][b].—In Plain, at base of Mountain, after Ordination of Apostles and Sermon on Mount[a], before re-entering Capernaum after Pharisees' Plot [Lk. 6. 11; 7. 1].	4. 24, 25; [12. 15—21]	[3.9—12]	6. 17—19	
Capernaum: Mission-House. *Same day: About 11 A.M.*	**50. His Return Home to Capernaum**[c]. "*Is he mad?*" *Mother's and Brethren's Suspicions.*—After Ordination of Apostles [Mk. 3. 19, 20] and Sermon on Mount [Lk. 7. 1], about breakfast-hour [Mk. 3. 20], still under peril from Pharisees [Mk. 3. 6—21].		3. 19*b*—21	7. 1	
Mission-House. *Same hour.*	**51. His Encounter with the Pharisees and Doctors of Law.** *Doctors of Law from Jerusalem* [Mk. 3. 22][d]. *Allegation of Satanic Possession: Baalzebul.*—In Mission-House [Mt. 13. 1; Mk. 3. 31, 32], on Return to Capernaum after Sermon on Mount [Mk. 3. 21, 22; Lk. 7. 1], during Retirement by the Sea and Healing of Multitudes [Mt. 12. 15, 22]:—	12. 22—50	3. 22—35	11. 14—36	
	i. **Healing of Blind and Dumb Demoniac.** "*Is this the Son of David?*"—*Pharisees' Blasphemy of Satanic Possession: Baalzebul.*	12. 22—24	[3. 22]	11. 14, 15	
	ii. **Defence against Blasphemy of Satanic Possession.** (1) *Parables of Divided House, and Strong Man Armed;* (2) *Unpardonableness of Blasphemy against Holy Ghost.*—After calling the Doctors of Law unto him [Mk. 3. 22][e].	12. 25—37	3. 22—30	11. 17—23	

Harm. Sect. II. § 1, p. 346, subs. 3; Sect. III. §§ 3, 7, pp. 431 sq., 444 sq., subs. ii., iii.

[a] See § 45, p. 555, n. f. Probably *Mary Magdalen* was one of those healed at this time (Lk. 8. 1, 2).

[b] S. Mark alone mentions the *engagement* of the Boat, to escape the crush, but the *Boat* itself immediately appears also in Mt. 13. 2; Lk. 8. 22.

[c] Mk. 3. 19 εἰς οἶκον, his *Mission-Home*, not the home of his *Mother and Brethren* (Mk. 3. 21, 32): see § 45, n. f. The Mother is anxious for his safety; the Brethren scoffers at his deeds. For S. Mark's formula of narration, "*And they come*," cf. Mk. 8. 22; 11. 15; 14. 32.

[d] A coincidence with Lk. 5. 17. They came down after Passover and Pentecost. See §§ 39, 44.

[e] Notice the stages:—(1) The Healing before the

A.D. 28.		MATT.	MARK	LUKE	JOHN
	iii. **Sign of Jonah.** *Son of Man's Burial and Resurrection.*—In answer to Pharisees interrupting with demand for Sign from Heaven [Mt. 12. 38], the multitudes now again gathering thick together [Lk. 11. 29].	12. 38—40		11. 16, 29, 30	
	iv. **Heathen Condemnation of the Generation.** *Men of Nineveh; Queen of Sheba.*	12. 41, 42		11. 31, 32	
	v. **Aggravation of Satanic Possession of the Generation.** *Seven Worse Devils.*	12. 43—45		11. 24—26	
	vi. **Blessedness of Obedience.**—As he spake, in answer to a woman's exclamation.			11. 27, 28	
	vii. **Motherhood and Brotherhood to Christ.** *Doing of God's Will*[a].—As he yet spake to the multitudes [Mt. 12. 46] sitting round him [Mk. 3. 32, 34], on arrival of Mother and Brethren outside at the doors [Mk. 3. 21, 31], shortly before the Boat-Parables [Lk. 8. 7, 19].	12. 46—50	3. 31—35	8. 19—21	
	viii. **Light of Truth and Eye of Faith**[b]. *Evidences and their Reception: Parables of Candle and Eye.*			11. 33—36	
Pharisee's House. *Same day: About noon.*	**52. His First Denunciation of Woes on the Pharisees and the Doctors**[c]. *Vengeance of Blood. Snares of the Doctors and the Pharisees.* (1) *Outward Holiness;* (2) *Worldly Pride;* (3) *Bloodshedding of Prophets;* (4) *Suppression of the Truth.*—At breakfast in Pharisee's house[c],			11. 37—54	

smaller audience; (2) the calling in of the Pharisees and others; (3) the gradual thickening of the multitudes (Lk. 11. 29); (4) the trampling myriads (Lk. 12. 1).

[a] S. Luke doctrinally appends this Section to the Parable of the Sower, to illustrate the duty of *obedient hearing*. See Introd. Harm. pp. 422, 429 sq.

[b] See Introd. Harm. pp. 422, 432.

[c] From Lk. 6. 11, and 11. 53, 54 (relating to *the same season*), we may conclude that this Invitation to Breakfast was part of the malicious efforts to entrap our Lord; a fact which explains the vehemence of his rebukes. But that the Woes here are not identical with those of Mt. 23. 13—36, see Introd. Harm. p. 376, subs. 5. If identical, the *chronological* position, from Mt. 22. 46, and Lk. 11. 53—12. 1, would still be that of S. Luke.

A.D. 28.		MATT.	MARK	LUKE	JOHN
	after Rebuke of Pharisees' Blasphemies [Lk. 11. 37], there having been as yet no time to eat bread [Mk. 3. 20][a].				
Sea-side. *Same day: About 2 P.M.*	**53. His Counsels to the Newly-chosen Apostles**[b].—Same day, sitting by the Sea-side[b], after the Rebuke of Pharisees' Blasphemies in the Mission-House [Mt. 13. 1; Mk. 4. 1], and immediately after the Breakfast in Pharisee's house and Woes on Pharisees, tens of thousands being meanwhile gathered together [Lk. 11. 37, 39, 53, 54; 12. 1]:—	10. 17 —39		12.1—12, 49—53 [2 Tim. 2. 12]	
	(1) *Expectation and Patience of Persecution.*	10. 17 —25		12. 11, 12	
	(2) *Fearless Confession of Jesus as the Christ.*	10. 26 —33		12. 1—10	
	(3) *Fiery Trial: Severance of Family Ties.*	10. 34 —39		12. 49 —53	
	Admonition to the Multitudes on the Signs of the Times.			12. 54 —57	
On the Sea. *Same day: About 3 P.M.*	**54. His Beginning of Parables of Mysteries of the Kingdom.** *Fishing Boat*[c]. *Reason of Parables: Gross Hearts, Heavy Ears, Shut Eyes. Blessedness of Gospel Knowledge.*—In Boat on the Sea, to the Multitudes, on day of Rebuke of Blasphemies of Pharisees [Mt. 12. 22—13. 1], after going forth from the house	13. 1—43	4. 1—34	8. 4—18; 13. 18 —21	

[a] An interesting coincidence between Mk. 3. 20, and Lk. 11. 37. From day-break, and from previous evening (Lk. 6. 12), had our Lord and his Apostles not broken their fast. Of this the Pharisee takes advantage, like Satan in the Wilderness (Mt. 4. 2, 3).

[b] The chronological position being fixed by Lk. 12. 1, supported by the allusion to the Pharisee's Breakfast (*Leaven*, Lk. 12. 1), and also, as in the case of the Sermon (p. 556, n. a), to the season of peril which began in Mt. 12. 14, 15, Lk. 6. 11; § 43: while as to locality, the "*tens of thousands*" (Lk. 12. 1) point to the *sea-side*, where the Lord taught *before* entering the Boat (Mt. 13. 1; Mk. 4. 1; cf. Mk. 2. 13), rather than to the *Pharisee's house*, which is the alternative. Notice that S. Luke, for illustration's sake, doctrinally connects these *Ordination-Counsels* with portions of the *Ordination-Sermon* (vers. 22—34) and *Discourse on Mount of Olives* (vers. 35—48); while S. Matthew, who omits the record of the Apostles' *Ordination*, naturally appends them to the Charge given at their *Mission* (Mt. 10. 16, 17). See Introd. Harm. pp. 375 sqq., 422, 432.

[c] The Mysteries of the Kingdom are not illustrated till after the *Election of the Apostles*. As to the *Boat*, cf. § 49, n. b.

A.D. 28.		MATT.	MARK	LUKE	JOHN
	[Mt. 13. 1][a] and after teaching by the Sea-side [Mt. 13. 1; Mk. 4. 1], multitudes still flocking from the Cities [Mt. 13. 2; Lk. 8. 4]:—				
	(1) *The Sower and the Soils.*	13. 1—9	4. 1—9	8. 4—8	
	Private Exposition to the Twelve [Mk. 4. 10]*: Reason of Parables; Parables of Candle and Measure; Blessedness of Gospel Knowledge.*—During an interval [Mk. 4. 10], on the Sea [Mt. 13. 10][b].	13. 10—23	4. 10—25	8. 9—18	
	(2) *The Wheat and the Darnels.*	13. 24—30			
	(3) *The Seed and Fruit.*		4. 26—29		
	(4) *The Mustard-Seed*[c].	13. 31, 32	4. 30—32	13. 18, 19	
	(5) *The Leaven*[c].	13. 33		13. 20, 21	
	(6) *Divers Unrecorded Parables.*	13. 34, 35	4. 33, 34 *a*		
Mission-House. *Same day: About* 6 *P.M.*	*Private Exposition to Disciples.*—In the house, on return thither after leaving the multitudes [Mt. 13. 36][d].	13. 36—43	4. 34 *b*		
On the Sea. *Same day: About* 9 *P.M.*	**55. His Crossing of Sea, and Stilling of Storm**[e]. "*Save: we perish.*"—On Night of first day[f] of Boat-Parables of the Kingdom [Mk. 4. 35; Lk. 8. 22][g], after Return to the house [Mt. 13. 36], and thence again to the Sea [Mk. 4. 35, 36][g], great multitudes being still about him [Mt. 8. 18]:—	8. 18—27	4. 35—41	8. 22—25	

[a] This summary statement does not exclude the *intermediate* events of §§ 52, 53. "*The house*" of Mt. 13. 1 is the *Mission-House*, which the Lord quitted, in the first instance, for the Pharisee's (§ 52). Cf. *v.* 36. See Introd. Harm. p. 375, § 1.

[b] Cf. Mt. 8. 25. The return to the *house* does not occur till Mt. 13. 36.

[c] For S. Luke's order, see Introd. Harm. pp. 422, 433.

[d] Stress is laid by S. Matthew on the fact that as far as *v.* 33 the Parables were spoken to *the multitudes*, but that in *v.* 36 *the multitudes* were *left* for the day (Mt. 13 33, 36). Cf. § 55, nn. e, f.

[e] The chronological position is fixed by Mk. 4. 35. S. Matthew records it earlier, for an example of his Mighty Works. See Introd. Harm. pp. 375 sqq.

[f] The Parables were delivered on at least *two different* days (Mt. 13. 53; Mk. 4. 13, 33; Lk. 8. 22; cf. Lk. 5. 17; 20. 1). N.B. Notice the very heavy work of this day, from sunrise to sunset: §§ 47—54.

[g] There is a very interesting mark of exactness in these notices. In Mt. 8. 18, in *the house*, there is the preliminary order to GO AWAY (Ἀπελθεῖν); but in Mk. 4. 35, and Lk. 8. 22, in the *Boat*, there is the final command to CROSS OVER (Διελθεῖν).

A.D. 28.		MATT.	MARK	LUKE	JOHN
	(1) *Order for Departure.*—In the house [Mt. 13. 36; 8. 18, 23].	8. 18			
	(2) *Of Following Christ*[a]. —In the way to the Boat [Mt. 8. 23; Lk. 9. 57].	8. 19—22		9. 57—62	
	(3) *The Crossing, and the Storm.*	8. 23—27	4. 35—41	8. 22—25	
GAULANITIS. East Side of the Sea: Near Gerasa. *Next morn. About June 14.*	**56. His Healing of Two Wild Demoniacs of the Tombs**[b]. *Legion of Devils. Devils' Fear of Bottomless Pit, and Confession: Jesus Son of God and Judge of Devils. Herd of Swine.*—On other side of Sea, in country of Gerasa[b] [Mt. 8. 28; Mk. 5. 1], opposite Galilee [Lk. 8. 22, 26], outside City, near the Grave-yard [Mt. 8. 28, 34; Mk. 5. 2, 14], in the morning [Mk. 4. 35; 5. 6], immediately after landing [Mk. 5. 2; Lk. 8. 27][b].	8. 28—34	5. 1—20	8. 26—39	
	Re-crossing of Sea, and Return to Capernaum.	9. 1			
GALILEE. Capernaum: Sea-side. *Same day. About 5 P.M.*[d]	*First Entreaty of Jairus, a Ruler, for his Daughter*[c].—On Return from the Gerasenes, as expected [Lk. 8. 40][d], soon after landing, as he is yet by the sea-side [Mk. 5. 21][e], Jairus' daughter being still living[c], but dying [Mk. 5. 22, 23; Lk. 8. 40—42].		5. 21—23	8. 40—42*a*	

[a] S. Luke's position of this narrative has been needlessly perplexing to Commentators and Harmonists. He consistently assigns it a doctrinal place in his Section on *Apostolic and Evangelic Missions*, or the *Preaching of the Kingdom* (Introd. Harm. pp. 422 sqq., 431). The chronological position is fixed by Mt. 8. 18—23, with Mk. 4. 35, supported by interesting allusions in Lk. 9. 58 to the incessant labour and peril of the day (cf. Mk. 3. 20, of the same), and in *v.* 62 to the same day's Ordination of the Twelve and the Parables of the Kingdom.

[b] The *night* was apparently passed in the Fishing-Boat close to land (Mk. 5. 1, 2; Lk. 8. 26, 27). As to the *number* of Demoniacs, see Introd. Harm. pp. 379 sqq. As to *locality*, the reading *Gergesenes*, and its equivalent *Gerasenes*, are alone correct (see Note *in loc.*); the reading *Gadarenes* having arisen from a confounding of the *Gerasa* (also written *Gergesa*, *Gersa*) of the text, which was a near but insignificant City (Lk. 8. 37), with the distant but very important *Gerasa of Gilead* on the East boundary of Peræa (Jos. *B.* 2. 18; 3. 3; 4. 9), which lay 30 miles South of the Lake. Nevertheless a "*country*" (*χώρα*) might belong in different senses to two different towns, if the one were a metropolis. But *Gadara*, the capital of *Peræa*, 7 miles S. E. of the Lake, does not suit Lk. 8. 22, 26.

[c] See Introd. Harm. p. 439, § 5.

[d] The Lord rested near Gerasa for a portion of the day (Lk. 8. 35), probably for the whole morning, returning in the afternoon, according to expectation (Lk. 8. 40), for Matthew's Feast.

A.D. 28.		MATT.	MARK	LUKE	JOHN
Sea-side: Matthew's House. *Same day: Evening.*	**57. His Feast at House of Matthew the Tax-gatherer**[a]. *Many Tax-gatherers and Sinners; Pharisees, Doctors of the Law, and John's Disciples.* (1) *Defence of Eating with Sinners: Parable of the Physician;* (2) *Defence of present Non-observance of Fasting*[a]*: Parables of the Bride-chamber, Garment and Patch, Wine and Bottles, Old Wine and New* [Lk. 5. 39].—By Sea-side [Mk. 5. 21], in Matthew's house [Lk. 5. 29], on day of Return from the Gerasenes [Mt. 9. 10, 18, with Mk. 5. 21, 22; Lk. 8. 40, 41].	9. 10—17	2. 15—22	5. 29—39	
	Final Entreaty of Jairus, a Ruler, for his Daughter[b].—As he is still sitting at meat [Mt. 9. 19] at Matthew's Feast [Mt. 9. 10], and speaking the Parables to John's Disciples [Mt. 9. 14, 18], Jairus' Daughter being just now dead [Mt. 9. 18][b].	9. 18			
In the Way. *Same evening.*	**58. His Healing of Issue of Blood.** *Fringe of Garment.*—In the way, as he is departing with Jairus from the sea-side [Mk. 5. 23, 24], from Matthew's house [Mt. 9. 19] to house of Jairus [Lk. 8. 41, 42].	9. 19—22	5. 24—34	8. 42 *b* —48	
	Confirmation of Death of Jairus' Daughter[b]*, and Consolation of Jairus.*—In the way, as he is yet speaking to the Woman with Issue of Blood.		5. 35, 36	8. 49, 50	
Jairus' House. *Same evening.*	**59. His First Resurrection of the Dead**[b]. *Jairus' Daughter, from Death-bed.* "*Not dead, but sleeping.*" "*Talitha cumi.*"—Day of the	9. 23—26	5. 37—43	8. 51—56	

[a] The chronological position of Matthew's *Feast*, separate in time from his *Call* (§ 41), is fixed by Mt. 9. 17, 18, with Mk. 8. 40, 41. See p. 553, n. b. Also that the Discourse on Fasting took place at this Feast, appears from Mt. 9. 14, "*then*," with Lk. 5. 33, "*they*." Our Lord passed from Matthew's *House of Feasting* to Jairus' *House of Mourning*.

[b] See Introd. Harm. p. 439, § 5. There is great force in the reading, "ONE *Ruler*" (Mt. 9. 18, εἷς ἐλθών, not εἰσελθών), when we consider the exasperation and blasphemy of the Rulers generally (§§ 43, 51). Sorrow has overcome prejudice.

A.D. 28.		MATT.	MARK	LUKE	JOHN
	Return from the Gerasenes [Mk. 5. 21; Lk. 8. 40], immediately after Matthew's Feast [Mt. 9. 18, 19], and Healing of Issue of Blood [Lk. 8. 48—51], on being come into Jairus' house [Lk. 8. 51].				
Mission-House. *Same evening.*	**60. His Healing of Two Blind Men and Dumb Demoniac.** *Continued Blasphemy of Pharisees: Agency of Prince of Devils.*—In Mission-House, on return from Jairus' house [Mt. 9. 27, 32].	9. 27—34			
On the Sea. *Next day. About June 15.*	**61. His Conclusion of Parables of Mysteries of the Kingdom**[a].—On the Sea [Mt. 13. 1], some day soon after Parable of Sower &c., being returned from the Gerasenes [Mt. 13. 44; Mk. 4. 33—35], day before departure from Capernaum for Second Circuit [Mt. 13. 53; Mk. 6. 1; Lk. 7. 10, 11]:—	13. 44—52	4. 33, 34		
	(1) *The Hid Treasure.*	13. 44			
	(2) *The Pearl-Merchant.*	13. 45, 46			
	(3) *The Sweepnet.*	13. 47, 48			
	Private Exposition to Disciples.	13. 49—52	[4. 34]		
Capernaum. *Same day: Evening.*	**62. His Healing of Gentile Captain's Servant**[b]. *Marvellous Faith. Fellowship of Gentiles.*—Soon after entering Capernaum after Sermon on Mount [Mt. 8. 1, 5; Lk. 7. 1, 2][b], day before Raising of Widow's Son at Nain [Lk. 7. 10, 11], in answer to Gentile's coming and entreaty [Mt. 8. 5] (1) by Elders of Jews while sitting at meat[b], (2) by friends in the street [Lk. 7. 3, 6][b].	8. 5—13		7. 2—10	

[a] That the Parables were not all delivered on the same day, see p. 560, n. d. The people, either from some promise, or knowledge of Matthew's Feast, had been *expecting* Jesus' return and continuation of the Parables (Lk. 8. 40): and the *Sweepnet*, both from its lesson, and also from Mt. 13. 53, was undoubtedly the *last* of the series.

[b] The mark of time in Lk. 7. 1, 2 is wide enough to allow the lapse of the night of the Storm and day following, or even of several days: while S. Luke's *next day's Circuit* (Lk. 7. 11) is also marked in Mt. 9. 34, 35, and Mk. 5. 43 and 6. 1. The imagery of Mt. 8. 11, 12 points to an occasion of *sitting at meat;* and the warning of "*the outer darkness*" of the Jews agrees with that blindness and blasphemy of the Pharisees by which this period is characterized

A.D. 29.		Matt.	Mark	Luke	John
Next day. About June 16.	*Removal from Capernaum.*—Upon conclusion of the Boat-Parables of the Kingdom [Mt. 13 52, 53].	13. 53	6. 1 [a]		
Every City and Village. *Same day and days following. About June* 16—*Oct.* 1.	**63. His Second Circuit of Galilee**[a]. *Teaching, Preaching, and Healing. The Twelve Apostles*[a], *and Ministering Women* [Mk. 15. 41; Lk. 8. 1—3]. — After Resurrection of Jairus' Daughter [Mt. 9. 34, 35; Mk. 5. 45: 6. 1], upon conclusion of Boat-Parables of the Kingdom [Mt. 13. 53], beginning on day after Healing of Gentile Captain's Servant [Lk. 7. 10, 11], in transitory visits [Lk. 8. 1][b].	9. 35 [13. 53]	[6. 1, 6]	[8. 1—3]	
Nain. *Same day: Evening. About June* 16.	**64. His Second Resurrection of the Dead**[c]. *Widow of Nain's Son, from the Bier*[c]. *A Great Prophet.*—Outside Nain, hour of Funeral, day after Healing of Gentile's Servant at Capernaum [Lk. 7. 11][c], with many disciples [Lk. 7. 11; Mk. 6. 1].			7. 11—17	
Same City? *Same day?*	**65. His Forgiveness of Mary of Bethany**[d]. *The Penitent Woman. Anointing of Christ's Feet with Perfume*[d]. *Parable of Two Debtors.*—In a City [Lk. 7.			7. 36—50	

(§§ 43, 51). N.B. As to the reconciliation of Mt. 8. 5, "*he came*," with Lk. 7. 3—7, "*he sent, counting himself unworthy to come*," see Introd. Harm. p. 382.

[a] See p. 551, n. d. N.B. On this Circuit the *Twelve* accompany their Master, and are thus trained for their own subsequent Missions. See § 66.

[b] S. Luke's "*journey through*," διοδεύειν, employed in N. T. only here and in Acts 17. 1, marks this Circuit as *rapid* and *transitory* (cf. n. a, and Gen. 12. 6); while S. Matthew's "*remove*," μεταίρειν, only here (ch. 13. 53) and ch. 19. 1, denotes a temporary *break-up* of the Mission-House at Capernaum. Cf. p. 549, n. c.

[c] Retaining the text. rec. τῇ ἑξῆς, "*next day*," in Lk. 7. 11, sufficient time is yet easily allowed for the Lord to have reached Nain from Capernaum by the usual funeral hour in the evening, the distance being about 20 miles. N.B. By the present arrangement of this Miracle after that of Jairus' Daughter (§ 58) we observe, as we might have expected, a *doubly progressive order* in our Lord's three Miracles of Resurrection prior to his own: (1) *Young Girl, from the Death-bed*, Lk. 8. 40—56; (2) *Young Man, from the Bier*, Lk. 7. 11—17; (3) *Grown Man, from the Grave*, Jo. 11. 1—44. See Introd. Harm. p. 378.

[d] It is necessary to note the strong *resemblance* as well as (against S. Chrysostom, Strauss, Ewald, *al.*) the decided *distinction* between this transaction and that at Bethany (Mt. 26. 6—13, parall.). Next observe: i. That the Penitent is *not* identical with *Mary Magdalen*. (1) The reasons alleged for the identification, as the mention of Mary Magdalen in Lk. 8. 1—3, and her former possession by seven devils, are of little or no force. (2) Every one of the four Evangelists records the name and sundry actions of Mary Magdalen, yet without any reference to, and in apparent distinction from, any anointing of the Lord before his crucifixion. ii. That, as S. Augustine (*De Consens. Ev.* II. 79), but against recent Expositors

A.D. 28.		MATT.	MARK	LUKE	JOHN
	37], in Pharisee's house, at dinner [Lk. 7. 36, 49], during Second Circuit [Lk. 7. 44, 50; 8. 1—3].				
Every City and Village. *Next day and days following. About June 17—Oct. 1.*	**66. His Circuit continued**[a]. *The Twelve. Mary Magdalen, Johanna, and other Women.* —Of every City and village, after Forgiveness of Mary of Bethany; with the Twelve and the Women [Lk. 7. 11, 36—8. 2].	[9. 35]	[6. 1, 6]	8. 1—3	
Nazareth. *Sabbath. Tishri* 10 = *Sept.* 18, *Day of Atonement?*	**67. His Rejection at Nazareth**[b]. *The Acceptable Year: The Christ's Office Fulfilled in Jesus of Nazareth. Prophet in his own Country: Marvellous Unbelief. Peril of Death.* —On Sabbath [Mk. 6. 2; Lk. 4. 16], on Circuit after Parables of Kingdom [Mt. 13. 53, 54] and Healing of Jairus' Daughter [Mk. 5. 43; 6. 1, 2], after many Miracles [Mk. 6. 2] at Capernaum [Lk. 4. 23][b], as also after Resurrection of Widow's Son [Lk. 4. 25, 26] and Cleansing of Leper [Mk. 1. 39, 40;	13. 54—58	6. 1 *b*—6 *a*	4. 16—30	[4. 44]

generally, the Penitent *is* identical with *Mary of Bethany*. (1) Mary of Bethany certainly did "*anoint the Lord's feet with precious perfume, and wipe his feet with her hair:*" Jo. 12. 3, parall. (2) The definition of Jo. 11. 2 as certainly implies that *one particular woman* and *one only*, so "*anointed and wiped the feet*" of the Lord, and asserts that this woman was Mary of Bethany. (3) Although S. Luke himself does not name the anointer in Galilee, so neither do S. Matthew and S. Mark the anointer at Bethany. All three Synoptists employ the same indefinite term, "*a woman.*" It would seem that, although S. Luke afterwards mentions the commendation of Mary in ch. 10. 38—42, reasons of tender consideration on the part of the Holy Spirit entirely withheld the name and identification of the Sinful Woman during Mary's lifetime, and reserved them for the latest Gospel of S. John. (4) The progress of incidents is in striking accord. In Lk. 7. 36—50 the woman's faith evidences itself in the *tears of the penitent*, in Mt. 26. 6—13 in the *gratitude of the reconciled*. Here in the benison, "*Thy sins are forgiven, in peace,*" is the foundation of the restored calm of the wanderer in the sister's home in Lk. 10. 38—42, where penitential sorrow has yielded to abiding joy. N.B. From Lk. 7. 16, 39, 44 ("*prophet,*" "*water for feet*") there is some reason for believing that the scene of the Galilæan Anointing was the *City of Nain;* and from *v.* 49 with ch. 5. 21—24 that it was *not Capernaum*. For S. Luke's ante-position of the *Baptist's Message*, see pp. 375 sqq., 422, 429; and for the *Anointing at Bethany*, see p. 471, § 13.

[a] See § 63, p. 564, nn. a, b.

[b] See Introd. Harm. p. 441, § 6. N.B. It is highly probable (if not, as Bengel, *Ord. Temp.* p. 220, certain) that we have here a *chronological datum*. (1) The *Proper Lesson* was from *Isaiah;* and the passages read, Isa. 58. 6, and 61. 1, 2 (Lk. 4. 16—19). (2) A Reader regularly *began* at the Proper Lesson, but might then *skip* to a later portion of a Prophet (Lightf. *Hor. Heb.* II. 71, 72). (3) Whether the present Lessons were or were not in use in the time of Christ, Isa. 58. 6 (but not 61. 1, 2, as Lewin, § 1237) *is* part of a Lesson for the *Fast of Atonement*, which *in the year of this Visit* fell upon a *weekly Sabbath*. (4) Other Lessons read about this time are from *Isaiah* (Kitto, *B. C.* II. 225). (5) This time *harmonizes with the closing days of the Second Circuit.*

A.D. 28.		MATT.	MARK	LUKE	JOHN
	Lk. 4. 27]; with the Disciples [Mk. 6. 1; Lk. 7. 11].				
	His Circuit continued. *Villages.*		6. 6 *b*		
Tishri 15—22, *Sept.* 23—30.	[*Feast of Tabernacles.*]				
	[*Return to Capernaum.*]				
Capernaum. *About Oct.* 10, *Sunday.*	**68. His First Mission of Apostles**[a]. *Plenteous Harvest, Few Labourers. The Twelve.*—Two and two [Mk. 6. 7], from Capernaum[a] [Mt. 9. 35, 36, with 11. 1; Lk. 9. 1, with 8. 49], upon termination of Second Circuit [Mt. 9. 23—36; Mk. 5. 43—6. 7; Lk. 8. 1—3, 49—9. 1]; first over the Villages [Lk. 9. 6].	9. 36 —10. 16, 40—42	6. 7—13	9. 1—6 [1 Cor. 9. 14; 1 Tim. 5. 18]	
Divers Cities. *Same day and days following. About Oct.* 11—*Nov.* 12.	**69. His Third Circuit of Galilee**[b]. —Of certain Cities[b], without the Twelve, immediately after Mission of the Twelve [Mt. 11. 1].	11. 1			
	[*Return to Capernaum.*]				
Capernaum. *About Nov.* 13, *Sabbath.*	**70. His Answer to John Baptist's Enquiry concerning his Messiahship**[c]. *Question from the Prison*[d]. *Answer of Mighty Works. Blessedness of Stability.*—To John Baptist in prison [Mt. 11. 2], by Disciples of the Baptist, after tidings carried to the Baptist of Resurrection of Widow's Son of Nain [Lk. 7. 15—19] and of the other Works of Christ during Second Circuit [Mt. 11. 2; Lk. 7. 18], at Capernaum[c], just before Mission of the Seventy [Mt. 11. 2—21; Lk. 10. 1—13].	11. 2—6		7. 18—23	
Next day. About Nov 14, *Sunday.*	**71. His Testimony to John Baptist.** *More than a Prophet: Elijah, Christ's Forerunner.*—When John's Messengers had departed [Lk. 7. 24], and were now on their way [Mt. 11. 7].	11. 7—15		7. 24—30	

[a] There being no note of place, understand *Capernaum*, the Head-Quarters of the Mission. See p. 549, n. c. N.B. The Mission *must* have lasted a considerable time. Wieseler, however, confines it to *one day*, Ellicott to *two days!* See p. 569, § 82.

[b] The Apostles first took the *villages* (Lk. 9. 6), the Lord now the *Cities* (Mt. 11. 1, 20); and as the Second Circuit is succeeded by the Mission of Apostles, so is the Third succeeded by the Mission of Evangelists (§ 73). See p. 551, n. d.

[c] Cf. n. a, above. The Baptist, after receipt of tidings of the mighty works, *waited long for a visit of deliverance*—and found none. Disappointment at length engendered offence, and offence doubt. See p. 429.

[d] The prison was *Machærus* in *Perœa* (Mt. 14. 3 ref.): and Lk. 7. 17 suggestively indicates a fame through the neighbouring *Judœa*.

A.D. 28.		MATT.	MARK	LUKE	JOHN
Same day.	**72. His Reproof of Waywardness of the Generation.** *Parable of Wayward Children: Rejection of both John and Christ.*	11. 16—19		7. 31—35	
Capernaum. *Same day.*	**73. His First Mission of Evangelists**[a]. *Plenteous Harvest, Few Labourers. The Seventy.*—Two and two, before his face, himself to follow them [Lk. 10. 1]; after the Mission of the Twelve[a] [Lk. 9. 1, 2, with 10. 1], on day of the Testimony to John Baptist [Mt. 11. 7—20, with Lk. 10. 1, 13].			10. 1—16 [1 Cor. 9. 14; 1 Tim. 5. 18]	
	Upbraiding of Impenitent Cities[b]. *Chorazin, Bethsaida, and Capernaum.*—Day of Testimony to John Baptist [Mt. 11. 7—20], in the midst of Charge to the Seventy [Lk. 10. 12—16][b].	11. 20—24		10. 13—15	
Capernaum. *About six weeks later*[a]. *Dec. 25, Christmas Day, Sabbath?*	**74. Return and Report of the Seventy Evangelists**[a]. *Subjection of Devils; Satan's Fall*[a].			10. 17—20	
	75. His Exultant Thanksgiving. *The Wise and the Babes.*—During season of Woes on Impenitent Cities [Mt. 11. 20—25], on Report of the Seventy Evangelists [Lk. 10. 17, 21].	11. 25—27		10. 21, 22	
	76. His Second Declaration of Blessedness of Gospel Knowledge[c]. *Privilege over Prophets and Kings.*—To Disciples privately, after Exultant Thanksgiving [Lk. 10. 23].			10. 23, 24	
	77. His Discourse of Eternal Life by Good Works[d]. *Insidious Lawyer. Parable of Good Samaritan.*—On Report of the Seventy, just after Second Declaration of Blessedness of Gospel Knowledge [Lk. 10. 24, 25].			10. 25—37	

[a] See p. 566, n. b; also Introd. Harm. p. 447, § 8. While their labours were in progress, the Lord was divinely "*beholding*" their triumphs (Lk. 10. 18).

[b] For other instances of *Woes* interjected in the midst of Addresses, see Mt. 18. 7; Mk. 13. 17.

[c] Cf. § 54. See Introd. Harm. p. 376, (5).

[d] S. Luke's use of the formula "*and behold*," with which he introduces this incident, closely unites it with the preceding. Cf. Lk. 2. 9, 25; 5. 12, 18; 7. 12, 37; 8. 41; 9. 30, 38; 19. 2; 23. 50.

A.D.28—A.D.29.		MATT.	MARK	LUKE	JOHN
					[6. 2]
	78. His Gracious Invitation and Promise of Rest. *Easy Yoke and Light Burden.*—On Report of the Seventy, after Exultant Thanksgiving [Mt. 11. 27, 28].	11. 28—30			
Divers Cities and places. *Next day, and days following. About Dec. 26—Mar. 25.*	**79. His Fourth Circuit of Galilee**[a]. —Without the Twelve, after Report of the Seventy, over the Cities and places visited by the Seventy [Lk. 10. 1]. [*Return to Capernaum.*]			[10. 1]	
PERÆA. Fortress of Machærus. *About Mar. 25.*	**80. Murder of Christ's Forerunner.** *Beheading of John Baptist by Herod Antipas*[b].—During celebration of Herod's Birthday [Mt. 14. 6][c], season of Visit to Nazareth [Mt. 13. 53—14. 1], and of First Mission of Apostles [Mk. 6. 12—14, 29, 30; Lk. 9. 6, 7]; not long before Passover [Jo. 6. 1—4, with Mt. 14. 13, and Mk. 6. 30, 31].	14. 6—12	6. 21—29		
	End of Third Season.				

FOURTH SEASON.

FROM MURDER OF THE FORERUNNER TO FINAL DEPARTURE FROM GALILEE.

TIME: *Nearly One Year.*

GALILEE AND PERÆA. Capernaum and Betharamphtha. *About Apr. 1.*	**81. Christ's More Miracles and Herod's First Tidings and Perplexity.**	14. 1, 2	6. 14—16	9. 7—9	[6. 2]

[a] As the Seventy went "*two and two, to every City and place whither he himself would come*," our Lord would have at least 35 Cities and places to visit after his Missionaries. The whole Circuit would therefore occupy some months. See p. 551, n. d.

[b] The date of the Beheading of John Baptist is approximately determined by the approach of the Passover: Mt. 14. 12—21, with Jo. 6. 1—14. Herod was probably staying at his Palace at Betharamphtha (Lewin, § 1295). The Ecclesiastical day of the *Feast of the Beheading*, Aug. 29, is evidently out of harmony with the actual date.

[c] Wieseler (pp. 266 sqq., followed by Tischendorf) in vain argues that γενέσια refers to the Anniversary of *Accession*. See the late usage in Jos. *A.* 12. 4. 7: Alciph. 3. 18. 1; 3. 55. 1; Dion. Cass. 47. 18. 5; 56. 46. 4; 57. 14. 4: all of *Birthday*.

A.D. 29.		MATT.	MARK	LUKE	JOHN
	Divers Opinions concerning Jesus; Herod's Final Conviction of Resurrection of John Baptist, and Desire to see Jesus[a].—During season of Rejection at Nazareth [Mt. 13. 53—14. 1] and of Mission of the Twelve [Mk. 6. 7—14; Lk. 9. 6, 7].				
GALILEE. Capernaum. *Few days after John's Death. About Apr. 5.*	**82. Return and Report of the Twelve Apostles.** *Multitudes.*—At Capernaum[b], multitudes being there with Jesus [Mk. 6. 31], at time of Jesus' hearing of John's Murder [Mt. 14. 12, 13; Mk. 6. 28—32; Lk. 9. 9, 10][b], soon after John's Burial [Mt. 14. 12], not long before Passover [Jo. 6. 1—4].		6. 30	9. 10 *a*	
From Capernaum to E. of Lake. *Soon after. About Apr. 8.*	**83. His Retirement to East Side of Sea of Galilee.** *Multitudes. Teaching of the Kingdom of God* [Lk. 9. 11].—Soon after receipt of tidings of John's Murder [Mt. 14. 12, 13] and Return of Apostles [Mk. 6. 30, 31; Lk. 9. 10; Jo. 6. 3].	14. 13, 14	6. 31—34	9. 10 *b*, 11	6. 1—3
E. of Lake: Neighbourhood of Bethsaida-Julias: Desert Place. *Same day: About 4 P.M.*	**84. His First Miracle of Feeding the Multitude.** *Five Loaves and Five Thousand; Twelve Baskets of Overplus*[c]. *Confession of Multitude: Jesus the Prophet* [Jo. 6. 14].—In Mountain, E. of the Sea [Jo. 6. 1, 3], in a desert place [Mt. 14. 15] of Bethsaida-Julias [Lk. 9. 10][d], on day of Retirement from Capernaum, about 4 P.M. [Mk. 6. 33—35], shortly before a Passover [Jo. 6. 4][e].	14. 15—21	6. 35—44	9. 12—17	6. 4—14
The Sea. *Night following.*	**85. His Walking on the Sea**[d]. *Plot of Multitude for Abduction and Worldly Kingdom of Jesus* [Jo. 6. 15].	14. 22—33	6. 45—52		6. 15—21

[a] This conviction of Herod providentially contributed to Jesus' safety.

[b] See p. 549, n. c. The journey of John's Disciples from *Machærus* to *Capernaum*, with the tidings of John's *Murder*, might occupy four or five days; the distance being between 80 and 90 miles.

[c] Cf. § 94. The two Miracles of Feeding the Multitude are distinguished in regard to (1) number fed; (2) number of loaves; (3) amount of overplus. See Mt. 16. 9, 10; Mk. 8. 19, 20.

[d] See Mk. 8. 22 ref. For the geography, see the full discussion in Macgregor, *Rob Roy on Jordan*, c. XXI. pp. 374 sqq.; and cf. our p. 555, n. f.

[e] Not *the next day before*, but about *ten days before* Passover. Cf. Jo. 2. 13; 7. 2; 11. 55; and see § 87, n. b.

A.D. 29.		MATT.	MARK	LUKE	JOHN
	Sinking Peter. Confession of Apostles: Jesus Son of God.—In Fourth Watch of Night [Mt. 14. 25] immediately following the Feeding of the Five Thousand [Mt. 14. 22].				
GALILEE. Gennesaret. *Next morn. About Apr. 9.*	**86. His Return to West Side of Sea of Galilee**[a].—On Mooring in Land of Gennesaret [Mk. 6. 53, 54], for Capernaum[a] [Jo. 6. 17, 24, 25, 59].	14. 34	6. 53		[6. 21]
Capernaum: Synagogue. *Same day: Sabbath.*	**87. His Discourse of Bread of Life.** (1) *Eternal Life by Faith in Jesus;* (2) *Jesus the True Bread from Heaven;* (3) *Jesus' Flesh and Blood True Meat and Drink. Murmuring of Jews.*—In Synagogue of Capernaum [Jo. 6. 59], on morrow after Feeding of Five Thousand [Jo. 6. 22][b].				6. 22—59
Mission-House. *Same day.*	**Private Explanation to Disciples.** (1) *Foretelling of Bodily Ascension of Jesus;* (2) *Spiritual Meaning of Discourse. Apostasy of Many Disciples.*				6. 60—66
	Confession of Faith of the Twelve through Peter[c]. *Jesus the Christ, the Son of God.*				6. 67—69
	Warning of Devilishness of One of the Twelve. *Judas Iscariot.*				6. 70, 71
Divers Cities and Villages. *Next day and days following. About Ap. 10—June 10.*	**88. His Fifth Circuit of Galilee**[d]. *Healings: Touching Fringe of Garment*[d].—Of Cities, villages, and hamlets, soon after Return to Capernaum from Feeding of Five Thousand [Mk. 6. 53—56], the Jews in Judæa seeking to kill him [Jo. 7. 1].	14. 35, 36	6. 54—56		7. 1
Apr. 18—June 7.	[*Passover and Pentecost intervening*[e].]				[6. 4]
	[*Return to Capernaum.*]				

[a] See p. 569, n. d.

[b] Not (as Wieseler, Wordsworth) on the Paschal Day, Nisan 15, but yet in manifest reference thereto. See § 84, n. e.

[c] For a full examination of the time and place of this incident, and also of the relation of Peter's Confession in Jo. 6. 69 to that of Mt. 16. 16, see Introd. Harm. p. 450, § 9.

[d] Mk. 6. 54—56, no less than Jo. 7. 1, implies a *Circuit* following the Feeding of the Five Thousand. From Mt. 15. 1 (cf. § 89, n. d) it may be inferred that it extended over the season of Passover and Pentecost; but we have no details (Cf. p. 551, n. d). The Healings probably began at the Sabbath-sunset, the night before the Circuit, exactly as in Mk. 1. 32—39.

[e] This Passover was *nigh* just before the Feeding of the Five Thousand (Jo. 6. 4). See p. 569, n. e, and § 89, n. d.

A.D. 29.		MATT.	MARK	LUKE	JOHN
Capernaum: Pharisee's House? *About June* 25.	**89. His Discourse of Traditions and Defilements**[a]. *Pharisees and Doctors of Law from Jerusalem*[b]. *God's Word and Man's Tradition. Parable of Defilements. Scandal of Pharisees* [Mt. 15. 12].—At Capernaum[c], in place other than Mission-House [Mk. 7. 2, 17], after dinner [Mk. 7. 2], at close of Circuit following Feeding of Five Thousand [Mt. 14. 34—15. 1], on assembling of Pharisees and Lawyers from Jerusalem [Mk. 7. 1][b].	15. 1—11	7. 1—16		
Mission-House. *Same day.*	**Private Explanation to Disciples.** *Pharisees Blind Guides. Pollutions from the Heart.*—In Mission-House, on return from the Multitude [Mk. 7. 17][d].	15. 12—20	7. 17—23	[Rom. 2. 19]	
PHŒNICE. Region of Tyre and Sidon. *Few or more days later. About July* 3—*Sep.* 16?	**90. His Retirement to Region of Tyre and Sidon**[e].—From Capernaum [Mt. 15. 21; Mk. 7. 24], some time after Discourse of Traditions and Defilements and Scandal of Pharisees [Mt. 15. 20, 21; Mk. 7. 23, 24].	15. 21	7. 24		
House. *About July* 5.	**Healing of Daughter of Canaanite Woman**[f]. *The Greek*[f]. *Lost Sheep of Israel. Parable of Children and Whelps.*—In a house, soon after arrival [Mk. 7. 24, 27], after entreaty by the way [Mt. 15. 22, 23], Jesus vainly desiring privacy [Mk. 7. 24].	15. 22—28	7. 25—30		
GAULANITIS. Near Decapolis: Sea-side: Mountain. *About Sept.* 17—29.	**91. His Return to Sea of Galilee.**—From Borders of Tyre, through	15. 29	7. 31		

[a] Mt. 15. 1 begins with "*then*" after the Fifth Circuit, just as Mt. 9. 37 after the Second Circuit.

[b] This gathering of Pharisees and Lawyers from *Jerusalem* is a striking undesigned confirmation of S. John's hint of the Lord's absence from this year's *Passover* (Jo. 6. 1—4). See under § 88. Similarly with regard to this year's *Pentecost* (Jo. 7. 21—23, with 5. 8, 9, 16). Cf. p. 552, n. b; p. 574, n. a.

[c] See p. 549, n. c.

[d] Cf. Mk. 4. 10, 34.

[e] Probably for about *eleven weeks;* although, from the striking absence of notes of time as well in Mt. 15. 21, 29 as in Mk. 7. 24, 31 ("*and...and...and;*" cf. Mt. 16. 13; Mk. 8. 27; Introd. Harm. p. 380), the limits must remain uncertain. The Lord however (against Lange, Stier, *al.*) certainly *entered* Phœnice (Mt. 15. 21; Mk. 7. 31; cf. Mt. 2. 12, 14, 22; 16. 13), and apparently *laboured* there among the *Jews* (Mt. 15. 24; Mk. 7. 27, "*let* THE CHILDREN FIRST *be filled*;" cf. Mk. 3. 8; Acts 11. 19; 15. 3). Mk. 7. 24 implies no more than a desire for an *initial* privacy; and with the "*came out*" of Mt. 15. 22 cf. Mk. 8. 10, 11. Cf. also p. 551, n. d; p. 570, n. d.

[f] Cf. Mk. 7. 26, "*The woman was a* GREEK," with Jo. 7. 35, at the ensuing Feast of Tabernacles, "*Is he about to go unto the Dispersion of the* GREEKS?"

A.D. 29.		MATT.	MARK	LUKE	JOHN
	Sidon [Mk. 7. 31], to Mountain [Mt. 15. 29] by Sea-side on borders of Decapolis [Mk. 7. 31][a], a desert place [Mk. 8. 4], on close of Retirement to Phœnice [Mt. 15. 21, 29].				
Three days soon following. About Oct. 2—4.	**92. His More Miracles of Healing.** *Great Multitudes. Glorification of God of Israel.*—During Three days [Mt. 15. 32].	15. 30, 31			
	93. Healing of One Deaf and Tongue-tied. "*Ephphatha.*" "*He hath done all things well.*"		7. 32—37		
Last of the three days: Toward evening. About Oct. 4.	**94. His Second Miracle of Feeding the Multitude.** *Seven Loaves and Four Thousand: Seven Panniers of Overplus*[b].—In the desert place [Mk. 8. 4], on the Mountain [Mt. 15. 29], at the close of the Three days' Healings [Mt. 15. 30—32].	15. 32—38	8. 1—9		
	Crossing to Galilee.	15. 39	8. 10		
GALILEE. Magadan and Dalmanutha. *Next day. About Oct. 5.*	**95. His Refusal of Sign to Pharisees and Sadducees**[c]. *Sign-seekers. Sign of Jonah*[c]. *Abandonment of Pharisees and Sadducees* [Mt. 16. 4].—Day after the Feeding of the Four Thousand [Mk. 8. 9--13], in the open air [Mk. 8. 11], being come by Boat to Borders of Magadan [Mt. 15. 39] and Dalmanutha [Mk. 8. 10][c].	16. 1—4	8. 11—13		
	Recrossing to Gaulanitis.	[16. 4, 5]	[8. 13]		
GAULANITIS. Sea-side. *Same day.*	**96. His Warning against Doctrine of Pharisees and Sadducees**[d]. *Noi-*	16. 5—12	8. 14—21		

Also cf. the thought in Mt. 15. 24, "*the lost sheep*," with the whole Discourse on the *Sheepfold* and the *Shepherd* at that same Festival.

[a] As to *locality*, the difficulties of Commentators have arisen from an error of text. rec., and a misunderstanding of S. Mark's note of place: see Mk. 7. 31 ref. The limits of *Decapolis* (Mk. 5. 20 ref.) cannot be precisely fixed; but apparently the district so called lay almost *South* of the Lake, and, Scythopolis excepted, on the *East*, "*about Hippos, Pella, and Gadara.*" (Hieron. III. 199.) Our Lord returned homeward to the Lake by circuitous route of ten or twelve days' journey through Sidon and the Lebanon district, to the *Northern* boundary of Decapolis, on the East of the Lake, nearly opposite Magadan, and thence afterwards to Capernaum.

[b] See p. 569, n. c. N.B. In the former Feeding of the Multitude is an allusion to the "*green grass*" (Mk. 6. 39), it being then spring-time; not so here, it being now autumn.

[c] Cf. § 51, iii., p. 558. The allusion to "*stormy weather*" in text. rec. of Mt. 16. 3 harmonizes with and confirms the fact that the *Autumnal Equinox* was now past, and the month of *October*, when the weather begins to be unsettled, already arrived. Cf. Lewin, § 1406.

[d] In Mt. 16. 6 we have "*Sadducees;*" in Mk. 8. 15, "*Herod.*" We may hence infer that the *Sadducees* were political partizans of *Herod*, and that in religious matters *Herod* was a *Sadducee*.

A.D. 29.		MATT.	MARK	LUKE	JOHN
	some Leaven.—On return to East of Lake, immediately after Refusal of Sign to Pharisees and Sadducees [Mk. 8. 13], during land journey by the shore [Mt. 16. 5; Mk. 8. 14], in direction of Bethsaida-Julias [Mk. 8. 22].				
Bethsaida-Julias. *Same day.*	**97. His Gradual Restoration of Sight to Blind Man.** (1) *Partial Sight;* (2) *Perfect Sight.*—Being come to Bethsaida-Julias [Mk. 8. 22], outside the village [Mk. 8. 23].		8. 22—26		
	[*Return to Capernaum*[a].]				
FROM GALILEE TO JUDÆA. *About Oct.* 11; *Tabern. being Tishri* 15—22, *Oct.* 12—19.	**98. His Journey to Feast of Tabernacles at Jerusalem**[b]. *Impatience and Unbelief of Jesus' Brethren. World's Hatred of Jesus*[b].—From Capernaum, not openly, but as secretly [Jo. 7. 3, 10], after long absence from the Feasts by reason of Jews' Plots and World's Hatred [Jo. 7. 1, 3, 7, 8].				7. 2—13
JUDÆA. Bethany. *About Oct.* 14.	**99. Reception at Martha's House at Bethany**[c]. *Martha and Mary: One Thing Needful.*—During a Journey with Disciples[c] [Lk. 10. 38], for the Feast of Tabernacles [Jo. 8. 1, 2.][d].			10. 38—42	
Jerusalem. *Oct.* 15—23.	**100. His Feast of Tabernacles at Jerusalem**[d]:—			[Acts 10. 39]	7. 14—10. 21
Temple-Courts. *Mid-Feast. Tish.* 18, *Oct.* 15. *Sabbath.*	i. **His Discourse of Divine Origin of his Doctrine.** *Defence of Sabbath-Healing*[e].—At Mid-				7. 14—27

[a] For the "*walking in Galilee*" of Jo. 7. 1, see § 88, p. 570; and for the break at Mt. 16. 12, Mk. 8. 21, see § 102, n. c.

[b] That the Journey to this Feast, which Jesus is expressly said to have made "NOT OPENLY, *but as in secret*" (Jo. 7. 10), cannot possibly (against Tf., Rob., &c., &c.) be the same as that of Mt. 19. 1, 2 and parallels, see Introd. Harm. p. 452, § 10. N.B. The Lord's allusion to his testimony against the "*evil works of the world*" in Jo. 7. 7 may comprehend a reference to the late sorrowful condemnation of the "*evil generation*" in Mt. 16. 4.

[c] S. Luke *doctrinally* postpones this incident to the close of his Mission Section, where he uses it as an illustration of the true Ministerial Character (See Introd. Harm. pp. 375 sqq., 422, 431). Henceforth *Bethany* was the Lord's home when he visited Jerusalem (Jo. 8. 1, 2; 12. 1, 2; Mt. 21. 17). We need hardly allude to Greswell's contention that Martha's house was in *Galilee* (Gresw. *Diss.* xxxii.)! For the phraseology, cf. Lk. 17. 11. N.B. The attendants (though, as in Jo. 2. 13 with 3. 22, not mentioned by Jo. 7. 10) were at least *disciples* in the wider sense, now including the *Twelve*. See Jo. 9. 2; and cf. Mk. 3. 9; Jo. 2. 11; &c.

[d] The Feast lasted from Oct. 12 to Oct. 19 inclusive; but the recorded incidents begin in the middle of the Feast, and extend beyond its conclusion. Our Lord did not return to *Galilee* till after the Dedication. See § 101; also Introd. Harm. pp. 457—465.

[e] In Jo. 7. 21—23, which refers back to the events of *last year's* Pentecost (Jo. 5. 8, 9, 16), we have

A.D. 29.		MATT.	MARK	LUKE	JOHN
	Feast, in Temple-Courts [Jo. 7. 14].				
Oct. 16. *Sunday.*	ii. **His Discourse of Divine Origin of his Mission**[a]. *Reasoning of Multitude from the Miracles. High-Priests' Warrant for his Apprehension*[b].				7. 28—32
Oct. 17. *Monday.*	iii. **His Discourse of his Speedy Departure and Concealment**[a]. *Jews' Perplexity.*				7. 33—36
End-Feast. Oct. 19. *Wednesday.*	iv. **His Discourse of Outpouring of Holy Spirit.** *Opinions of the Multitude concerning Jesus: The Prophet; the Christ. Frustration of High-Priests' Warrant*[b]. *Nicodemus' Remonstrance with High-Priests.* —Last and Great day of Feast [Jo. 7. 37][c].				7. 37—8. 1
Treasury. *Next day: Dawn. Oct.* 20. *Thursday.*	v. **His Discourse of Light of the World.** *The Adulteress. Enlightenment of Conscience. Divine Witness to Jesus.*—Next day, at dawn, in the Treasury, after night spent in Mount of Olives [Jo. 8. 1, 20][d].				8. 2—20
Next day. Oct. 21. *Friday.*	vi. **His Discourse of his Heavenly Origin and Messiahship**[a]. *Penalty of Unbelief.*				8. 21—30
Next day. Oct. 22. *Saturday,* sc. *Sabbath.*	vii. **His Discourse of True Freedom**[a]. *Sin's Bondage. Abraham's Seed, Devil's Children.*				8. 31—50
	viii. **His Discourse of Immortality and his own Pre-Eternity.** *Jesus before Abraham. His Peril of Death by Stoning.*				8. 51—59

another incidental confirmation of the Lord's absence from the Passover and Pentecost of the *present year*. See p. 546, n. b, and p. 571, n. d.

[a] The Discourses of the several days are only given in *summary;* and the comments of the multitude, marking the conclusion of each day, are generally replied to and improved in the teaching of the next.

[b] The execution of the Warrant was evidently not limited to the day of issue, but left to the discretion and opportunity of the Officers.

[c] That is, the *eighth* day. See Lightfoot, *Hor. Heb.* in loc. N.B. The reckoning of days in *this* year, A.D. 29, exactly brings us, as it ought, to a *Sabbath* for the *Sabbath-Healing* in ch. 9. 1—7, 14. On the genuineness of Jo. 7. 53—8. 11, see Note *in loc.*

[d] This incident agrees with the fact of the late Reception at Bethany. See § 99.

A.D. 29.		MATT.	MARK	LUKE	JOHN
Street. *Same day: Before sunset. Sabbath.*	ix. **His Sabbath-Healing of Man born Blind**[a]. *Light of the World. Siloah.*—Evening of same day, before sunset, in passing by after leaving Temple-Courts [Jo. 8. 59; 9. 1, 4, 5, 14].				9. 1—12
Temple-Courts. *Day after the Sabbath. Oct. 23. Sunday.*	*Confession and Excommunication of the Blindborn.*—Next morning [Jo. 9. 8, 14].				9. 13—34
	Spiritual Sight of the Blindborn, and Spiritual Blindness of the Pharisees.				9. 35—41
	x. **His Proverb of the Sheepfold and the Good Shepherd.** *Salvation by Jesus' Death. Union of Jew and Gentile: One Flock, One Shepherd*[b].—To the Pharisees professing sight [Jo. 9. 1—10. 1, 23].				10. 1—21
	[*Seclusion in Judæa*[c].]				
Jerusalem: Temple-Courts. Solomon's Cloister. *About Dec. 25, Christmas Day; Dedic. being Kislev 25 —Tebeth 2, Dec. 20—27.*	**101. His Festival of Dedication at Jerusalem**[c]. "*Tell us plainly.*"—In Temple-Courts, in Solomon's Cloister, during Winter [Jo. 10. 22]:—				10. 22 —39
	i. **His Exposure of Jews' Obstinate Unbelief.** (1) *Evidence of the Miracles;* (2) *Faith of his Sheep;* (3) *His Unity with the Father. Imminent Peril of Death by Stoning.*				10. 22 —31
	ii. **His Vindication of his Divine Sonship and Unity with the Father.** *Evidence of the Miracles. Renewed Peril of Seizure.*				10. 32 —38
	Escape out of Judæa[c].				10. 39
GAULANITIS. Region of Cæsarea-Philippi. *About Dec. 29.*	[*Return to Capernaum*[c].] **102. His Retirement to Region of Cæsarea-Philippi**[d]. *Multitudes* [Mk.	[16. 13]	8. 27*a*		

[a] See p. 574, nn. a, c.

[b] See p. 571, n. f.

[c] On the Lord's *seclusion* between the Feast of Tabernacles and the Dedication, and his *escape* only at the latter, see Introd. Harm. pp. 459—465. As the Dedication in this year began on Dec. 20, and ended on Dec. 27, the reference to the *Nativity* in *vv.* 36—38 may justify the selection of Dec. 25 as the particular date of the crisis. Cf. § 105, n. b.

[d] Both Mt. 16. 13 and Mk. 8. 27 (cf. Mk. 1. 35; 6. 1) indicate the beginning of a distinct and independent Journey from *Capernaum* (cf. p. 549, n. c), and not,

A.D. 29.		MATT.	MARK	LUKE	JOHN
	8. 34; 9. 14; Lk. 9. 18].—After Escape out of Judæa at Festival of Dedication [Mk. 8. 27; Jo. 10. 39, 40].				
In the Way to the Villages. *About Dec.* 30, *Friday.*	**103. His Messiahship Confessed by Peter**[a]. *Divers Opinions concerning Jesus: John Baptist, Elijah, Jeremiah, &c.*[a]—In parts of Cæsarea-Philippi [Mt. 16. 13], in way from confines to villages thereof [Mk. 8. 27], in early morning, as he is alone praying[b] [Lk. 9. 18; Mk. 8. 34].	16. 13—16	8. 27—29	9 18—20	
	Blessedness of Peter. *Divine Revelation unto Peter of Jesus' Messiahship.*	16. 17			
	Promise of Building of an Eternal Church. *Foundation of Rock of Jesus' Messiahship.*	16. 18			[1. 43]
	Promise unto Peter of Keys of the Kingdom. *Ratification in Heaven of Peter's Decrees on Earth.*	16. 19			
Same day: Friday.	**104. His First Plain Warning of his Sufferings, Death, and Resurrection**[c]. *Approaching Passion in Jerusalem.*—To Disciples only [Mk. 8. 27, 34; Lk. 9. 18], immediately after Confession of Messiahship, and Promise of Eternal Church [Mt. 16. 13—21].	16. 20, 21	8. 30, 31	9. 21, 22	
	Rebuke of Peter's Deprecation of Christ's Sufferings. *Satan.*	16. 22, 23	8. 32, 33		
	Of Profit of Sufferings for Christ's Sake. *Present Cross, Future Glory.*—After calling the Multitude[b] [Mk. 8. 34; Lk. 9. 23].	16. 24—28	8. 34—9. 1	9. 23—27	

as at first sight might appear from S. Mark, a continuation from *Bethsaida-Julias* (Mk. 8. 22—26). So also Lewin, § 1380. The visit to this latter City was merely a *detour* from the borders of Dalmanutha before the return to Capernaum for the departure to the Feast of Tabernacles (Mk. 8. 10—26). As to the consistency of the phraseology of Mt. 16. 13 and Mk. 8. 27 with a preceding interval of *nearly three months*, cf. Mt. 4. 12; 8. 14; 8. 18; where there are similar or still longer intervals; and see p. 380, subs. 2.

[a] For the full consideration of this Confession in relation to that of Jo. 6. 69, and other earlier Confessions, see Introd. Harm. p. 450, § 9. N.B. The *multitude* on the contrary do *not* hold Jesus to be the *Christ*.

[b] Note the undesigned coincidence between the "*calling of the multitude*" in Mk. 8. 34, and the previous "*praying alone*" in Lk. 9. 18.

[c] Heretofore he had vouchsafed only *dark hints* and *enigmatical allusions* (Jo. 2. 18—22; Mt. 12. 39, 40; Jo. 6. 70, 71): now "*he begins to* SHEW *it*" (Mt. 16. 21), and "*speaks the saying* OPENLY," that is, "*with* PLAINNESS OF SPEECH" (Mk. 8. 32). Cf. Introd. Harm. p. 378, § 2.

A.D. 30.		MATT.	MARK	LUKE	JOHN
Same Parts: Mountain. *Eighth day inclusive: Night. About Jan. 6*[b], *Epiphany, Friday.*	**105. Vision of Messiah's Future Glory following his Sufferings.** *Transformation in Holy Mount. Moses and Elijah concerning Christ's Sufferings* [Lk. 9. 31][a]. *The Heavenly Voice and Beloved Son*[b].—On the Eighth day [Lk. 9. 28][c], after a clear interval of Six days [Mt. 17. 1; Mk. 9. 2][c], at night-time [Lk. 9. 32, 37], in a high Mountain [Mt. 17. 1] in District of Cæsarea-Philippi [Mk. 8. 27—9. 2, 30][d], with Peter, James, and John, privately [Mt. 17. 1], while he prayed [Lk. 9. 28, 29], the three Disciples being awaked by the brightness from a heavy sleep [Lk. 9. 32].	17. 1—9	9. 2—10	9. 28—36	
Next day. About Jan. 7.	**106. On Twofold Fore-advent of Elijah.** *John Baptist and Elijah.*—Next day, while coming down from the Holy Mount [Mk. 9. 9, with Lk. 9. 37].	17. 10—13	9. 11—13		
Base of Mountain. *Same day.*	**107. His Healing of Deaf and Dumb Epileptic.** *Great Multitude. Faithless Generation. Apostles' Weakness.*—Day after Transformation, at base of the Mountain [Lk. 9. 37].	17. 14—18	9. 14—27	9. 37—43 *a*	
House. *Same day.*	**Private Explanation to Apostles.**—*Apostles' Lack of Faith. Power of Prayer and Fasting.*—In a house [Mk. 9. 28].	17. 19—21	9. 28, 29		
GALILEE. Road between Cæsarea-Philippi and Capernaum. *About Mar. 8, Wednesday.*	**108. His Second Plain Warning of his Sufferings, Death, and Resurrection**[e]. *Warning of Betrayal. Apostles' Ignorance* [Lk. 9. 45] *and Sorrow* [Mt. 17. 23].—To Disciples only, after leaving District of Cæ-	17. 22, 23	9. 30—32	9. 43 *b*—45	

[a] Another indication that the Feast of Tabernacles was past, and that the *Passover of the Passion* was the next Great Feast in prospect. See Introd. Harm. III. § 10, pp. 452 sqq.

[b] The *Heavenly Voice*, compared with that at the Baptism, suggests for the date the anniversary of the *Epiphany* (see § 16; and cf. § 106); which in this year, agreeably to the subject of the Conference, was a *Friday*. But, as mid-winter *may* have been too inclement for the nocturnal watch and sleep upon the mountain (Lk. 9. 32), a date in *February* or *March* may, if preferred, be adopted without violence to the Harmony: but it is not necessary.

[c] The two notes of time, "*after six days*" (Mt., Mk.) and "*about eight days*" (Lk.), are in exact accord, if the one *exclude* both extremes, and the other *include* them. See Lk. 9. 28 ref.

[d] The Mountain of the Transfiguration cannot therefore be the traditional *Mount Tabor* in Galilee.

[e] See p. 576, n. c, § 104.

A.D. 30.		MATT.	MARK	LUKE	JOHN
	sarea-Philippi [Mk. 8. 27; 9. 30], in private journey through Galilee by Jordan toward Capernaum [Mk. 9. 30, 33][a], during time of general astonishment at all his works [Lk. 9. 43], and of gathering into festal company [Mt. 17. 22] for Departure from Galilee for the Passover [Mt. 19. 1, 2][b].				
About Mar. 9.	*Return to Capernaum.*	17. 24	9. 33		
Capernaum. Mission-House. *Same day. Adar* 15[c].	**109. His Payment of Temple-Dues**[c]. *Ransom of Souls*[c]. *Fish and Piece of Money.*—Day of Return to Capernaum from Sojourn in District of Cæsarea-Philippi [Mt. 17. 24, 25, with 18. 1, and Mk. 9. 33, 34].	17. 24 —27			
Same hour.	**110. His First Reproof of Apostles' Ambition**[d]. *Greatness in the Kingdom. The Little Child.*—To Disciples, in Mission-House [Mt. 17. 25; Mk. 9. 33], same hour as Payment of Temple-Dues [Mk. 17. 27; 18. 1], after Disciples' Dispute by the way concerning which was the greatest [Mk. 9. 34].	18. 1—5	9. 33—37	9. 46—48	
Same hour.	**111. Of Toleration of Nonconformists.** In answer to John, immediately after Reproof of Ambition [Lk. 9. 49].		9. 38—41	9. 49, 50	
Same hour.	**112. His Warning against Occasions of Falling-away of Penitents.** *Pride. Deadly Snares.*—To Disciples [Lk. 17. 1], shortly after Reproof of Ambition [Mt. 18. 1—6][e].	18. 6, 7	9. 42	17, 1, 2	
Same hour.	**113. His Warning against Occasions of Falling-away of Self.** *Hand, Foot, and Eye. Undy-*	18. 8, 9	9. 43—50		

[a] Take the "*passing*," or "*passing alongside*," παραπορεύεσθαι of Mk. 9. 30, to indicate at this particular time a *border-journey, by the course of the Jordan.*

[b] See p. 577, n. a.

[c] On the nature of this Tax, and the importance of the payment as a *chronological datum*, see Introd. Harm. pp. 456, 461. The Dues had been *proclaimed* on Adar 1, which in this year was Feb. 23.

[d] The *first* of *three* Reproofs. For the others, see §§ 136, 151; and for the threefold repetition, see Introd. Harm. p. 376, subs. (5).

[e] S. Luke's arrangement *doctrinally* appends this saying to the larger Discourses of Lk. 15. 1—16. 31; while Lk. 9. 51—62 are at once similarly inserted. See Introd. Harm. pp. 422, 431, 434.

A.D. 30.		MATT.	MARK	LUKE	JOHN
	ing Worm and Quenchless Fire. Salt[a] *and Peace* [Mk. 9. 50].				
Same day: Evening.	**114. His Discourse of Joy over Penitents**[b]. *Taxgatherers and Sinners; Pharisees and Doctors of the Law. Parable of Lost Sheep.*—To Disciples [Mt. 18. 1, 10, 12], as also against Pharisees and Lawyers [Lk. 15. 1—3], at dinner [Lk. 15. 2], on day of Discourse of Occasions of Falling-away [Mt. 18. 6, 10].	18. 10—14		15. 1—7	
	Parable of Lost Shilling.			15. 8—10	
	Parable of Prodigal Son.			15. 11—32	
Same time.	**115. His Discourse of Spiritual Stewardship.** *Parable of Unjust Steward.*—To Disciples [Lk. 16. 1], in hearing of the Pharisees still present [Lk. 16. 14].			16. 1—8	
	Of Carnal Stewardship. *The Eternal Tabernacles. God and Mammon*[c].—To Disciples, as secondary Lesson from Parable of Unjust Steward [Lk. 16. 8, 9, with 15. 1, 2].			16. 9—13	
Same time.	**116. His Discourse of Justification and Retribution.** *The Law and the Gospel. Parable of Dives and Lazarus.*—To Pharisees, in answer to their derision of Discourse of Spiritual and Carnal Stewardship [Lk. 16. 14, 15].			16. 14—31	
Same evening.	**117. His Discourse of Discipline of Brethren.** "*Hear the Church.*" *Authority of Excommunication.*—	18. 15—20		17. 3	

[a] On the thrice repeated applications of this Parable, see Introd. Harm. II. § 1. (5), pp. 376 sq.

[b] We must certainly (against Greswell, Anger, Tischf., Robinson, Stroud, Alford, Ellicott, Trench, *al.*) identify Lk. 15. 1—7 with Mt. 18. 10—14. (1) The whole section Lk. 15. 1—17. 4 (the A. V. "*then*" in 15. 1 being an erroneous rendering of δέ, *but*) runs parallel with Mt. 18. 6—35; the *vv.* Lk. 15. 8—32 merely furnishing additional illustration of Mt. 18. 10—14, as Mt. 18. 23—35 of Lk. 17. 4; and Lk. 16. 1—31 being the consecutive counter-attack upon the objectors. (2) The position of Lk. 17. 4 is fixed by the "*then*" of Mt. 18. 21. (3) In the compendious narrative of Mt. 18. 10—14 can be distinctly traced the foundation of the declarations in Lk. 15. 1—10; the spiritual "*little ones*," οἱ μικροί, of Mt. 18. 10 corresponding to the penitent "*sinners*" of Lk. 15. 1, 2; and the guardian "*Angels in Heaven*" and the "*saving of the lost*" in Mt. 18. 10, 11 introducing the "*lost sheep*," and "*lost shilling*," and the "*joy in Heaven in the presence of the Angels*" in Lk. 15. 4—10. But on S. Luke's Order generally, see Introd. Harm. p. 422, § 3.

[c] See pp. 376 sq., subs. (5).

A.D. 30.		MATT.	MARK	LUKE	JOHN
	After warning against Occasions of Falling-away [Lk. 17. 1—3], and after Parables of Lost Sheep, &c. [Mt. 18. 12—15].				
	Of Forgiveness of Brethren. *Parable of Unmerciful Servant* [Mt. 18. 23—35].—In answer to Peter, just after Discourse of Discipline of Brethren [Mt. 18. 20, 21]; on the eve of Final Departure from Galilee [Mt. 18. 35; 19. 1].	18. 21—35		17. 4	
	End of Fourth Season.				
	FIFTH SEASON. FROM FINAL DEPARTURE FROM GALILEE TO THE CRUCIFIXION. TIME: *About One Month.*				
GALILEE. Capernaum. *About Mar.* 10, *Friday.*	**118. His Final Departure from Galilee on Final Journey to Jerusalem**[a]. *Company of Women* [Mt. 27. 55, parall.]. *Approach of Days of Ascension* [Lk. 9. 51][a].—From Capernaum [Mt. 19. 1; Mk. 10. 1], through divers Cities and villages of Galilee [Lk. 13. 22][a], thence by confines of Samaria [Lk. 17. 11][a], through Peræa, to the confines of Judæa [Mt. 19. 1; Mk. 10. 1], to Bethabara East of the Jordan [Jo. 10. 40]; upon conclusion of Discourses of Penitents, Discipline of Brethren, &c. [Mt. 18. 10—19. 1; Mk. 9. 42—10. 1], not long before the Passover [Mt. 27. 24][a].	19. 1 *a*	10. 1 *a*	9. 51	10. 40 *a*

[a] The *break-up* of the Galilæan Home and the unwearied Galilæan Mission (p. 549, n. c). The Journey, though one of public *teaching* and *healing*, was a "*through*" journey, of the nature of a "*march*" (ΔΙΑπορεύεσθαι, πορεία, Lk. 13. 22), without a single *secular* day's cessation till the halt at Bethabara

A.D. 30.		MATT.	MARK	LUKE	JOHN
Way South of Capernaum. *Same day?*	**119. His Discourse of Faith only by Grace**[a]. *Mightiness of Faith: Transplanting of Sycamine Tree*[a]. —After Departure from Capernaum[a], in the way [Lk. 17. 6][a], in answer to Apostles asking an increase of Faith [Lk. 17. 5].			17. 5, 6	
	Of Unmeritoriousness of Obedience of Good Works. *Unprofitable Servants.*—In continuation of Discourse to Apostles of Faith only by Grace [Lk. 17. 7].			17. 7—10	
Some City. Tiberias? *Same day?*	**120. His Discourse of Timely Earnestness in Seeking Salvation**[b]. *Too Late: The Shut Door*[b]. *Fellowship of Gentiles.*—In one of the Cities of Galilee [Lk. 13. 26, 31][b], while teaching, after Departure from Capernaum[b], during Final Journey to Jerusalem [Lk. 13. 22, 31][b].			13. 22 —30	
Same hour.	**121. His Public Intimation of his Approaching Death at Jerusalem**[c]. *Herod the Fox*[c].—Same hour as Discourse of Earnestness in Seeking Salvation, in answer to certain Pharisees, emissaries of Herod [Lk. 13. 31].			13. 31 —33	
Another City. Nain[d]? Ruler's House. *Next day: Sabbath. About Mar.* 11.	**122. His Discourse of the Celebration of the Heavenly Banquet**[d]. *Dropsied Honours; Humiliation and Exaltation; Heavenly Recompence; Exclusion of Worldlings.*—			14. 1—24	

(Mt. 19. 1; Mk. 10. 1; Jo. 10. 40). For a full discussion of the time, route, and other particulars of this Final Journey, see Introd. Harm. III. § 10, pp. 452 sqq.

[a] Lk. 17. 3, 4 was delivered in the *house*, and at *Capernaum* (§ 117); but, from the words "THIS *sycamine-tree*," the present discourse was uttered in the *open air*, and *South of Capernaum*; Capernaum being situated in *Upper Galilee* (Smith's *D. B.* s. v. Galilee), and the *Sycamine* only growing in *Lower Galilee* (Gresw. ii. 536; Lewin, § 1415). S. Luke's order is *dogmatic* (see pp. 422, 434); and the Apostles' petition probably had retrospective reference to the incident of § 107, or some similar but still more recent failure. Cf. Note on Text, *in loc.*

[b] For time, place, and other particulars, see Introd. Harm. III. § 10, esp. pp. 453—458.

[c] See n. b. Herod had evidently laid an artful plan for ridding his dominions of the dangerous Prophet, by alluring him into the hands of the Pharisees for immediate death at Jerusalem. The Lord's answer, as usual to hypocrites, was enigmatical and mysterious. The Apostrophe to Jerusalem, which follows in S. Luke, is inserted *topically* (pp. 422, 433): its *chronological* order is that of Mt. 23. 37—39.

[d] See Introd. Harm. p. 459. The City of *Nain* would lie in the route, and was within *one day's* journey from Capernaum (Lk. 7. 11). Cf. p. 580, n. a.

A.D. 30.		MATT.	MARK	LUKE	JOHN
	On the Sabbath[a], in house of Ruler of Pharisees [Lk. 14. 1], during Final Journey to Jerusalem [Lk. 13. 22—14. 1][a]:—				
	(1) *Healing of Dropsy.*			14. 1—6	
	(2) *Parable of Guests and Places.*—To the Guests [Lk. 14. 7].			14. 7—11	
	(3) *Of Christian Hospitality.*—To the Host, being a Pharisee [Lk. 14. 1, 12].			14. 12—14	
	(4) *Parable of the Great Supper*[b].—In answer to one of the Guests exclaiming of the Blessedness of being Guest at the Supper of the Kingdom [Lk. 14. 15, 16][b].			14. 15—24	
Road. *Next day.* *About Mar.* 12.	**123. His Discourse of Sacrifices of Discipleship**[b]. *Great Multitudes of Fellow-Travellers* [cf. Mt. 19. 2]. *Bearing the Cross: Parables of Tower-Builder, and Warring King*[b]. *Proverb of Salt*[c].—In Galilee, on the way, during Final Journey to Jerusalem[d] [Lk. 13. 22—14. 25], after Sabbath Parable of the Great Supper [Lk. 14. 15—25].			14. 25—35	
CONFINES OF SAMARIA. Village of Samaritans. *Next day?* *About Mar.* 13.	**124. His Rejection by the Samaritans**[c]. *Face set for Jerusalem*[c]. *Fiery Indignation of James and John. Advent for Salvation*[e].—On arrival at the confines of Samaria, at entrance of Samaritan village, during Final Journey to Jerusalem, toward the Days of the Ascension [Lk. 9. 51, 52][c].			9. 51—56	
Another village. *Same day?* *About Mar.* 13.	**125. His Healing of Ten Lepers**[f]. *Ingratitude and Gratitude. Saving Faith of Samaritan Stranger.*—On confines of Samaria[f], at entry of			17. 11—19	

[a] In *this* year, A.D. 30, the next day, Mar. 11, *was* a Sabbath, in accordance with the narrative. Cf. p. 580, n. a.

[b] Cf. p. 592, n. b. The impressiveness of these incidents is enhanced by their connection with the Final Journey. See Introd. Harm. pp. 458 sq.

[c] See Introd. Harm. p. 377.

[d] See p. 580, n. a.

[e] See Introd. Harm. III. § 10, esp. pp. 453—459; and for S. Luke's *doctrinal* arrangement, pp. 422, 431. Also cf. n. b.

[f] See p. 580, n. a. For the geographical position of the incident, see Lk. 17. 11 ref.

A.D. 30.		MATT.	MARK	LUKE	JOHN
	another village, in passing along the confines toward Peræa[a], during Final Journey to Jerusalem [Lk. 17. 11, 12].				
PERÆA. Bethabara. *Few days later. About Mar.* 16—22.	**126. His Arrival and Sojourn at Bethabara in Peræa during Final Journey to Jerusalem**[b]. *Great Multitudes. Teaching* [Mk. 10. 1] *and Healing* [Mt. 19. 2; Jo. 11. 47]. *Verity of John Baptist's Witness* [Jo. 10. 41]. —On Borders of Judæa [Mt. 19. 1; Mk. 10. 1][b], after journeying from Galilee by way of confines of Samaria and through Peræa [Mk. 10. 1; Lk. 17. 11]; for space of few days [Jo. 10. 40][b].	19. 1 *b*, 2	10. 1 *b*		10 40 *b* —42
Same time.	**127. His Discourse of Spiritual Presence of the Kingdom**[c]. "*Within you.*"—During temporary Sojourn at Bethabara, on Final Journey to Jerusalem [Lk. 17. 11, 20, with 18. 15, Mt. 19. 1, 13], in answer to Pharisees[c] curiously asking the time of the Kingdom's Advent [Lk. 17. 20].			17. 20, 21	
Same time.	**128. His Discourse of Vanity of Self-Righteousness**[d]. *Parable of Pharisee and Tax-gatherer.*—Against certain Pharisees[c], shortly after and in reference to Pharisees' Enquiry concerning the Kingdom's Advent[d] [Lk. 17. 20; 18. 9].			18. —14	
About Mar. 22.	*Incidental Departure from Bethabara to Bethany in Judæa*[e].—For Raising of Lazarus [Jo. 11. 11, 14].				11. 1—16

[a] See p. 582, n. f.

[b] See Introd. Harm. pp. 462 sqq. The "*sojourn*" or "*abode*" (μένειν, Jo. 10. 40) at Bethabara, as on the former occasion (Jo. 1. 39, 40; §§ 18, 19), was only temporary (cf. Mt. 10. 11; Lk. 10. 7; 19. 5; 24. 29; Jo. 2. 12; 7. 9; 11. 6; Acts 20. 22, with 21. 8, 10, 15). Yet the Synoptists and S. John strikingly agree in assigning to it a considerable importance: "*He cured great multitudes* THERE" (Mt. 19. 2); and, "*Many believed in him* THERE" (Jo. 10. 42).

[c] The speedy appearance of the *Pharisees* is noticed also by the other Synoptists: Mt. 19. 3; Mk. 10. 2. See Introd. Harm. p. 465.

[d] The whole of Lk. 17. 22—18. 8 is *topical illustration* of the subject introduced by Lk. 17. 20, 21; while *chronologically* Lk. 18. 9—14 immediately follows, and in turn is succeeded *topically* by Lk. 18. 15—17. See Introd. Harm. pp. 422, 435.

[e] Concerning the present visit to Bethany as an *episode* of the Final Journey to Jerusalem, see Introd. Harm. pp. 462, 464 sq. From the notices in the text,

A.D. 30.		MATT.	MARK	LUKE	JOHN
JUDÆA. Bethany: Graveyard. *Same day: Evening. About Mar.* 22.	**129. His Third Resurrection of the Dead**[a]. *Lazarus from the Grave*[c]. *Death a Sleep; Jesus the Resurrection and the Life. Martha's Faith: Jesus the Christ, the Son of God. Jesus' Tears.*—At Bethany in Judæa [Jo. 11. 1, 18], after message of Lazarus' sisters to Bethabara during the Lord's temporary Sojourn at Bethabara on Final Journey to Jerusalem[a] [Jo. 10. 42—11. 17].				11. 17—44
Jerusalem: Temple-Courts: Council Chamber. *Next day: Morning. About Mar.* 23.	**130. High-Priest's Prophecy of Jesus' Sacrificial Death, and Resolution thereunto of High Council.**—By Caiaphas, at Meeting of High Council in Jerusalem[b], on receipt of tidings of Raising of Lazarus [Jo. 11. 44—47].				11. 45—53
Ephraim. *Same day and few days following. About Mar.* 23—29[c].	**131. His Concealment in City of Ephraim**[c].—Nigh unto the Wilderness, immediately after Raising of Lazarus and High Council's Resolution for Jesus' Death, shortly before the Passover[c], with his disciples [Jo. 11. 54, 55].				11. 54
Jerusalem. *About Mar.* 29—31.	*Seeking for Jesus, and Mandate of High Council for his Betrayal.*—Shortly before the Passover [Jo. 11. 57].				11. 55—57
From Ephraim to Bethabara. *Mar.* 29. *Wednesday.*	[*Return to Bethabara*[d].]—Out of Concealment in Ephraim, shortly before the Pass-				

and the distance of about 20 miles between Bethany and Bethabara, it will appear that Lazarus died on the very day of the despatch and receipt of the tidings of his sickness, and that, after an interval of *two* full days, on the *next*, which was the *fourth* day, the Lord departed for and arrived at Bethany (Jo. 11. 6, 7, 17). N.B. For the Lord's previous Miracles of Resurrection, see §§ 59, 64.

[a] See p. 583, n. c.

[b] Cf. p. 606, n. b.

[c] The Concealment, from the circumstances of the case, could only have been for a *few days*, viz. until the arrival of the Galilæan Caravan at Bethabara rendered it safe for the Lord to rejoin there the larger body of his attendants. See Introd. Harm. pp. 455 sq., 464 sq. N.B. For the probable situation of *Ephraim*, see Jo. 11. 54 ref.

[d] See n. c, above. The Synoptic route to Jerusalem, "*through Jericho*" (Lk. 19. 1), clearly lay from *Bethabara*. See Smith and Grove's Atlas, Map 36. For *Omission of notice of Returns*, see Introd. Harm. p. 380, subs. 3.

A.D. 30.		MATT.	MARK	LUKE	JOHN
	over [Mt. 19. 2—21. 1, with Jo. 11. 54 —12. 1].				
PERÆA. Bethabara: Open air. *Mar.* 30. *Thursday.*	**132. His Discourse of Law of Divorce**[a]. *Divine Institution and Indissolubleness of Marriage.*—During temporary Sojourn at Bethabara beyond Jordan, during Final Journey to Jerusalem, in answer to Pharisees tempting him[a] [Mt. 19. 1—3; Mk. 10. 1, 2; Jo. 10. 40].	19. 3—8	10. 2—9		
House. *Same day.*	**Of Licentious Divorce.** *Adultery.*—In the house, in answer to Disciples enquiring further concerning the Law of Divorce [Mk. 10. 10].	19. 9	10. 10 —12		
	Of Expediency of Marriage. *Particular Gift of Continence.*—In answer to erroneous conclusion of Disciples [Mt. 19. 10].	19. 10 —12			
Same place. *Same day.*	**133. His Blessing of Little Children**[b]. *Laying on of Hands. Humility and the Kingdom*[b].—Shortly after Discourses of Divorce and Marriage [Mt. 19. 12, 13], in the house [Mk. 10. 10, 17], immediately before Departure from Bethabara for Jerusalem [Mt. 19. 15, 16; Mk. 10. 16, 17].	19. 13 —15*a*	10. 13 —16	18. 15 —17	
Way from Bethabara to Jerusalem: East of Jordan. *Same day.*	**134. His Discourse of Life Eternal and Law of Works**[c]. *Rich Ruler* [Lk. 18. 18]. *God alone Good*[c]. *Voluntary Poverty, and Treasure in Heaven: Following Christ.*—Immediately after Blessing of Little Children, as he is going forth out of the house into the way [Mk. 10. 17], on occasion of Departure from Bethabara for Jerusalem [Mt. 19. 15][c].	19. 16 —22	10. 17 —22	18. 18 —23	
	Of Hindrance of Earthly Riches to Entrance into the Kingdom.	19. 23 —26	10. 23 —27	18. 24 —27	

[a] Some connection may be traced in the Lord's mind between his present condemnation of Pharisaic licentiousness, and the Pharisee's boast in the recent parable, that "*he was not, like the rest of the world, an* ADULTERER" (see p. 583, § 128). Cf. n. b. See also Introd. Harm. p. 462.

[b] A retrospective condemnation of the Pharisees' presumption of their qualifications for the Kingdom (p. 583, § 128); and arranged by S. Luke accordingly. Cf. n. a; and see pp. 422 sqq.

[c] See Introd. Harm. p. 462. On the true reading of Mt 19. 17, see Note on Text, *in loc.*

A.D. 30.		MATT.	MARK	LUKE	JOHN
	Proverb of Needle's Eye and the Camel: Human Impossibility, Divine Possibility.—To Disciples, immediately after Discourse of Life Eternal to Rich Ruler, and Ruler's sorrowful departure [Mk. 10. 22, 23].				
	Of Reward of Sacrifices for Christ's Sake[a]. (1) *Apostles: Twelve Thrones of Judgment* [Mt. 19. 28]; (2) *Disciples generally: Hundredfold, and Eternal Life. First, last; Last, first.*—To Disciples, immediately after Discourse of Hindrance of Earthly Riches, in answer to profession and enquiry by Peter during Final Journey to Jerusalem [Mt. 19. 26—28][a].	19. 27 —30	10. 28 —31	18. 28 —30	
	Parable of Labourers and Wages.—In illustration of Discourse of Reward of Sacrifices [Mt. 19. 30; 20. 1, 16].	20. 1—16			
	[*Crossing of Jordan.*]				
JUDÆA. Same Road: West of Jordan. *Same day.*	135. **His Third Plain Warning of his Sufferings, Death, and Resurrection**[b]. *Going up to Jerusalem for the Passion*[b]*; Jesus' Example to his Followers* [Mk. 10. 32]. *Apostles' Astonishment* [Mk. 10. 32] *and Blindness* [Lk. 18. 34].—To the Twelve privately [Mt. 20. 17], in the way from Bethabara, during Final Journey to Jerusalem[b] [Mt. 20. 17; Mk. 10. 17, 32; Lk. 18. 31].	20. 17 —19	10. 32 —34 [1 Pet. 2. 21]	18. 31 —34	..
Same Road. *Same day.*	136. **His Second Reproof of Apostles' Ambition**[c]. *Petition of Zebedee's Sons. Heathenish Princedom.*	20. 20 —28	10. 35 —45		

[a] For the pathetic appropriateness of this incident to the circumstances of the Final Journey, see Introd. Harm. p. 465.

[b] Here *for the first time*, in all three Synoptists, we have the plain prediction of the Lord's death at Jerusalem *during the ensuing visit*: "*Behold*, WE GO UP TO JERUSALEM, *and, &c.*" For the other warnings, see §§ 104, 108, p. 576, n. c; and for their *climax*, Introd. Harm. pp. 378 sq. Also, for the chronological arrangement, id. pp. 457, 462.

[c] Not to be confounded with the similar but *later* and *third* Reproof in Lk. 22. 24—30. See p. 578, n. d.

A.D. 30.		MATT.	MARK	LUKE	JOHN
	Christ's Advent for Ministry and Redeeming Death.—First, to James and John petitioning [Mk. 10. 35, 36] by their Mother Salome[a] [Mt. 20. 20, 21] for the two highest places in the Kingdom; next, to the Twelve, on the Ten's indignation thereat [Mt. 20. 24, 25; Mk. 10. 41, 42][b]; shortly after Warning of Messiah's Sufferings, during Final Journey to Jerusalem [Mt. 20. 17—20].				
	Blind Beggars by Jericho[c].			18. 35—37	
Jericho. House of Zacchæus. *Same day: Evening.*	**137. His Lodging with Chief of the Tax-gatherers at Jericho.** *Zacchæus. Jesus' Advent for Salvation of the Lost*[d].—For one night [Lk. 19. 5, 7], on the way from Bethabara to Jerusalem, during Final Journey to Jerusalem [Lk. 18. 31; 19. 1].			19. 1—10	
	Of the Futurity and Judgment of the Glorious Advent[d]. *Expectation of Manifestation of the Kingdom. Parable of Nobleman and his Kingdom*[d].—In house of Zacchæus, on evening of Arrival in Jericho [Lk. 19. 7—11].			19. 11—27	
By Jericho: Way to Jerusalem. *Next day. Mar. 31. Friday.*	**138. His Restoration of Sight to Blind Beggars at Jericho**[c]. *Blind Bartimæus* [Mk. 10. 46] *and Son of David. Sight by Prayer of Faith.*—At going forth out of Jericho[c] [Mt. 20. 29, 30; Mk. 10. 46], morning after Lodging with Zacchæus [Lk. 19. 5, 28], on the way to Jerusalem [Mt. 20. 17, 29; Lk. 19. 11, 28].	20. 29—34	10. 46—52	18. 38—43	
Mount Olivet: Bethany. *Sixth day before Passover. Nisan 8 = Mar. 31. Friday*[e].	**139. His Arrival at Mount of Olives at Bethany**[e]. *Home of Risen*	[21. 1]	[11. 1]	[19. 29]	12. 1

[a] S. Matthew and S. Mark elsewhere also specially mention *Salome* as one of the women who attended the Lord on the Final Journey (Mt. 27. 55, 56; Mk. 15. 40, 41). For petition by *representatives*, see Introd. Harm. p. 382.

[b] See p. 586, n. c.

[c] Note this fine comment upon § 136. For discussion of the harmonistic difficulties of the records, see Introd. Harm. pp. 466 sqq.

[d] For further analysis and spiritual application, see Introd. Harm. p. 435.

[e] The Lord arrived at Bethany "*six days before the Passover*," πρὸ ἓξ ἡμερῶν τοῦ Πάσχα (Jo. 12. 1). The seven Paschal days were Nisan 15—21 inclusive, *beginning at sunset of Nisan* 14 (pp. 475 sq.; 478 sq.); and the Greek phrase implies an *exclusive* reckoning

A.D. 30.		MATT.	MARK	LUKE	JOHN
	Bethphage [Mt. 21. 1; Mk. 11. 1; Lk. 19. 29], on the morrow after High-Priests' Resolution for Death of Lazarus [Jo. 12. 10—12], in afternoon [Mk. 11. 11]:—				
	i. **First Stage of Mount Olivet**[a]. *Requirement of Mother-Ass and Colt; Riding on the Mother-Ass*[a].—From confines of Bethphage and Bethany [Mt. 21. 1; Mk. 11. 1; Lk. 19. 29][a], after starting from lodging in Bethany [Jo. 12. 1, 12][a], to the point where Zion's turrets alone are seen [Mt. 21. 5][a].	21.1—7*a*	11. 1 —7*a*	19. 29 —35*a*	12. 12, 13*a*
	ii. **Second Stage of Mount Olivet**[b]. *Riding on the Colt*[b]. *The Hosannas. The World gone after Jesus*[b] [Jo. 12. 19].—From point of sight of Zion, over ridge where, at the beginning of the Descent of Olivet, the whole City suddenly comes into view [Lk. 19. 37][b], down the Descent, and across the Kidron [Mt. 21. 9, 10, with Jo. 18. 1].	21. 7*b* —9	11. 7*b* —10	19. 35*b* —40	12. 13*b* —19
	Wail over the City. *Prophecy of Siege and Destruc-*			19. 41 —44	

SELECTION *of the typical Paschal Sacrifice* (Ex. 12. 3, 6. Cf. Introd. Harm. pp. 489 sq.). Further: Nisan 10 of this year being (not a *Monday*, as Greswell reckons, but) a *Sunday*, the Ecclesiastical anniversary is rightly *Palm Sunday*.

As to the *route*—probably along the Southern or ancient caravan road—difficulty arises from the uncertainty of the position of *Bethphage*. But observe: (1) From Mt. 21. 1, 2 ("*drew nigh unto Jerusalem, and were* COME TO *Bethphage*,") it is evident that the right construction of Mk. 11. 1 ("*draw nigh unto Jerusalem,* UNTO *Bethphage and Bethany*") and of Lk. 19. 28, 29 ("*going up to Jerusalem; and when he drew nigh,* sc. *to Jerusalem,* UNTO *Bethphage and Bethany*") expresses that the *confines of Bethphage and Bethany* were the spot *at which* the Lord was *already arrived* when he sent for the asses. In modern phraseology, he was on the confines of the two *parishes*. If then the *village* of Bethphage lay *West* of the confines (and, against Smith's *D.B.*, S. Matthew, no less than the thrice occurring words, "*at the Mount of Olives*," refutes a position *East of Bethany*) it might well be, according to the tradition, "*the village over against*" the pilgrims as they proceeded to Jerusalem, but, contrary to the tradition, ought probably to be identified (as by Porter, Kitto's *B.C.* III. 362) with the ruins on the Western side of Wady Khadûm. (2) The term *Bethphage*, as the name of a *parish* or *tract* of Olivet, embraced a district which extended Westward right up to the walls of Jerusalem (Lightf. *Hor. Heb.* 1. 80 sqq.).

For a vivid (though, as we think, not quite accurate) description of the Procession, see Stanley, *Sin. and Pal.* pp. 190 sqq.; and for the *Ass and Colt*, and other alleged difficulties, see Introd. Harm. p. 468, § 12.

[a] The *Jewish* Stage. See p. 588, n. c, and Stanley's description of the route above referred to.

[b] The *Gentile* Stage. See n. a; also pp. 470 sq.

A.D. 30.		MATT.	MARK	LUKE	JOHN
	Lazarus.—From Jericho [Mt. 20. 29—21. 1; Mk. 10. 46—11. 1; Lk. 19. 1, 28, 29][a], the Sixth day before the Passover [Jo. 12. 1][a].				
Next day: Fifth day before Passover. Nisan 9 = Apr. 1. Saturday[b]: Great Sabbath.	[*Sabbath Rest at Bethany*[b].]				[12. 1, 9]
Same day: after sunset and end of Sabbath.	*Resort of Jews to Jesus and Lazarus at Bethany, and High-Priests' Resolution for Death of Lazarus*[b].—After sunset of Sabbath, on the eve of the Triumphal Entry into Jerusalem[b] [Jo. 12. 9—12].				12. 9—11
From Bethany to Jerusalem. *Next day: Fourth day before Passover. Nisan 10 = Apr. 2. Palm-Sunday[c]: Afternoon.*	**140. His Royal Procession and Triumphal Entry into Jerusalem**[c]. *Advent of Zion's King: Symbolic Ride on Ass* [Mt. 21. 2, 3, 7] *and Colt*[c]*; Hosannas to the Son of David. Wail over Jerusalem* [Lk. 19. 41—44]. —From Bethany[c] [Jo. 12. 1, 12] and	21. 1—11	11. 1—11	19. 29—44	12. 12—19

(Wetstein, *in loc.*; Winer, *Gr. N. T.* pp. 697 sq.; and many exx. in Greswell, *Diss.* xxxviii., whose scheme, however, is subverted by a fundamental error respecting the corresponding days of the Jewish and Julian Calendars). Hence, according as we reckon *six calendar* days before that of the *beginning* of Nisan 15 (viz. sunset of Nisan 14), or that of *daylight* of Nisan 15, we obtain either Nisan 8, or Nisan 9. The evidence is decidedly in favour of Nisan 8. For (1) in our Lord's time Nisan 14 was the *day of the Paschal Sacrifice*, and the *reputed Feast of the Passover* (pp. 478 sq.). The common reckoning would therefore be to Nisan 14, and gives Nisan 8. (2) In the year in question, Nisan 8 was *Friday*, Mar. 31; but Nisan 9 was *Saturday*, sc. *Sabbath*, Apr. 1. This was *Sabbath Hagadol*, "*The Great Sabbath*," the commemoration (though not true anniversary) of the original selection of the Paschal Sacrifice, and the day of instruction in the meaning and duties of the Paschal Festival (Kitto's *B.C.* III. 425). It was, moreover, the Lord's *last Sabbath* before his crucifixion. It is *impossible* that he should have spent this Sabbath in unlawfully travelling the 17 miles of rough wilderness from Jericho (Thomson, *Land and Book*, p. 613), and *improbable* that he should have spent it at a solitary Inn upon the road (cf. Lk. 10. 34:—certainly not, as Greswell, *half way at the house of Zacchæus*; for Zacchæus resided *in Jericho*!); but it is highly probable that he should have spent it in lawful and holy rest at Bethany. (3) Nisan 8 agrees with the requirements of the subsequent events recorded by S. John, the antitypical day of the Triumphal Entry, and the reckoning of the Synoptists (see nn. b, c, below). We conclude therefore that the arrival took place on *Friday*, Nisan 8, *shortly before* sunset, after the *whole day's journey* from Jericho.

[a] See p. 587, n. e.

[b] The Lord's company reached Bethany *late on Friday afternoon, shortly before sunset*, for the observance of the Great Sabbath (see p. 587, n. e). The Supper at Bethany, Jo. 12. 2—8, did not take place *that evening* (which was *beginning of Sabbath*), nor (against Greswell, Wieseler, Wordsworth, *al.*) upon the *next evening*, but *three days still later* (Introd. Harm. pp. 471 sq.). Also, as Bethany was nearly *three times* the distance of a *Sabbath-day's journey* from Jerusalem (Jo. 11. 18), and the Triumphal Entry itself could not lawfully have been made upon the *Sabbath*, either the occurrences of Jo. 12. 9—11, which are in any case unappropriate to the *night of arrival*, must very naturally be assigned to *Saturday evening, after sunset of Sabbath* (cf. Introd. Harm. p. 380, subs. 2; also the reckoning in § 19, p. 545), or, which is much less probable, the pilgrim Jews, in their impatient curiosity to see Jesus and Lazarus, violated the traditional ordinance of the Sabbatic limits. Cf. Gresw. III. 70 sq.—For the Synoptists' *omission* of the Stay at Bethany, see Introd. Harm. II. § 3, p. 379.

[c] The date was Nisan 10 (see n. b), *four* days before the *Passover*, or *five* before the *proper Feast* (p. 482). Now, as many have observed, *this was the very day originally appointed by Divine ordinance for the*

A.D. 30.		MATT.	MARK	LUKE	JOHN
	tion of Jerusalem.—At the Descent of Olivet, upon sight of the City [Lk. 19. 37, 41][a].				
	iii. **Entry into the City and Temple-Courts.** *Commotion of Jerusalem: The Prophet of Nazareth* [Mt. 21. 10, 11]. *General Survey of Temple-Courts* [Mk. 11. 11].	21. 10, 11	11. 11*a*		
	Return to Bethany. — At evening, with the Twelve Apostles [Mk. 11. 11].		11. 11*b*		
Way from Bethany to Jerusalem. *Next morn: Third day before Passover. Nisan* 11 = *Apr.* 3. *Monday.*	**141. His Symbolical Curse of Barren Fig-tree**[b]. *Jesus' Hunger: Only Leaves.*—Way from Bethany to Jerusalem [Mt. 21. 19], on the morrow after the Triumphal Entry [Mk. 11. 11, 12], in returning early in the morning to Jerusalem [Mt. 21. 18].	21. 18, 19	11. 12—14		
Jerusalem: Temple-Courts. *Same day.*	**142. His First Day's Conflict with the Jewish Rulers**[c]. *Rulers' Indignation.*—In Temple-Courts, the morrow after the Triumphal Entry, after Cursing of Barren Fig-tree [Mk. 11. 12—15]:—	21. 12—17	11. 15—19	19. 45—48	12. 20—43
	i. **His Second Purging of the Temple-Courts**[c]. *Den of Robbers.*	21. 12, 13	11. 15—17	19. 45, 46	
	ii. **His Healings of Blind and Lame in the Temple-Courts.** *Babes' Hosannas. Wrath of High-Priests and Doctors of the Law.*	21. 14—16			
	iii. **His Teaching in the Temple-Courts.** *Rapture of the Multitude. Murderous Deliberations of High-Priests and Doctors of the Law.*		11. 18	19. 47, 48	

[a] See p. 589, nn. a, b.

[b] S. Matthew *postpones* his record of the Cursing, partly for the sake of juxtaposition of the incident with the Lord's lesson therefrom, and partly for the sake of uninterrupted narration of the Triumphal Entry and the Purging of the Temple-Courts. See Introd. Harm. pp. 377, 380.

[c] See p. 541, n. c. N.B. The compendious narratives of S. Matthew and S. Luke *combine* the Purging of the Temple-Courts with the Triumphal Entry; but that this does not imply that they took place on the *same day*, see n. b above.

A.D. 30.		MATT.	MARK	LUKE	JOHN
	iv. **His Answer to Earnest Enquiry of Greek Gentiles**[a]. (1) *Advent of Hour of Glorification by Death;* (2) *Voice from Heaven;* (3) *Attraction of the World to Christ Crucified;* (4) *Approaching Darkness of the Jews*[a].—Shortly before sunset[a] [Jo. 12. 35].				12. 20 —36*a*
Evening.	*Concealment* [Jo. 12. 36] *and Return to Bethany* [Mt. 21. 17].—In the evening [Mk. 11. 19].	21. 17	11. 19		12. 36*b*
Night-time.	*Blind Unbelief of the Jews.*—Symbolized by the Darkness after sunset [Jo. 12. 36, 37, with Mk. 11. 19].				12. 37 —43
Way from Bethany to Jerusalem. *Next morn: Second day*[c] *before Passover. Nisan* 12=*Apr.* 4. *Tuesday.*	**143. His Lesson from the Withering of the Cursed Fig-tree**[b]. *Might of Faith: Removal of Mountains. Condition of Forgiveness* [Mk. 11. 25, 26].—Day after Cursing of the Fig-tree, in early morning, in returning again from Bethany to Jerusalem [Mk. 11. 12, 19, 20].	21. 20 —22	11. 20 —26		
Jerusalem: Temple-Courts. *Same day.*	**144. His Second Day's Conflict with the Jewish Rulers.** *Teaching and Preaching* [Lk. 20. 1]. *Problems and Answers.*—In Temple-Courts [Mt. 21. 23], day after Purging of Temple-Courts [Mk. 11. 15—27], and Second day before Passover [Mt. 26. 2, 3; Mk. 14. 1][c]:—	21. 23 —23. 39	11. 27 —12. 44	20. 1 —21. 4	12. 44 —50
Soon after sunrise.	i. **His Discourse of Enlightenment by Faith**[d]. *Jesus the Light of the World*[d].—Early morning, soon after sunrise [Jo. 12. 46].				12. 44 —50
Later hour.	ii. **His Answer to High-Priests and Doctors of Law concerning his Authority.** *Counter-Ques-*	21. 23 —27	11. 27 —33	20. 1—8	

[a] From the Lord's accustomed manner of illustration of the *spiritual* by the *natural* circumstances we may safely infer that it was now *near sunset*. This is the key to the arrangement.

[b] See p. 590, n. b.

[c] The reckoning is *exclusive*, and agrees with that of Jo. 12. 1. See p. 587, n. e.

[d] Infer the time about *sunrise*. Cf. n. a. By inserting *vv.* 37—43 S. John himself marks the distinction of the times of *vv.* 20—36 and *vv.* 44—50.

A.D. 30.		MATT.	MARK	LUKE	JOHN
	tion of Source of John's Baptism.—During his Teaching and Preaching[a] [Lk. 20. 1].				
	Parable of the Two Sons.	21. 28—32			
	Parables of the Wicked Husbandmen, and the Rejected Stone.	21. 33—46	12. 1—12	20. 9—18	
	Parables of the Marriage of the King's Son[b], *and the Wedding Garment.*	22. 1—14			
	iii. **His Answer to Pharisees and Herodians concerning Tribute to Cæsar.** *Popery and Erastianism: Church and State.*	22. 15—22	12. 13—17	20. 19—26	
	iv. **His Answer to Sadducees concerning Resurrection of the Dead.** *Rationalism: Ignorance of the Scriptures.*	22. 23—33	12. 18—27	20. 27—40	
	v. **His Answer to Doctor of the Law concerning the Great Commandment.** *Legalism: Love the Fulfilment of the Law.*	22 34—40	12. 28—34		
	vi. **His Counter-Question to Pharisees concerning the Parentage of the Christ.** *Problem of David's Son and Lord. Discomfiture of Adversaries.*	22. 41—46	12. 35—37	20. 41—44	
	vii. **His Warning against the Doctors of the Law and the Pharisees.** *Lawful Office, but Sorry Practice; Worldly Pride and Hypocritical Piety; Devouring of Widows' Houses.*	23. 1—12	12. 38—40	20. 45—47	
Women's Court: The Treasury.	viii. **His Commendation of the Widow's Mites**[c]. *The Offertory.*		12. 41—44	21. 1—4	

[a] A confirmation of the precedence of the Discourse of Jo. 12. 44—50.

[b] The present Parable (against Strauss, and even Calvin, *al.*) is clearly distinguished from the kindred Parable of the *Great Supper* (Lk. 14. 15—24; § 122) in time, place, and purport. By a striking double climax, not uncommon in our Lord's Discourses (see Introd. Harm. p. 378, § 2), the main corresponding points in the former Parable indicate the *less* aggravated guilt and punishment of the Jewish nation—*excuses to a householder*, and *exclusion from Supper;* in the latter, the *more* aggravated,—*contempt and rebellion against a King*, and *vengeance of fire and sword.* Cf. p. 546, n. c.

[c] We can scarcely doubt that the words of Renunciation of Mt. 23. 37—39 were the *last* uttered by our Lord within the Temple-Courts. Accordingly the incident of the *Widow's Mites* must be placed before the *Woes.* We seem to be able to trace our Lord's retiring footsteps from the Women's Court to the Court of the Gentiles, to the Cloisters, to the Gate, and to Olivet.

A.D. 30.		MATT.	MARK	LUKE	JOHN
	—Over against the Treasury, shortly after Warning against the Doctors and Pharisees [Mk. 12. 40, 41].				
	ix. **His Woes on the Doctors of the Law and the Pharisees**[a]. *Hypocrisies; Bloodshedding of Prophets; Vengeance of Blood.* —Immediately before Final Renunciation of the Temple-Courts [Mt. 23. 36, 37].	23. 13—36			•
Outer Gate of Temple-Courts.	x. **His Final Renunciation of the Temple-Courts**[a]. *Murderous City. Abandonment of House of the Pharisees.*—Immediately before leaving the Temple-Courts [Mt. 23. 37—24. 1].	23. 37—39		13. 34, 35	
Outer Gate of Temple-Courts and Mount Olivet. *Same day: Tuesday: Toward even: About* 4 *P.M.*—6 *P.M.*	**145. His Prophecy of Destruction of Temple-Courts and End of the World**[b]. *The Glorious Advent in Figure and Truth.*—Toward evening of day of Woes on the Doctors and Pharisees and of Final Renunciation of the Temple-Courts [Mt. 23. 36—24. 3]:—	24. 1—25. 46	13. 1—37	21. 5—36; 12. 35—46; 17. 22—18. 8	•
Outer Gate of Temple-Courts. *About* 4 *P.M.*	i. **Open General Prophecy.** *Total Destruction of Temple-Courts.*—As he is leaving the Temple-Courts [Mk. 13. 1], in answer to Disciples commending the grandeur of the Buildings [Mt. 24. 1, 2; Mk. 13. 1, 2].	24. 1, 2	13. 1, 2	21. 5, 6	
Mount Olivet. *Near sunset.*	ii. **Private Explanatory Prophecy**[b]. *The Time and the*	24. 3—35	13. 3—31	21. 7—33	

[a] See p. 592, n. c. N.B. The *Woes* are a reiteration, with certain important additions, of the earlier Galilæan denunciations (§ 52, p. 558), but the *Renunciation* is now uttered for the first and last time. See Introd. Harm. p. 376, subs. 5; also pp. 458 sq.

[b] S. Luke omits to record the *change of place*, and also *doctrinally* transposes considerable portions of the Prophecy out of chronological order. See Introd. Harm. pp. 379 sq., 422, 432, 435.

N.B. The word translated "*world*," in the phrase "*end of the world*," (αἰών, *ævum*, *ætas*, *age*, *dispensation*,) has no single English equivalent; and we are therefore compelled to adopt that term which regards the *ulterior*, *antitypical*, and *more important* consummation intended in the Prophecy. Nevertheless, as also in the case of the term "*generation*," the *anterior*, *typical*, and *less important* consummation, viz. the Destruction of Jerusalem, and end of the Jewish Dispensation, must be distinctly kept in view. We also note that, as if in anticipation of the scoffs of Scepticism, our Lord expressly warns against all attempts to confound that *preparatory* consummation with the *Final and Glorious* Advent (Mt. 24. 23—27). There are "*wheels within wheels*" as the cloud-chariot of the Redeemer bears him back again to his redeemed. *Is vertitur ordo.*

A.D. 30.		MATT.	MARK	LUKE	JOHN
	Signs.—On Mount Olivet, opposite Temple-Courts, as he is returning to Bethany, soon after Open General Prophecy; in answer to private enquiry of Peter and Andrew, James and John [Mk. 13. 3, 4]:—				
	(1) *Warning against Deception and Alarm.*	24. 3—6	13. 3—7	21. 7—9	
	(2) *General Premonitory Signs: National Calamities, Persecutions of the Church, and Universal Preaching of the Gospel.*	24. 7—14	13. 8—13	21. 10—19	
	(3) *Special Premonitory Signs: Siege and Desolation of Jerusalem, and Great Tribulation of the Days of Vengeance.*	24. 15—22	13. 14—20	21. 20—24; 17. 31—33	
	Parable of Importunate Widow[a].			18. 1—8	
	Renewed Warning against Deception: Example of Lightning-Flash.	24. 23—28	13. 21—23	17. 22—25, 37	
	(4) *Ushering Signs: Quaking Heavens, Anxious Earth, and Raging Sea; Sign of the Son of Man in Heaven.*	24. 29—31	13. 24—27	21. 25—28	
	General Parable of Trees and the Summer.	24. 32—35	13. 28—31	21. 29—33	
	iii. **Admonition of Suddenness of the Advent, and Duty of Watchfulness**[b]:—	24. 36—25. 30	13. 32—37	12. 35—46; 17. 26—30, 34—36; 21. 34—36	
	(1) *Ignorance of Day and Hour.*	24. 36	13. 32		
	Example of the Flood[b].	24. 37—41		17. 26, 27, 34—36	
	Example of Destruction of Sodom.			17. 28—30	

[a] Note the beautiful connection between the parabolic type of the Church's *widowhood* (Lk. 18. 3), and the prediction of the Church's *bereavement* of her Lord which, chronologically, immediately follows (Lk. 17. 22). The chronological position of the Parable has been generally overlooked.

[b] All these Warnings, Parables, and Descriptions continue to be said *privately* to the four disciples, "*Peter, James, John, and Andrew*" (Mk. 13. 3), although S. Luke, for doctrinal purposes and contrast, transposes various portions under such general headings as "*said to the Disciples*" (Lk. 13. 22; 17. 22). See Introd. Harm. pp. 422 sqq., 432 sqq.

A.D. 30.		MATT.	MARK	LUKE	JOHN
	(2) *Exhortation to Watchfulness and Prayer.*	24. 42	13. 33	21. 34—36	
	Parable of the Porter[a].	[24. 42 *b*]	13. 34—37		
	Parable of the Waiting Servants.			12. 35—38	
	Parable of the Night-Thief.	24. 43, 44		12. 39, 40	
	Parable of the Steward.	24. 45—51		12. 41—46	
	Parable of the Ten Virgins.	25. 1—13			
	Parable of Settling-Day.	25. 14—30			
	iv. **Description of the Judgment of the Advent**[a]. *Throne of Glory, Gathering of All Nations; Reward and Punishment.*	25. 31—46			
	Summary of the Two Days and Nights.			21. 37, 38	
Same place. *Same day: Tuesday: Evening: About 6 P.M.*	**146. His Prediction of Day and Manner of his Death.** *At the Feast, by Crucifixion.* — On Mount of Olives, immediately after Prophecy of Glorious Advent [Mt. 24. 3; 25. 46—26. 2], and Second day before Passover [Mt. 26. 2; Mk. 14. 1][b].	26. 1, 2			
Jerusalem: Palace of H. Pr. Caiaphas. *Same evening.*	**147. Counter Resolution of Jewish High Council for Day and Manner of his Death.** *Not at the Feast, by Treachery*[c].—In Caiaphas' Palace [Mt. 26. 3], Second day before Passover [Mk. 14. 1][b], shortly after Jesus' contrary Prediction [Mt. 26. 2, 3].	26. 3—5	14. 1, 2	22. 1, 2	
Bethany. House of Simon the Leper. *Same evening: After sunset.*	**148. His Fore-anointing for Burial by Mary of Bethany**[d]. *Dying Jesus and Risen Lazarus* [Jo. 12. 2]. *Mary's Genuine Unction, and Judas' Covetous Hypocrisy* [Jo. 12. 4—6].—At Bethany, during Supper, in house of Simon the Leper[d] [Mt. 26. 6], same evening as Rulers' Resolution	26. 6—13	14. 3—9		12. 2—8 [11. 2]

[a] See p. 594, n. b.

[b] According to the *exclusive* reckoning. See p. 587, n. e.

[c] Contrast this with the preceding section, and mark how the eternal Counsel of God (Acts 2. 28) baffled the assassinous policy of the Wise. See also Introd. Harm. p. 480.

[d] See Introd. Harm. p. 471, § 13. Perhaps Martha was now married to Simon the Leper, and Lazarus residing with Mary. Cf. § 65, p. 564.

A.D. 30.		MATT.	MARK	LUKE	JOHN
	for Day and Manner of his Death [Lk. 22. 2—4], being Second day before Passover and Betrayal [Mt. 26. 1—6; Mk. 14. 1—3][a].				
Jerusalem: Council-Chamber. *Next morn: One day before Passover. Nisan* 13=*Apr.* 5: *Wednesday*[b].	**149. Covenant of Judas Iscariot with Jewish High Council for his Betrayal.** *Thirty Pieces of Silver* [Mt. 26. 15].—In Jerusalem, in Council Chamber [Mt. 27. 3, 5], at Session next after the Lord's Fore-anointing for Burial [Mt. 26. 13, 14] and Judas' Covetous Hypocrisy[b] [Jo. 12. 4—7].	26. 14—16	14. 10, 11	22. 3—6	[13. 2]
Bethany. *Next day: Passover-day or Day of Sacrifice of Passovers. Nisan* 14=*Apr.* 6: *Thursday.*	**150. His Order for Preparation of the Paschal Supper**[c]. *Love unto the End* [Jo. 13. 1][d].—On First Day of Unleavened Bread [Mt. 26. 17; Mk. 14. 12], or Passover [Lk. 22. 1][e], whereon the Paschal Lambs were sacrificed [Mk. 14. 12; Lk. 22. 7]; to two Disciples [Mk. 14. 13], Peter and John [Lk. 22. 8], at Bethany [Mk. 14. 3, 13].	26. 17—19	14. 12—16	22. 7—13	13. 1
Jerusalem: Upper Room. *Same day: Between sunset and midnight. Paschal night. Nisan* 15[e].	**151. His Celebration of the Paschal Supper**[c]. *Institution of the Lord's Supper*[c].—At Jerusalem, in and near Upper Room [Mk. 14. 13—15; Jo. 14. 31], on evening of Day of Sacrifice of Paschal Lambs [Mt. 26. 17, 20; Lk. 22. 7, 14][c], at usual hour [Lk. 22. 14], same night as the Betrayal [Mt. 26. 20—26; 1 Cor. 11. 23], on arrival from Bethany with the Twelve Apostles [Mk. 14. 3, 17]:—	26. 20—35	14. 17—31	22. 14—38	13. 2—17. 26
Time of First Cup. About 6.30 *P.M.*	[*Opening Thanksgiving for the Feast, and First Cup of Wine*[f]:—]				

[a] See p. 595, n. b.

[b] *Wednesday* is almost a blank in the records. Greswell (III. 74) needlessly finds this a difficulty. The case is the same with the greater part of *Thursday;* and the reason is obvious. All *Wednesday* and *Thursday*, from the hour of his treacherous covenant, Judas "*was seeking opportunity to betray*" Christ (Mt. 26. 16). The lapse of Wednesday appears even from the phraseology of Lk. 22. 7*a*. N.B. Hence *Wednesday* is a *weekly fast* of the Church, *propter proditionem*, as *Friday propter passionem* (Const. Apost. v. 15). Cf. Bingham, *Antiq.* XXI. 3.

[c] For full discussion of various questions concerning the Last Supper, see Introd. Harm. pp. 473 sqq., § 14.

[d] For Jo. 13. 1, 2, see Introd. Harm. pp. 482 sq.

[e] Nisan 15 began at *sunset* of Apr. 6. See n. c.

[f] The events of the Paschal Supper have been variously arranged by Harmonists, and not seldom with much misconception. For the clearer under-

A.D. 30.		MATT.	MARK	LUKE	JOHN
	i. **His Prediction of Fulfilment of the Passover in the Kingdom.** *Intimation of the Passion. First Paschal Cup*[a]. —At beginning of Paschal Supper, at the accustomed hour [Lk. 22. 14, 15].			22. 14 —18	
	[*Thanksgiving, and Washing of Hands:*—]				
	ii. **His Washing of Disciples' Feet**[b]. *Apron of Humility. Dark Intimation of a Traitor: "Not All Clean*[b]*."* — Rising from the Supper, at its beginning[b] [Jo. 13. 2, 4, 12], Judas being already instigated of the Devil to the Betrayal [Lk. 22. 3; Jo. 13. 2].		[1 Pet. 5. 5]		13. 2—11
	[*Bringing in of the Paschal Dishes, viz. Bitter Herbs, Unleavened Bread, Sauce, and Paschal Lamb.*]				
	[*Thanksgiving, and Eating of the Bitter Herbs dipped in the Sauce:*—]				
	Exposition of the Feet-Washing: (1) *Lesson of Ministering Humility;* (2) *Plainer Intimation of a Traitor: "He that eateth the bread with me, &c."*[b]—After returning to the Supper [Jo. 13. 12].		[1 Pet. 5. 5]		13. 12 —20
	iii. **His Prediction of Betrayal by One of the Twelve.** *Bitter Herbs and the Sauce. "He that dippeth with me in the Sauce-dish."*—During eating	26. 21 —24	14. 18 —21	22. 21 —23	13. 21, 22

standing of the Lord's procedure, and the better adjustment of the events, we have introduced in order the principal customary acts from the ancient Paschal Rubrics (Lightfoot, *Hor. Heb.* II. 346 sqq.; Smith's *D.B.*, Kitto's *B.C.*, Art. *Passover*). The divers "*Thanksgivings*," εὐχαριστίαι, characterized the Supper as a "*Eucharist.*"

[a] See p. 596, n. *f.*

[b] The A. V. of Jo. 13. 2, "*supper being* ENDED," is a most unhappy mistranslation (Jo. 13. 2 ref.). Nevertheless the various reading γινομένου, (ℵ, B, Tdf., Trg., West. and Hort,) is a mere attempt at exegesis, and must by no means be accepted. N.B. Lightfoot's objection that *Feet-washing* was "an unheard-of thing at a Paschal Supper" (*Hor. Heb.* II. 354) is answered by the fact that so was *Judas' treason* which (against Lange and others) directly occasions it (Jo. 13. 2, 10, 11). Note also the several *gradual* indications of the Traitor.

A.D. 30.		MATT.	MARK	LUKE	JOHN
	[Mt. 26. 21; Mk. 14. 18], immediately after Exposition of the Feet-washing [Jo. 13. 12, 18—21].				
Time of Second Cup.	[*Exposition of the Redemption from Egypt, of the Paschal Sacrifice and Paschal Supper; First Hallelujah Hymn, viz. Pss.* 113, 114; *and Second Cup of Wine*[a].]				
	Private Signification of the Traitor. *Jesus' Bosom: Sign to John.*				13. 23—26*a*
	[*Breaking and Blessing*[b] *of One of Two Unleavened Loaves, and Eating and Distribution of Morsel thereof wrapped in the Bitter Herbs and dipped in the Sauce, with the words, "This is*[c] *the Bread of Affliction which our Fathers ate in Egypt*[a]":—]				
	Private Avowal and Identification of the Traitor in Judas Iscariot. *Judas' Sop*[d].	26. 25			13. 26*b*—29
	Exit of Judas Iscariot[e].—Night-time, immediately after receipt of the Sop of Bread from Jesus [Jo. 13. 30].				13. 30
	iv. **His Announcement of his Immediate Glorification.**—Immediately after Exit of Judas [Jo. 13. 31][e].				13. 31, 32

[a] See p. 596, n. f.

[b] Note the order: first *Breaking*, then *Blessing*. But in the Institution of the Lord's Supper reversely: first *Blessing*, then *Breaking*; Mt. 26. 26; 1 Cor. 11. 24. Cf. carefully Lk. 24. 30, 31, 35.

[c] Cf. the Words of Distribution in the Lord's Supper, "*This is my Body*," "*This is my Blood*" (Mt. 26. 26, 28; p. 600).

[d] See Introd. Harm. p. 484.

[e] It is much disputed whether Judas partook of the *Holy Eucharist*. His participation is affirmed by S. Chrysostom, S. Augustine, Lightfoot, Bengel, Patritius, Stier, Alford, Wordsworth, *al.*; denied by Greswell, Meyer, Lange, Ebrard, Wieseler, Tischendorf, Robinson, Andrews, Ellicott, *al.* Undoubtedly he did *not* partake. (1) The order of Mt. and Mk. fixes the Warning of Betrayal *before* the Institution; the order of Lk. is for doctrinal juxtaposition of the Legal and Gospel Memorials (pp. 422, 437). (2) Judas went out immediately after the Warning and Sop, Jo. 13. 30. (3) The Warning and Sop were given *during* the Supper, Mt. 26. 21; but the Institution of the Cup not till *after* the Supper, Lk. 22. 20. (4) The Words of Institution imply the simultaneous prosecution of Judas' treason, Mt. 26. 26, 27; 1 Cor. 11. 23—25.—But further: the narrative shews that Judas did not even partake of the *Paschal Lamb*. Cf. Introd. Harm. p. 484.

A.D. 30.		MATT.	MARK	LUKE	JOHN
	[*Thanksgiving, and Eating of the Paschal Lamb*[a]:—]				
Time of Paschal Lamb.	v. **His Third Reproof of Apostles' Ambition**[b]. *Heathenish Greatness. Covenant of Kingdom and of the Lord's Table*[b]. —Some time after the Feet-washing [Lk. 22. 27; Jo. 13. 12, 18] and Prediction of the Traitor [Lk. 22. 23, 24], and after Announcement of Immediate Glorification[b] [Jo. 13. 32].			22. 24—30	
	First Prediction of Apostles' Peril of Apostasy: Satan's Sifting[c].—To Peter, immediately after Reproof of Ambition and Covenant of a Kingdom [Lk. 22. 24—31].			22. 31, 32	
	First Prediction of Peter's Denials[c]. — In answer to Peter professing readiness to accompany Christ to Prison and to Death [Lk. 22. 33, 34].			22. 33, 34	
	Forewarning of Privations and Perils through his Approaching Association with Felons[d].—In continuation of First Prediction of Peril of Apostasy[d] [Lk. 22. 31—35].			22. 35—38	
	vi. **His Institution of Holy Sacrament of Bread in the Lord's**	26. 26	14. 22	22. 19	

[a] See p. 596, n. f.

[b] Not to be confounded with the earlier Reproof of Mt. 20. 25—28, § 136. That arose out of a request *in the way;* this out of occurrences and announcements *at the Supper Table* (order of places, order of Feet-washing, speedy Glorification). Nevertheless, both in the Contention and the Reproof, there is a reminiscence of the earlier strife (cf. pp. 378, 451); while, by the present appended *Covenant of a Kingdom* and the *Royal Table in Glory*, the Apostles' hearts are prepared for the almost immediate Institution of the *Sacramental Table* in the *Kingdom of Grace*.

[c] No less than *three* Warnings of falling are given this same night both to the Apostles generally and to Peter in particular: but one only is recorded by each of the Evangelists. The general Warnings form a climax; and so also do Peter's professions. See pp. 601 sq.; also Introd. Harm. pp. 376, 378, 494.

[d] Intimately connected with the preceding *Prediction of Perils* and the subsequent *Breaking of the Bread*. S. Luke's narrative implies that the whole of *vv.* 14—38 belongs to the *Supper-Room* (So *v.* 38, "*Behold*, HERE *are two swords*"). As to the transposition in *vv.* 19, 20, relating to the Sacraments, see p. 598, n. e. N.B. Even if Mk. 15. 28 be genuine, (and at all events it is a *correct application* of the Prophecy), the present prediction is in exact accordance. The Lord has in view his *arrest as a* ROBBER (Lk. 22. 52), and his *crucifixion with* ROBBERS (Mk. 15. 27). As with the Master, so with the Servants.

A.D. 30.		MATT.	MARK	LUKE	JOHN
	Supper[a]. "*This is my Body*[a]." —During eating [Mt. 26. 26; Mk. 14. 22], after Prediction of the Traitor [Mt. 26. 25, 26; Mk. 14. 21, 22], and Covenant of the Lord's Table [Lk. 22. 29, 30], and Forewarning of his Felon Death[a] [Lk. 22. 37].				
	[*Continuation of Eating of the Paschal Lamb, and End of Supper*[b].]				
Time of Third Cup or Cup of Blessing: After Supper.	[*Thanksgiving after Meat, Third Cup of Wine or Cup of Blessing*[c]:—]				
	vii. **His Institution of Holy Sacrament of Wine in the Lord's Supper**[c]. *Third Paschal Cup, or Cup of Blessing*[c]. "*This is my Blood of the New Covenant*[c]."—Paschal Supper being ended [Lk. 22. 20; 1 Cor. 11. 25], immediately after Grace after Meat over Cup of Blessing [Mt. 26. 27; Mk. 14. 23; 1 Cor. 10. 16].	26. 27 —29	14. 23 —25	22. 20	
	viii. **His Farewell Discourse unto his Apostles.** *Bereavement and Consolation.* "*Little Children.*" "*Yet a little while*[d]." —After Supper [Lk. 22. 20], during Judas' Preparation for Betrayal [Jo. 13. 30—18. 3]; partly in Supper-Room, between Third and Fourth Paschal Cups [Lk.				13. 33 —16. 33

[a] Strauss (III. 155 sqq.) insists that "there is no point in S. John's narrative where the Institution of the Lord's Supper can be inserted." But, notwithstanding his criticisms and the erroneous arrangements of Greswell, Tischendorf, Robinson, and some others, there is clear as day the point at the close of Jo. 13. 32. N.B. The "*Bread*" and "*Wine*" were not instituted in immediate succession: the continued eating of the Paschal Lamb, &c., intervened. But the Sacramental "*Bread*" was not identical with that wrapped in the Bitter Herbs (p. 598). See p. 598, nn. c, e; p. 599, n. b.

[b] See p. 596, n. f.

[c] Cf. 1 Cor. 10. 16, "*The Cup of Blessing, which we bless, &c.*" The Jewish designation is perpetuated in that of the Christian Sacrament. See n. a; also p. 596, n. f.

[d] After the break at Jo. 13. 32, where the chief portion of the Paschal Supper and the Institution of the Lord's Supper find their proper place, now, at the conclusion of both, with the affecting words, "*Little Children,*" and "*Yet a little while,*" begins the Farewell Discourse preparatory to the hastening separation.

A.D. 30.		MATT.	MARK	LUKE	JOHN
	22. 20; Jo. 13. 33—14. 31], and partly without Supper-Room, yet within the City [Jo. 14. 31—16. 33; 18. 1]:—				
	(1) *Announcement of Near Separation, and New Commandment of Brotherly Love*[a].				13. 33—35
	Second Prediction of Peter's Denials[b].—In answer to Peter promising to die for Christ [Jo. 13. 38].				13. 36—38
	(2) *Promise of Future Re-union in Father's House of Many Mansions.*				14. 1—14
	(3) *Promise of Mission of Holy Spirit for Abiding Advocate and Instructor.*				14. 15—26
	(4) *Legacy of Peace.*—Immediately before Final Hallelujah and Departure from Supper-Room [Jo. 14. 27, 31].				14. 27—31
Time of Fourth Cup.	[*Final Hallelujah Hymn, viz. Pss.* 115—118, *Blessing of the Hymn, and Fourth Cup of Wine*[c]:—]				
	Concluding Hymn of Praise and Departure from Supper-Room[d].—Immediately after Legacy of Peace [Jo. 14. 27, 31].	26. 30 *a*	14. 26 *a*		[14. 31 *b*]
Outside of Supper-Room. *Same night.*	(5) *Parable of the Vine and the Branches*[d].—Within the City [Mt. 26. 30; Jo. 18. 31], in the open air [Jo. 17. 1], just after Departure from the Supper-Room[d] [Mt. 26. 30; Jo. 14. 31].				15. 1—17

[a] See p. 600, n. d.
[b] See p. 599, n. c.
[c] See p. 596, n. f.
[d] From Jo. 14. 31, "*let us go* HENCE," and 17. 1, "*lifted up his eyes to* HEAVEN," we must conclude (against Greswell, Meyer, Stier, Alford, Ellicott, *al.*) that the remainder of the Farewell Discourse, Jo. 15. 1—16. 33, was delivered *not in the Supper-Room*, but *in the open air*, in passing from the Supper-Room to the Gate of the City (Jo. 18. 1). Not improbably the vine which supplied the figure for the opening words of ch. 15 overshadowed the staircase by which they were descending from the Upper Chamber (See Smith's *D.B.*, i. 837, *s.v.* House).

A.D. 30.		MATT.	MARK	LUKE	JOHN
	(6) *Warning of World's Hatred and Persecution.*				15. 18 —16. 4 *a*
	(7) *Assurance of Expediency of his Departure for Mission of the Holy Spirit.*				16. 4 *b* —15
	(8) *Announcement of Apostle's Near and Brief Sorrow and Eternal Joy.*				16. 16 —33
	Second Prediction of Apostles' Peril of Apostasy: Dispersion and Desertion[a].				16. 29 —32
	ix. **His Farewell Prayer with his Apostles.** *Eyes Heavenward. Christ and the Church.* (1) *For the Son;* (2) *For the Apostles;* (3) *For the Church Universal.*—At close of Farewell Discourse [Jo. 17. 1], just before Departure from the City [Jo. 17. 26—18. 1].				17. 1—26
	Departure out of the City, and Crossing of Kidron.—Immediately after Farewell Prayer [Jo. 17. 26—18. 1].	26. 30 *b*	14. 26 *b*	22. 39	18. 1 *a*
Mount Olivet. *Same night: About* 11 *P.M.*	*Third and Last Prediction of Apostles' Peril of Apostasy: Sore Stumbling at the Smiting of the Shepherd*[a]. *Promise of Post-Resurrection Precedence to Galilee*[b]. —Immediately after entry into the Mount of Olives [Mt. 26. 30, 31; Mk. 14. 26, 27].	26. 31, 32	14. 27, 28		
	Third and Last Prediction of Peter's Denials[c].—In answer to Peter promising steadfastness above all the other Apostles[c] [Mt. 26. 33, 34].	26. 33 —35	14. 29 —31		[21. 15]

[a] See p. 599, n. c. Also note, as a coincidence, that while S. John alone records the *Warning* of *Desertion*, ἀφῆτε (Jo. 16. 32), the Synoptists alone record the *fulfilment*, ἀφέντες (Mt. 26. 56; Mk. 14. 50). Cf. n. c; also Introd. Harm. pp. 376, 378.

[b] This promise is referred to by the Herald Angel in Mt. 28. 7; Mk. 16. 7.

[c] See p. 599, n. c. Note that the Synoptists alone

A.D. 30.		MATT.	MARK	LUKE	JOHN
	Entry into Garden of Gethsemane.—Immediately after Last Prediction of Peter's Denials [Mt. 26. 35, 36].	26. 36 *a*	14. 32 *a*		18. 1 *b*
Gethsemane. *Same night: About* 11 *P.M.*—12 *Mid.*	**152. His Agony and Bloody Sweat.** *The Cup of the Passion. Strong Crying and Tears.*—In Garden [Jo. 18. 1] of Gethsemane [Mt. 26. 36], in Mount of Olives [Lk. 22. 39], immediately after entry into the Garden [Mt. 26. 35, 36; Lk. 22. 40], for the space of one hour [Mt. 26. 40].	26. 36 *b* —46	14. 32 *b* —42	22. 40 —46 [Heb. 5. 7]	[18. 11]
Same place. *Same night: About Midnight.*	**153. His Betrayal by Judas Iscariot, and Arrest as a Felon.** *Jewish High-Priests, Generals, Elders, and Constables* [Lk. 22. 52; Jo. 18. 3]; *Roman Battalion and Colonel* [Jo. 18. 3]. *Judas' Kiss and Peter's Sword. Authority of Darkness.*—In Gethsemane, immediately after the Agony [Mt. 26. 45—47].	26. 47 —56 *a*	14. 43 —49	22. 47 —53 [Acts 1. 16; 2. 23]	18. 2—11
	Desertion and Flight of Apostles[a].	26. 56 *b*	14. 50 —52		[16. 32]
Jerusalem. *Same night: About* 12.30 *A.M.* —5 *A.M.*	**154. His Trial and Condemnation by Jewish Power Ecclesiastical.** *The Sanhedrin; False Witnesses; Avowal of Messiahship; Peter's Denials.* —Paschal Night and Morning, from immediately after the Betrayal [Mt. 26. 56, 57]:—	26. 57 —27. 10	14. 53 —15. 1	22. 54 —23. 1	18. 12 —27
High-Priest's Palace: Court-yard. *About* 12.30 *A.M.*	**i. His Abduction and Entry into High-Priest's Palace**[b]. *Soldiers, Constables, Servants* [Mk. 14. 66; Jo. 18. 16, 17]. *Fire of Coals* [Lk. 22. 55; Jo. 18. 18; cf. 21. 9].—	26. 57	14. 53	22. 54 *a*	18. 12 —14

record Peter's confidence above his brethren; S. John alone the allusion to its frustration (Jo. 21. 15). Cf. n. a.

[a] See p. 602, n. a.

[b] The Synoptists, who omit the Preliminary Examination, describe the abduction as "*to Caiaphas*" (Mt. 26. 57); S. John, who records that Examination, says "*to Annas first*," and next "*to Caiaphas*" (Jo. 18. 13, 24). There is not the slightest contradiction. Even Mt. 26. 57 itself explains that "*to Caiaphas*" means *to Caiaphas' Palace*, adding "WHITHER *assembled, &c.*" Nor is it even necessary (as Lange, Alford, Ellicott, *al.*, after Euthymius) to adopt what Meyer calls the "fabrication" that *Annas resided with Caiaphas*. It is enough that, as S. John himself vouches (Jo. 18. 13—15), Annas was *now present in the Palace of Caiaphas*, (as indeed also, in confirmation of S. John, were "ALL *the High-Priests*," Mk. 14. 53), and occupying, for the occasion, a *separate Official Chamber*, whence he "*sent*" Jesus to the Official Chamber of Caiaphas (Jo. 18. 24). Similar official language might be used of different Judges in the different Courts of Westminster Hall.

A.D. 30.		MATT.	MARK	LUKE	JOHN
	Into Palace of Caiaphas [Mt. 26. 57, 58; Mk. 14. 66; Jo. 18. 13, 15], where now also is Annas[a] [Mk. 14. 53; Jo. 18. 13, 15].				
	Entry of John and Peter into High-Priest's Palace.—John with Jesus, Peter afterward [Jo. 18. 15, 16].	26. 58	14. 54	22. 54*b*	18. 15, 16
	Peter's First Denial[b].—In Courtyard, by Fire of Coals, standing, soon after Entry, in answer to the portress [Jo. 18. 17, 18].				18. 15 —18
Same Palace: Chamber of Annas. *Same night: About 1 A.M.*	ii. **His Preliminary Examination before High-Priest Annas**[c]. *Interrogatory concerning Disciples and Doctrine.*—In High-Priest Caiaphas' Palace, Chamber of High-Priest Annas [Jo. 18. 13—15], Peter and constables being risen up and standing by the Fire [Jo. 18. 18].				18. 19 —24
Court-yard.	*Peter's Second Denial*[b].—In Courtyard, by Fire of Coals, standing, during Preliminary Examination by Annas, to group of men-servants and constables standing [Jo. 18. 18—25].				18. 25
Same Palace: Chamber of Caiaphas. *Same night: About 1.30 A.M. —3.30 A.M.*	iii. **His Preliminary Trial and Condemnation before High-Priest Caiaphas**[d]. *Seeking of False Witness. Avowal of Messiahship; Prediction of Immediate Exaltation and Glorious Advent. Imputation of Blasphemy.*—In High-Priest Caia-	26. 59 —66	14. 55 —64		[18. 24]

[a] See p. 603, n. b.

[b] On the number of Peter's Denials, and the harmony of the records, see fully in Introd. Harm. pp. 494 sqq.

[c] See p. 603, n. b. Only S. John records the Preliminary Examination; only S. Matthew and S. Mark the Preliminary Trial; and only S. Luke the Formal Trial. See Introd. Harm. p. 376.

[d] See n. c, above. Capital Causes, according to Jewish Law, might only be tried *by day* (Lightf. *Hor. Heb.* II. 359: cf. Lk. 22. 66): to save time, and the more surely to prevent miscarriage, the Sanhedrin spend the night hours in procuring damnatory evidence for the morning. See p. 606, n. b.

A.D. 30.		MATT.	MARK	LUKE	JOHN
	phas' Palace [Mt. 26. 57—59], by night [Lk. 22. 65, 66], soon after Preliminary Examination before Annas [Jo. 18. 24].				
Court-yard.	*Peter's Third Denial*[a].—In Courtyard, by Fire of Coals, sitting, during Preliminary Trial before Caiaphas, and just before First Cockcrow [Mk. 14. 68], to the portress' fellow maid-servant [Mt. 26. 69; Mk. 14. 66, 69; Lk. 22. 55, 56].	26. 69, 70	14. 66—68 *a*	22. 54—57	
First Cockcrow: About 2 A.M.	*Peter's Exit out of Courtyard into Porch, and First Cockcrow*[a].		14. 68 *b*		
Porch.	*Peter's Fourth Denial*[a].—In Porch, standing, during Preliminary Trial, shortly after Third Denial and First Cockcrow, to some by-stander [Mk. 14. 68; Lk. 22. 58].			22. 58	
	Peter's Fifth Denial[a].—In Porch, standing, during Preliminary Trial, nearly one hour after Fourth Denial [Lk. 22. 59], and shortly before Second Cockcrow, to the portress [Mt. 26. 71; Mk. 14. 68, 69].	26. 71, 72	14. 69, 70 *a*		
	Peter's Sixth Denial[a].—In Porch, standing, during Preliminary Trial, shortly after Fifth Denial [Mt. 26. 73; Mk. 14. 70], being about one hour after Fourth Denial [Lk. 22. 59], and immediately before Second Cockcrow, to certain by-standers [Mt. 26. 73, 74; Lk. 22. 59, 60; Jo. 18. 26, 27].	26. 73, 74 *a*	14. 70 *b*, 71	22. 59, 60 *a*	18. 26, 27 *a*
Second Cockcrow: About 3 A.M.	*Second Cockcrow, and Peter's Exit out of Porch into Street*[a].—Shortly be-	26. 74 *b*, 75	14. 72	22. 60 *b*—62	18. 27 *b*

[a] See p. 604, n. b. Trace Peter from Court-yard to Porch and from Porch to Street.

A.D. 30.		MATT.	MARK	LUKE	JOHN
	fore Christ's Condemnation and Mockery [Lk. 22. 62, 63].				
Same Palace: Same Chamber and Court-yard. *About* 3.30 *A.M.*	**His Mockery as Prophet**[a]. *Beating and Blindfolding.* —In Trial-Chamber and Courtyard, immediately after Preliminary Condemnation[a] [Mt. 26. 66, 67; Mk. 14. 65].	26. 67, 68	14. 65	22. 63—65	
Temple-Courts: Council-Chamber. *Next morn: Daybreak: About* 4.50 *A.M.*[b]	iv. **His Formal Arraignment and Condemnation by the High Council**[b]. *Charge of Blasphemy. Repeated Prediction of Exaltation, and Avowal of Messiahship. Delivery to Secular Power for Execution of Death.* —In Council-Chamber of High Council[b] [Lk. 22. 66], being brought from Palace of Caiaphas, on the way to the Castle [Jo. 18. 28], not long after Preliminary Trial and Mockery of Prophet [Mt. 26. 59—27. 1; Mk. 14. 55—15. 1], at daybreak [Mt. 27. 1; Mk. 15. 1; Lk. 22. 66; Jo. 18. 28][b].	27. 1, 2	15. 1	22. 66—23. 1 [23. 51]	[18. 24]
Blood-Field. *Same morn.*	*Remorse and Suicide of Judas Iscariot*[c].—Immedi-	27. 3—10 [Acts 1. 18—20]			

[a] As an undesigned coincidence, note how this Mockery of the *Prophet*, recorded also by S. Luke, confirms the accounts of the Preliminary Trial, omitted by S. Luke, whereat the Lord's *prophecy* precipitated his doom. For the Mockery of the *King*, see p. 608, n. c.

[b] The cause being prejudged, the formal sitting lasted a very few minutes. (See p. 604, nn. c, d.) Alford's Note on Lk. 22. 66 is very lamentable. N.B. The proper Council-Chamber of the Sanhedrin, called *Gazith*, or *Hall of Squares*, was situated within the Temple-Courts, half in the *Court of the Priests*, and half in the *Court of the Israelites;* and *no capital cause could legally be judged elsewhere.* But, inasmuch as about this time the High Council removed its sessions from *Gazith* (Lightf. *Hor. Heb.* III. 423 sqq.), it has been much questioned whether our Lord was formally condemned there, or, as Jo. 18. 28 might possibly imply, in the Palace of Caiaphas. To mention nothing else, one very remarkable and much neglected expression decides in favour of *Gazith:* "*Judas, when he saw that he was condemned, &c., flung the pieces of silver into the* TEMPLE" (τῷ ναῷ, *the Holy Place;* Mt. 27. 3, 5). Cf. also p. 607, n. a. For the *hour of daybreak* (earlier than *sunrise*) at this season, cf. p. 526.

[c] See Introd. Harm. pp. 503 sqq. N.B. The prophecy of Jeremiah cited in Mt. 27. 9, 10 is not found in *Jeremiah*, but a passage somewhat similar appears in *Zechariah* (Zech. 11. 12, 13). Hence Sceptics allege a palpable error; Commentators like Alford suppose a mistake of memory! (Not so S. Augustine, as Lange inaccurately). But, at the least, there is no proof of mistake or error. (1) Apart from Inspiration, is it reasonable to suppose S. Matthew, on a specially cited prophecy, and in solemn writing, ignorant, forgetful, or careless of verification? Besides, as S. Augustine, *de Cons. Ev.* III. 7, remarks, a *mistake of memory* would have been noted and corrected in his lifetime. (2) The prophecy is cited as one "*spoken by Jeremiah*," not *written in his Book:* and several *spoken* prophecies of *Jeremiah*, as doubtless of other Prophets, are *not recorded* (Jer. 36. 32. Cf. 1 Kgs. 4. 32—34; Lk. 3. 18; 11. 49—51; Jo. 20. 30). (3) Both in Hebrew and Greek (esp. the latter) the passage of *Zechariah differs considerably* from

A.D. 30.		MATT.	MARK	LUKE	JOHN
	ately after Delivery of Christ to the Power Secular [Mt. 27. 2, 3].				
Castle of the Governor. *Same morn: About* 5 *A.M.*—6 *A.M.*[a]	**155. His Trial and Condemnation by Roman Power Secular**[a]. *Pontius Pilate. Charge of Sedition; Verdict of Innocence; Sentence of Crucifixion.*—At Imperial Castle[a], in early morning[a] [Jo. 18. 28], immediately after Formal Condemnation by Jewish High Council [Lk. 23. 1, 2]:—	27. 11 —30	15. 2—19	23. 2—25 [Acts 4. 25—28] [1 Tim. 6. 13]	18. 28 —19. 16*a* [Rev. 1. 5]
Outside the Castle. *About* 5 *A.M.*[a]	i. **His Public Accusation by the Jews.** *Charge of Sedition and Claim of Royalty.*—Without the Castle[a] [Jo. 18. 28, 29].			23. 2	18. 28 —32
Inside the Castle.	**First Private Examination by Pilate.** *Good Confession: Avowal of Royalty.*—Within the Castle[a] [Jo. 18. 33].	27. 11	15. 2	23. 3 [1 Tim. 6. 13]	18. 33 —38*a* [Rev. 1. 5]
Outside the Castle.	ii. **His Public Prosecution by the Jews.** *Pilate's Verdict of Innocence. Silence under False Accusation. Transfer to Prince Herod of Galilee* [Lk. 23. 7].—Without the Castle [Lk. 23. 14; Jo. 18. 38].	27. 12 —14	15. 3—5	23. 4—7	18. 38*b*
Herod's Palace. *About* 5.15 *A.M.*[a]	**Public Prosecution before Prince Herod of Galilee**[b]. *Herod's Mockery of Jesus, and Verdict of Innocence* [Lk. 23. 15]. *Re-transfer to Pi-*			23. 8—12 [Acts 4. 27]	

the citation in S. Matthew, and the *context of Zechariah* from the context of S. Matthew. (4) Later prophecies frequently interweave portions of earlier oral prophecies (Cf. Isa. 2. 1—22 with Mic. 4. 1—13; Isa. 53. 7 with Jer. 11. 19). Such earlier oral prophecies may only be extant in the later form of the later Scripture. (See the prophecy of Enoch only in Jude, *vv.* 14, 15; cf. *v.* 9; 2 Tim. 3. 8; Heb. 12. 21). Our conclusion is that S. Matthew has cited a prophecy *spoken by Jeremiah*, but *nowhere written in the O. T.*, and of which the *passage in Zechariah* is only a *partial reproduction* (Cf. Gen. 37. 28). Cf. S. Aug. *l.c.*, and Wordsworth, *in loc.*, to whose view Alford fails to do justice.

[a] A hurried trial. From the facts that Christ was formally condemned in *Gazith* in the *Temple-Courts* (p. 606, n. b), and that Herod Antipas was now staying in Jerusalem (Lk. 23. 7), we infer that the *Imperial Palace* or *Castle* (πραιτώριον, *prætorium*) was not *Herod the Great's Palace* on Mount Zion, but the *Fortress of Antonia*, the Barracks of the Roman Garrison Legion (Jos. *B.* 5. 5. 8; cf. Mt. 27. 27), by the North-west angle of the Temple-Courts; and that the "*Pavement*" in Jo. 19. 13 was the Tesselated Pavement between Antonia and the Temple-Courts (Jo. 19. 13 ref.). The Lord was thus led from Caiaphas' Palace on Mount Zion to the Chamber *Gazith* on the Temple Mount, and next from the Chamber *Gazith* to the near Castle. (Cf. Lange, *Life of Chr.* III. 256). N.B. Note the successive stages of the Trial, both *without* and *within* the Castle. For the *hours*, see p. 606, n. b, *ad fin.*

[b] See Jos. *B.* 2. 14, cited in Mt. 27. 27 ref. The Lord was now brought back from the Castle to Mount

A.D. 30.		MATT.	MARK	LUKE	JOHN
	late; Reconciliation of Pilate and Herod. — In Herod's Palace[a] [Lk. 23. 7].				
Castle of the Governor: Outside. *About* 5.45 *A.M.*	iii. **His Public Rejection by the Jews.** *Custom of Paschal Release: Jews' Choice of Barabbas. Pilate's Wife's Dream* [Mt. 27. 19].—Without the Imperial Castle [Lk. 23. 13].	27. 15—21	15. 6—11	23. 13—19 [Acts 3. 14]	18. 39, 40
Inside the Castle.	**Private Scourging[b], and First Private Mockery of Royalty by the Soldiers[c].** *Crown of Thorns, and Purple Garment.*—Within the Castle, by Guard only[c] [Jo. 19. 1, 4].	[27. 26]	[15. 15]	[23. 16]	19. 1—3
Outside the Castle.	iv. **Public Clamour by the Jews for his Crucifixion.** *Pilate's "Ecce Homo!" and Jesus' "Son of God!"*—Without the Castle [Jo. 19. 4].	27. 22	15. 12, 13	23. 20, 21	19. 4—7
Inside the Castle.	**Second Private Examination by Pilate.** *"Whence art thou?" Source of Pilate's Power.*—Within the Castle [Jo. 19. 8].				19. 8—11
Outside the Castle: The Pavement. *About* 6 *A.M.*[e]	v. **His Public Sentence of Crucifixion.** *"No King but Cæsar"* [Jo. 19. 15]. *Imprecation of Jesus' Blood* [Mt. 27. 25]. *Release of Barabbas.*—Without the Castle [Mt. 27. 26, 27], from Judgment Seat in the Pavement[d] [Jo. 19. 13], on Paschal Friday, about 6 A.M.[e] [Jo. 19. 14].	27. 23—26	15. 14, 15	23. 22—25	19. 12—16*a*

Zion, and thence back again to the Castle. See n. a, preceding.

[a] See p. 607, nn. a, b.

[b] The *customary* Scourging of criminals before Crucifixion was inflicted *after condemnation* (Jo. 19. 1 ref.). Note therefore the undesigned coincidence between S. John's account of this *irregular* and *hasty* Scourging, S. Luke's mention of Pilate's late offer of "*chastisement*" with a view to liberation (Lk. 23. 16), and S. Matt. and S. Mark's passing allusions to the infliction (Mt. 27. 26; Mk. 15. 15).

[c] Beside the *Mockery of the Prophet* (p. 606, n. a) there were also two distinct *Mockeries of Royalty* by the Roman soldiers: (1) by the *few soldiers* of the Guard only, with a *purple garment*, Jo. 19. 1—3; (2) by the *whole Battalion*, with a *mock purple*, viz. a *scarlet military cloak*, Mt. 27. 27—30; Mk. 15. 16—19. See Introd. Harm. p. 376.

[d] See p. 607, n. a.

[e] Indefinite as to the *minute*, and possibly as late as 6.15 or 6.20 A.M. On the *day* and *hour* of the Crucifixion, and the harmony of the records, see Introd. Harm. pp. 473 sqq.; and Note on Jo. 19. 14. Cf. also p. 606, n. b, *ad fin.*

A.D. 30.		MATT.	MARK	LUKE	JOHN
Inside the Castle.	**Second Private Mockery of Royalty by the Soldiers**[a]. *Crown of Thorns, Purple of Scarlet*[a], *Sceptre of Reed.*—Within the Castle, by whole Battalion, immediately after Delivery for Crucifixion, the Scourging having been already irregularly inflicted[b] [Mt. 27. 26, 27; Mk. 15. 15, 16].	27. 27 —30	15. 16 —19		
Calvary. *Same morn: Nisan* 15 = *Apr.* 7. *Good Friday. About* 8 *A.M.*—6 *P.M.*	**156. His Crucifixion, Death, and Burial**[c]. *Christ Crucified: Hanging on a Tree. Voices from the Cross. Rending of Temple-Veil.*—On Golgotha, which is Calvary[c] [Mt. 27. 33], without the Gate [Mt. 27. 32; Mk. 15. 20, 21; Jo. 19. 17; Heb. 13. 12], nigh unto the City [Jo. 19. 20], on Paschal Friday[c] [Mt. 27. 62; Mk. 15. 42; Jo. 19. 14, 31]:—	27. 31 —61	15. 20 —47	23. 26 —56 *a* [Acts 2. 23; 5. 30 *b*; 10. 39] [1 Cor. 15. 3, 4] [Heb. 13. 12, 13]	19. 16 *b* —42
From Castle to Calvary. *About* 8 *A.M.*—9 *P.M.*	i. **Way of the Cross.** *Bearing the Cross. Simon of Cyrene. Felons* [Lk. 23. 32].—From Castle, and out of City, to Calvary[c] [Mt. 27. 27, 31; Jo. 19. 17].	27. 31, 32	15. 20, 21	23. 26 —32 [Heb. 13. 12, 13]	19. 16 *b* 17
	Prediction of Miseries of Jerusalem.—To Weeping Women, on Way to Calvary [Lk. 23. 27, 28].			23. 28 —31	
Calvary. *About* 9 *A.M.*	ii. **Nailing to the Cross.** *Refusal of Condemned Potion*[d]. *Piercing of Hands and Feet. Lifting up from the Earth.*—On arrival at Calvary [Mt. 27. 33 —35], at 9 A.M. [Mk. 15. 25], by the	27. 33, 34 [27. 35 *a*]	15. 22, 23, 25 [15. 24 *a*]	23. 33 *a*	19. 18 *a*

[a] See p. 608, n. c. N.B. In Mk. 15. 17 the term *purple* (πορφύρα, *purpura*) is the name of the *royal robe*, not of the *colour*. From Mt. 27. 28 we learn that the *mock purple* on this occasion was a Commander's *military cloak*, and that its *colour* was *scarlet*.

[b] See p. 608, n. b.

[c] For the *year*, *day*, and *hour* of the Crucifixion, as also for the site of Calvary, see Introd. Harm. pp. 473 sqq., 511, and Note on Jo. 19. 14.

[d] The offering of this rejected stupefying Potion of the Condemned *before* the Nailing must be distinguished both from the repeated mock presentation of the vinegar *after* the Nailing (Lk. 23. 36), and from the accepted offering in response to the Cry of Thirst after the Darkness (Jo. 19. 28—30). N.B. The generic term "*wine*" (οἶνος, *vinum*) includes all kinds of *vinegar*, and even *beer* (Hdt. ii. 77). Similarly "*gall*" (χολή, *fel*) includes bitters of *wormwood*, *poppy-juice*, &c. (Deut. 32. 33; Prov. 5. 4). The Potion was "*mingled with gall* or *poppy-juice*" (Mt. 27. 34), and "*flavoured with myrrh*" (Mk. 15. 23).

A.D. 30.		MATT.	MARK	LUKE	JOHN
	Soldiers [Jo. 19. 23]; the Nailing succeeding the Potion [Mt. 27. 34, 35; Mk. 15. 23, 24].				
	First Voice from the Cross[a]: *Prayer for Executioners.*—During the Nailing [Lk. 23. 33, 34].			23. 34 *a*	
	iii. **Lottery for Garments**[b]. *Unity of Inner Vestment.*—By the Soldiers, immediately after the Nailing [Mt. 27. 35; Mk. 15. 23, 24; Jo. 19. 23, 24].	27. 35, 36	15. 24	23. 34 *b*	19. 23, 24
	iv. **Affixing of Title.** *King of the Jews*[c]. *Hebrew and Greek and Latin* [Lk. 23. 38; Jo. 19. 20].—On the Cross [Jo. 19. 19], overhead [Mt. 27. 37], after the Lottery, and before Crucifixion of Two Felons [Mt. 27. 36—38; Mk. 15. 24—27].	27. 37	15. 26	23. 38	19. 19—22
	v. **Crucifixion of Two Felons.** *Reckoned with Transgressors*[d]: *Jesus in the Midst.*—On either side of Jesus [Jo. 19. 18], immediately after Affixing of Title [Mt. 27. 37, 38].	27. 38	15. 27	23. 33 *b*	19. 18
	Second Voice from the Cross: Commendation of Mother[e].—After the Crucifixion of the Two Felons, the Three Marys and John standing by the Cross of Christ[e] [Jo. 19. 25].				19. 25—27
About 10 *A.M.* —12 *Noon.*	vi. **Blasphemous Reproaches.** *People, Rulers, Soldiers* [Lk 23. 36], *Felons*[f]. "*Save Thyself.*"	27. 39—44	15. 29—32	23. 35—37 [23. 39]	

[a] The total number of the *Voices from the Cross* was *seven;* some preserved by one Evangelist, some by another.

[b] The Lottery was *twofold:* (1) for the four pieces of the rent outer garments; (2) for the single whole of the unrent inner garment.

[c] For the *Title on the Cross*, see Introd. Harm. pp. 506 sqq.

[d] Mk. 15. 28, if not genuine, is nevertheless a correct application. See p. 599, n. c.

[e] "*By the Cross.*" The Crucifixion being now complete, and "*Jesus in the midst,*" the stricken Mother is lovingly removed from the harrowing scene. It was at a *later* hour, even *after the Darkness*, that certain women stood *afar off* (Mt. 27. 55). On Jo. 19. 25, cf. Note on Mt. 13. 55.

[f] The assertion of Mt. 27. 44, Mk. 15. 32, that "*the Robbers*" joined in the Reproaches is perfectly consis-

A.D. 30.		MATT.	MARK	LUKE	JOHN
	—From the completion of the Crucifixion until the Darkness [Mt. 27. 38—45; Lk. 23. 36, 39, 44].				
About 12 Noon.	*Third Voice from the Cross: Promise of Paradise to Penitent Felon*[f].—Toward the close of the Reproaches, shortly before the Darkness [Lk. 23. 43, 44].			23. 39—43	
12 *Noon*—3 *P.M.*	vii. **Three Hours' Darkness.** *The Sun Darkened*[a].—Over the whole land, from Noon to 3 P.M. [Lk. 23. 44].	27. 45	15. 33	23. 44, 45 *a*	
About 3 P.M.	*Fourth Voice from the Cross: Complaint of Divine Desertion.*—About 3 P.M., just before passing away of the Darkness [Mk. 15. 34].	27. 46, 47	15. 34, 35		
	Fifth Voice from the Cross: Cry of Thirst.—Immediately after Complaint of Divine Desertion, during by-standers' comments thereon [Mt. 27. 46—49: Jo. 19. 28, 29].	27. 48, 49	15. 36		19. 28, 29
	Sixth Voice from the Cross: Proclamation of Finished Passion.—In loud tone [Mt. 27. 50; Mk. 15. 37; Lk. 23. 46], immediately after Cry of Thirst [Jo. 19. 30], at termination of the Darkness [Mt. 27. 45—50].	[27. 50]	[15. 37]	[23. 46]	19. 30 *a*
	Seventh Voice from the Cross: Commendation of Departing Spirit[b].—In low tone, immediately after Proclamation of Finished Passion [Lk. 23. 46].			23. 46 *a*	

tent with S. Luke's narration of the penitence of one of them. It is possible that even the "Penitent Robber" *at first* took part in the blasphemies of his fellow, till converted and won to the Faith by the divine patience of Christ: but, whether or not, S. Matthew and S. Mark do but specify the different *classes* of the blasphemers, not the *individuals*. See Introd. Harm. p. 381.

[a] On this Darkness, and the correct reading of Lk. 23. 45, see Note *in loc.* We will only remark here that the reading of "*the sun being eclipsed*" (ℵ, B, Tdf., Westc. and Hort) is an erroneous attempt at *explanation* of the phenomenon.

[b] The last of the Seven Voices, uttered simultaneously with the "*bowing of the head*" (Jo. 19. 30 *b*). See p. 610, n. a.

A.D. 30.		MATT.	MARK	LUKE	JOHN
About 3 *P.M.*	viii. **Death**[a]. *Rending of Temple-Veil; Earthquake; Opening of Graves.*—At 3 P.M. [Mk. 15. 34—37], immediately after Proclamation of Finished Passion [Mt. 27. 50; Jo. 19. 30] and Commendation of Spirit [Lk. 23. 46].	27. 50 —53	15. 37, 38	23. 45 *b*, 46 *b*	19. 30 *b*
	Confession of Roman Captain: Jesus Righteous, Jesus Son of God[b].	27. 54	15. 39	23. 47	
	Penitential Return of Multitudes.			23. 48	
	Distant Watching of Acquaintance and Women of Galilee: Mary Magdalen, James' Mary, Salome, &c., &c.[c]	27. 55, 56	15. 40, 41	23. 49	
Hades. *Friday* 3 *P.M.* —*Sunday* 4.40 *A.M.*	**Descent into Hell**[d]. *Paradise* [Lk. 23. 43]: "*Soul in Hell*" [Acts 2. 24—32]. *Preaching to Spirits in Prison* [1 Pet. 3. 18—21][d]. —From Death to Resurrection [Acts 2. 24—32].	[27. 52, 53]	[1 Pet. 3. 18*b*—20; 4. 6]	[23. 43] [Acts 2. 24—32]	
Calvary. *Friday: About* 6 *P.M.*	ix. **Piercing of Side**[e]. *Issue of Blood and Water. No Broken Bone.*—Some time after the Death [Jo. 19. 33], before sunset [Mk. 15. 34—37: Jo. 19. 31], by Roman Soldier [Jo. 19. 34].	27. 49 *b*			19. 31 —37
Calvary: Garden. *Same day: About* 6 *P.M.*	x. **Burial**[f]. *New Tomb. With the Rich. Councillor Joseph and Ruler Nicodemus* [Jo. 19. 39].—On Calvary[f], in a	27. 57 —61	15. 42 —47	23. 50 —55	19. 38 —42

[a] See p. 609, n. c.

[b] The Captain was moved to his Confession partly by the extraordinary manner of Christ's expiration (Mk. 15. 39; Lk. 23. 46, 47), partly by the attendant marvels (Mt. 27. 54). On the harmony of the records of the Confession, see Introd. Harm. pp. 387 sq.

[c] In all that follows, note carefully the recorded *names* of the Women. See Introd. Harm. p. 513, subs. 3.

[d] In 1 Pet. 3. 18—22 are recited the Death, Resurrection, Ascent into Heaven, and Exaltation of Christ; a strong argument that the intermediately recited Journey in the Spirit to "*the spirits in prison*," *vv.* 19, 20, is of the *Descent into Hell*.

[e] The insertion of Mt. 27. 49 *b*, if genuine, is merely *anticipatory*; the true *chronological* position being given by Jo. 19. 34 (See Introd. Harm. pp. 375 sq.). But though we were willing to give the Sceptics the apparent advantage of its admission into the Text, we must admit that we were over-indulgent to them: see Note *in loc.*

[f] For the time and place, see Introd. Harm. pp. 481, 485, 511; and for the distinction between Joseph and Nicodemus' *use of spices* and the *embalming*, see

A.D. 30.		MATT.	MARK	LUKE	JOHN
	Garden [Jo. 19. 41], nigh to the City [Jo. 19. 20], shortly before sunset, before Jews' Sabbath [Mt. 27. 62; Mk. 15. 42; Lk. 23. 54, 56; Jo. 19. 31, 42].				
	Company of Women's Return and Preparation for the Embalming[a].—Immediately after the Burial, before sunset [Lk. 23. 55—57].			23. 56 *a*	
	[*Later Return of the Two Marys*[a]].	[27. 61]			
Nisan 16=*Apr.* 8. *Sabbath*, sc. *Saturday.*	**157. His Sabbath in the Grave**[b]. *Day of Rest.*—From sunset of Friday to sunset of Saturday [Mt. 27. 62; Lk. 23. 56]; a High Day[b] [Jo. 19. 31]:—	27. 62—66		23. 56 *b*	
	(1) *Devout Rest of Company of Women.*			23. 56 *b*	
	(2) *Sealing of the Grave by High-Priests and Pharisees.*	27. 62—66			
Sat. even: After sunset.	**158. His Eve of Resurrection**[c]. *Close of Sabbath.*—From sunset of Saturday to dawn of Sunday [Mt. 28. 1; Mk. 16. 1; Lk. 24. 1]:—	28. 1	16. 1		
Jerusalem. *About* 7 *P.M.*	(1) *Two Marys and Salome's Purchase of Spices for the Embalming.*—Soon after sunset [Mk. 16. 1].		16. 1		
Calvary. *About* 8 *P.M.*	(2) *Two Marys' Contemplation of the Grave*[c].—Later in the evening, but during the First Night-Watch[c] [Mt. 28. 1].	28. 1			
	End of Fifth Season.				

p. 521. Note that the "*linen cloths*" (ὀθόνια) of S. Luke and S. John are the *linen bandages* or *rollers* of the "*shroud*" (σινδών) of the Synoptists. According to Jerome, *de Vir. Illustr.* c. 2, the "Gospel acc. to the Hebrews" related that the Lord, after his resurrection, "*gave the shroud* (sindonem) *to the servant of the High-Priest.*"

[a] See Introd. Harm. pp. 380, 513, 531.

[b] See Introd. Harm. p. 486.

[c] For the correct explanation of Mt. 28. 1, and the general error of Harmonists, see Introd. Harm. pp. 512 sq., 532; also Note on Mk. 16. 9—20.

A.D. 30.		MATT.	MARK	LUKE	JOHN
	SIXTH SEASON. FROM THE RESURRECTION TO THE END OF THE WORLD. TIME: *Unrevealed.*				
Calvary. *Nisan 17=Apr. 9. Sunday: Easter Day.*	**159. His Resurrection from the Dead**[a]. *Third Day*[a]. *Empty Grave and Frustration of Embalming. Herald Angels. Women Messengers.*—From Grave on Calvary [Mt. 27. 60; 28. 2—6], morn of Paschal First Day of Week [Mt. 28. 1—6], being Third Day from Burial [Mt. 27. 63, 64; Mk. 15. 42; 16. 1, 2; Lk. 23. 54—24. 3, 21; Jo. 19. 42; 20. 1]:—	28. 2—8	16. 2—8	24. 1—12 [24. 23] [Acts 2. 24—32; 3. 15; 5. 30; 10. 40] [1 Cor. 15. 4]	20. 1—10 [2. 19—22]
Morning Watch: About 4.40 A.M.	i. **Act of Resurrection**[b].—At daybreak [Lk. 24. 1].	[28. 6]	[16. 6]	[24. 6]	[21. 14]
	ii. **Angelic Opening of Grave**[b]. *Great Earthquake. Swooning of Roman Guards.*—Immediately after the Resurrection[b] [Mt. 28. 2].	28. 2—4			
About 4.45 A.M. —6.30 A.M.	iii. **Absence of the Body, and Angelic Annunciations of the Resurrection**[c]. "*He is risen:*"—	28. 5—8	16. 2—8	24. 1—11	20. 1, 2
Early dawn: Before sunrise: About 4.45 A.M.	(1) *Company of Women's Search for the Lost Body*[c].—At early dawn, on Visit for Embalming [Lk. 24. 1].			24. 1—3	[20. 1, 2]
After sunrise: About 5.20 A.M.	(2) *One Angel's Annunciation to Two Marys and Salome*[d]. *Angelic Message to Disciples*[d].—Within the Sepulchre, sitting [Mk. 16. 5, 8], immediately after sunrise [Mk. 16. 2].	28. 5—7	16. 2—7		

[a] The Harmony of the Accounts of the Resurrection has always been a perplexing problem. For a full examination of the Records and discrimination of the events, see Introd. Harm. pp. 486, 508—536.

[b] The Resurrection is not *narrated* by any of the Evangelists, much less *described*; it is merely *signified* and *announced*. See p. 514.

[c] Carefully distinguish (against the general confusion of Harmonists and Commentators) the different parties of the Women and the different Angelic Annunciations. The Company of Women remained on Calvary for about *two hours*; on the day of the Crucifixion they had remained *nine hours*. See n. a, preceding.

[d] See nn. b, c, preceding; and for the Women's Report, esp. pp. 519, 522 sqq.

A.D. 30.		MATT.	MARK	LUKE	JOHN
About 6.30 *A.M.*	(3) *Two Angels' Annunciation to Company of Women*[a].—Without the Sepulchre, standing, after Flight and Return of Two Marys and Salome [Mt. 28. 8; Lk. 24. 4, 10]; perplexity still continuing[a] [Lk. 24. 4].			24. 4—10	
	(4) *Women's Tidings and Apostles' Unbelief*[b].	28. 8	16. 8	24. 11	20. 1, 2
About 7.30 *A.M.*	iv. **Apostolic Verification of the Body's Absence**[b]. *Peter and John. Cast-off Shroud-bands.*—Within the Sepulchre [Jo. 20. 6—8], immediately after Tidings of Second Angelic Annunciation [Lk. 24. 10—12]; with Mary Magdalen [Jo. 20. 2, 10, 11].			24. 12 [24. 24]	20. 3—10
Divers Places. *Easter Day to Holy Thursday. Apr.* 9—*May* 18.	**160. His Appearances after Resurrection**[c]. *Infallible Proofs* [Acts 1. 3]. *Chosen Witnesses* [Acts 10. 40, 41].—At intervals, during Forty days [Acts 1. 3], from Day of Resurrection [Mk. 16. 9; Jo. 20. 1—18] to day of Ascension [Acts 1. 2, 9]:—	28. 9—20	16. 9—18	24. 13—51 [Acts 1. 3, 5; 2. 32; 5. 31, 32; 10. 40, 41] [1 Cor. 15. 5—7]	20. 11—21. 22
Calvary. *Easter Day: About* 8 *A.M.*	i. **Appearance to Mary Magdalen Alone**[c]. *"Mary!" "Rabboni!" "Touch me not!"*[d]. *Christ's First Message to Brethren.*—On day of Resurrection, being First Day of Week, in early morning [Mk. 16. 9], at the Sepulchre, after		16. 9		20. 11—17

[a] See p. 614, n. d.

[b] See Introd. Harm. pp. 524, 527 sqq. Also cf. p. 614, n. a.

[c] For the full discussion of the accounts and order of these Appearances, and the refutation of erroneous views and cavils, see Introd. Harm. pp. 515, 520, 524, 530, 534 sqq. For the genuineness of Mk. 16. 9—20, see Note on Text, *in loc.*

[d] No contradiction of the permitted *clasping of the feet* in Mt. 28. 9, which was at the *later* Appearance. The prohibition is temporary and chiefly doctrinal, and its precise force is only seen by attention to the Greek *present tense*, μή μου ἅπτου, "*be not touching me*;" that is, "*linger not here by me in loving, yet unspiritual, attachment to the Risen Form, but haste with tidings of my coming Ascension to my sorrowing and misconceiving brethren, and so learn and convey the lesson of the true spiritual embrace of faith.*" See p. 514; and cf. Bengel, *in loc.*, "*Instabat cum ascensione conditio fidei sublimioris nullum tactum quærentis.*" N.B. In the words, "*I ascend*," the Ascension is announced as an *object of expectation*, but *the day is left undetermined.* Cf. Rev. 1. 7, "*He cometh with clouds;*" 22. 12, 20, "*I come quickly.*" Cf. also Introd. Harm. p. 525; and see p. 619, n. c.

A.D. 30.		MATT.	MARK	LUKE	JOHN
	Peter and John's return from thence [Jo. 20. 11].				
	Mary Magdalen's Tidings of the Lord's Appearance, and Apostles' Unbelief.		16. 10, 11		20. 18
Between Bethany and Calvary. *Same morn: About 9 A.M.*	ii. **Appearance to Mary Magdalen and James' Mary**[a]. *Lowly Adoration. Christ's Second Message to Brethren.*—Resurrection Morning, in the way to the Sepulchre[a], during Mary Magdalen's return thither with James' Mary after Tidings of First Appearance [Mt. 28. 10; Mk. 16. 10].	28. 9, 10			
Jerusalem. *Same morn: About 9.30 A.M.*	*Roman Guards' Tidings, and High-Priests' Fiction.*—In Jerusalem[b], during the Two Marys' return with Christ's Second Message to the Brethren at Bethany[b] [Mt. 28. 11].	28. 11—15			
Between Jerusalem and Emmaus. *Same day: About 4 P.M.—6 P.M.*	iii. **Appearance to Two Non-Apostolic Disciples**[c]. *Cleopas and another. Exposition of Scripture Prophecies of Christ's Sufferings and Resurrection. Symbolic Breaking of Bread*[d].—Afternoon of Day of Resurrection, in the way from Jerusalem to Emmaus [Lk. 24. 13, 21, 29, 33], before any Appearance to the Apostles [Mk. 16. 13, 14; Lk. 24. 24, 33, 34].		16. 12, 13	24. 13—35	
Bethany. *Same day: Evening: About 7 P.M.*	iv. **Appearance to Apostle Peter.** "*Seen of Cephas.*"—Evening of Day of Resurrection,			[24. 34] [1 Cor. 15. 5]	

[a] See p. 615, n. c.

[b] "*The Guards went into the City.*" A hint that the two Marys, in going to "*the Brethren,*" did *not* go to the *City*, but to *Bethany*. See p. 523.

[c] See Introd. Harm. pp. 520, 524. N.B. No discrepancy exists between the *unbelief* of Mk. 16. 13 and the *professed assurance* of Lk. 24. 34: the former refers to the *particular report of the Appearance at Emmaus*—"*neither believed they* THEM." (Cf. Mk. 16. 14, "*they had not believed* THEM THAT HAD SEEN *him.*" Besides, this new report might itself have subverted assurance.

[d] See p. 598, n. b. As the two Disciples were not of the Twelve (Lk. 24. 33), the Recognition in the *Breaking of the Bread*, if at all springing from the incidents of the Last Supper, must have been due to

A.D. 30.		MATT.	MARK	LUKE	JOHN
	not long after Appearance at Emmaus, as the Two Disciples are returning thence to Jerusalem [Lk. 24. 33, 34].				
Jerusalem: Upper Room. *Same day: Evening: About* 8 *P.M.*—9 *P.M.*	V. **First Appearance to the Apostolic Body**[a]. *Conviction of Apostles. Witness of Scripture to Christ's Passion and Resurrection, and to Universal Preaching of Repentance and Absolution*[a]. *Appointment of Apostolic Witness and Ministry of Absolution*[b].—Evening of Day of Resurrection [Lk. 24. 29—33; Jo. 20. 19], during Supper [Mk. 16. 14; Lk. 24. 41, 42; Acts 10. 41], in Paschal Upper Room in Jerusalem [Mk. 14. 15; Lk. 24. 33; Jo. 20. 19; Acts 1. 13], after Appearances at Emmaus and to Peter [Lk. 24. 33—36]; Thomas absent [Jo. 20. 24]:—		16. 14	24. 36—49 [Acts 1. 3—5; 2. 32; 5. 31, 32; 10. 40—43] [1 Cor. 15. 5]	20. 19—23
	(1) *Greeting of Peace.*			24. 36	20. 19
	(2) *Sensible Demonstration of Bodily Reality and Identity. "Behold my hands and my feet: it is I myself."*			24. 37—43 [Acts 1. 3; 10. 40, 41]	20. 20
	(3) *Upbraiding of Former Unbelief and Hardness of Heart*[b].		16. 14		
	(4) *Opening of Understanding for Knowledge of the Scriptures, and Exposition of Scripture Witness to Christ's Sufferings and Resurrection, and to Univer-*			24. 44—47 [Acts 2. 38; 5. 31; 10. 42, 43]	

a *report* made to the rest of the disciples by the Apostles.

[a] The grand Fifth and Eighth Appearances require careful analysis. They are generally far too imperfectly apprehended. Cf. n. b, following.

[b] After allaying the fears of the disciples, the reproof of the unbelief of the testimony of the eye-witnesses (Mk.) introduces the grand demonstration from the Scriptures (Lk.); and, in turn, the exposition of the Scriptural predictions of the Resurrection and Absolution finely introduces the solemn appointment of the Witnesses of the one (Lk.) and the Ministers of the other (Jo.) For these beautiful harmonies and further remarks on the impossibility of separating Lk. 24. 44—49 from this Appearance, see Introd. Harm. pp. 520, 524 sq., 534.

A.D. 30.		MATT.	MARK	LUKE	JOHN
	sal Preaching of Repentance and Absolution[a].				
	(5) *Appointment of Apostolic Witness*[a], *and Promise of Empowering Baptism of Holy Spirit.*			24. 48, 49 [Acts 1. 4, 5; 2. 32; 4. 33; 5. 32]	[15. 26, 27]
	(6) *Benediction of Peace, and Institution of Apostolic Ministry of Absolution*[a].				20. 21 —23
	Thomas' Absence and Doubt.				20. 24, 25
Same place. *Sunday next after Easter. Apr.* 16. *About* 8 *P.M.*	vi. **Second Appearance to the Apostolic Body.** *Conviction of Thomas: "My Lord and my God." Blessedness of Unseeing Faith.*—Next First Day of Week, in Paschal Upper Chamber in Jerusalem, during Supper [Jo. 20. 26].			[Acts 1. 3]	20. 26 —29
GALILEE. Sea of Galilee. *About Apr.* 21, *Friday. About* 5 *A.M.*	vii. **Third Appearance to the Apostolic Body**[b]. *Seven Fishers.* (1) *Second Miraculous Draught of Fishes*[b]; (2) *Peter's Commission of Universal Pastorate*[b]; (3) *Prediction of Peter's Crucifixion and John's Survivorship.*—At Sea of Galilee [Jo. 21. 1], in early morning [Jo. 21. 4, 12], upon Apostles' Return from the Passover, and before Appearance to Five Hundred [Jo. 21. 1, 14].			[Acts 1. 3]	21. 1 —24

[a] See p. 617, n. b. It is certain that the *Apostles* were *not the only disciples* present (Lk. 24. 33; Jo. 20. 19, 24, 25): nevertheless, from the position and office of the Apostolic Body, we ought certainly to infer (the contrary not being expressly stated) that the *Ministerial Commissions* were not granted, (as some unreasonably urge), to the *whole body of disciples*, but only to the *Official Body of Apostles*. Indeed Acts 1. 21—26, compared with Lk. 24. 48, clearly shews that such was the understanding both of the Apostles themselves and of the rest of the disciples likewise. They were *not all* appointed *Witnesses*; *pari ratione* they were *not all* made depositaries of the *Powers of Absolution*. See also p. 619, n. a.
N.B. The present *sacramental inspiration* for the Ministry of *Absolution* (Jo. 20. 22, 23), albeit conveying a true gift of the Holy Ghost, must not be confounded with the plenary (pentecostal) investment with the powers of the Spirit for the Ministry of *Witness* (Lk. 24. 48, 49; Acts 1. 8).

[b] See p. 550, § 31; also Introd. Harm. p. 536. The language of *vv.* 2, 14 ("*there were* TOGETHER, *&c.*") marks an Appearance to the *Body* of the Apostles, although only few members were present. For the First Miraculous Draught of Fishes, see pp. 376, 428, 550; and for the Threefold Test of Peter's love, p. 501. Also that Jo. 21. 1—25 is a genuine portion of S. John's Gospel, and, moreover, not a mere Appendix, as some modern Critics pretend, see Note on Text, *in loc.*

A.D. 30.		MATT.	MARK	LUKE	JOHN
Mountain. *About Apr. 23, Sunday.*	viii. **Fourth Appearance to the Apostolic Body in presence of Five Hundred**[a]. *Universal Dominion of Christ. Apostolic Universal Commission*[a], *and Constitution of Universal Church. Institution of Holy Baptism.* — On Mountain in Galilee, by appointment [Mt. 28. 7, 10, 16], upon Return of Disciples from the Passover, and after the Appearance to the Apostolic Body at the Sea of Galilee [Jo. 21. 14]:—	28. 16 —20	16. 15 —18	[Acts 1. 3] [1 Cor. 15. 6]	
	(1) *Apostles' Worship.*[a]	28. 16, 17		[Eph. 4. 5]	
	(2) *Annunciation of Acquisition of Universal Dominion*[b].	28. 18			
	(3) *Apostolic Commission of Universal Preaching of the Gospel* [Mk. 16. 15], *and of Constitution of Universal Church by Holy Baptism and Apostolic Doctrine* [Mt. 28. 19, 20][b].	28. 19, 20 *a*	16. 15, 16	[Eph. 4. 6]	
	(4) *Promise of Perpetual Presence with Apostolic Ministry* [Mt. 28. 20], *and of Confirmation of the Gospel by Miraculous Powers of Believers* [Mk. 16. 17, 18].	28. 20 *b*	16. 17, 18		
Capernaum? *Next day, or day soon following.*	ix. **Appearance to James the Lord's Brother**[c]. *Conviction of Lord's Brethren* [Jo. 7. 5; Acts 1. 14].—Some time between Appearance to the Five Hundred			[1 Cor. 15. 7]	

[a] See Introd. Harm. pp. 515, 520, 535. Both S. Matthew and S. Mark here specially mention the *Eleven* (Mt. 28. 16; Mk. 16. 14, 15), as if designedly to teach that the Universal Commission was not to the *disciples generally*, but to the *Apostles in particular* (Cf. p. 618, n. a). But the *presence* of the *Five Hundred* on this occasion is indicated (1) by the order in 1 Cor. 15. 6—8; (2) by the contrast between the Apostles and *certain others* in Mt. 28. 17; (3) by the solemn appointment of the meeting (Mt. 28. 7, 10, 16); (4) by the command hereat for the constitution of the Universal Brotherhood, or Universal Church of Christ.

[b] Notice that in Eph. 4. 5, 6 ("*One* LORD, *one* FAITH, *one* BAPTISM, *&c.*") there is a valuable undesigned coincidence with Mt. 28. 18—20 ("ALL AUTHORITY *is given unto me in Heaven and in earth, &c.*; MAKE DISCIPLES *of all nations, &c.*, BAPTIZING *them, &c.*").

[c] Cf. *Evang. sec. Heb.* p. 17, ed. Hilgenf.

A.D. 30.		MATT.	MARK	LUKE	JOHN
	and Final Appearance to the Apostles [Jo. 7. 1—5; Acts 1. 14; 1 Cor. 15. 7].				
JUDÆA. Jerusalem: Upper Room. *May* 18: *Holy Thursday.*	X. **Fifth and Final Appearance to the Apostolic Body**[a]. *The Ascension.*—At Jerusalem, on Fortieth day from Resurrection[a], preparatory to the Ascension [Lk. 24. 49, 50; Acts 1. 2, 3; 1 Cor. 15. 7, 8].			[24. 50, 51] [Acts 1. 6—9] [1 Cor. 15. 7]	
Mount Olivet: By Bethany. *Same day: May* 18: *Holy Thursday.*	161. **His Ascension into Glory, and Session at God's Right Hand**[a]. (1) *Final Promise of the Holy Spirit, and Final Charge of Universal Witness* [Acts 1. 8]; (2) *Farewell Priestly Benediction* [Lk. 24. 50]; (3) *Ascension into Heaven;* (4) *Session at God's Right Hand* [Mk. 16. 19].—From Bethany [Lk. 24. 50], in Mount of Olives [Lk. 19. 29; Acts 1. 11, 12], on Fortieth day from Resurrection [Acts 1. 2, 3][a], after divers Discourses of the Kingdom [Mk. 16. 19; Acts 1. 3][a].		16. 19 [1 Pet. 3. 22]	24. 50, 51 [Acts 1. 6—9; 2. 33—36; 5. 31] [1 Tim. 3. 16]	[6. 62; 20. 17]
	Angelic Annunciation of Future Advent.			[Acts 1. 10, 11]	
	Apostles' Worship and Thanksgiving[a]. — On Olivet and in the Temple-Courts [Lk. 24. 52, 53].			24. 52, 53 [Acts 1. 12—26]	
THE WORLD. All Nations. *From May* 28, *Whit-Sunday, to the End of World.*	162. **His Abiding Co-operation with Apostolic Work**[b]. *Acts of the Apostles. Universal Preaching of the Gospel, and Confirmation of Miracles*[b].—From and after Descent	[28. 20]	16. 20	[Acts 2. 1—28. 31]	[21. 1—14]

[a] See Introd. Harm. pp. 525, 535 sq. Wordsworth (*Comm. on* Acts 1. 3) admirably remarks: "As Christ was *forty days* after his Birth before he was presented in the *earthly Temple*, and again *forty days* after his Baptism [new birth] before he entered on his *Ministry*, so now he waits *forty days* after his Birth from the Grave before he presents himself in the *Heavenly Temple* and enters on his *Priestly Ministry* in the *true Holy of Holies*." N.B. Whereas Sceptics feign a discrepancy of *locality* between Lk. 24. 52, 53 and Acts 1. 13, 14, it is sufficient to notice that the former describes the *public praise* ("*continually in the Temple-Courts, praising and blessing God*"), the latter the *private supplication* ("*in the Upper Room, continuing in prayer and supplication*"). A very similar contrast is seen in one single passage of the Book of Acts itself, viz. in Acts 2. 46, 47, "*continuing in the Temple-Courts, and breaking bread from house to house, praising God, &c.*"

[b] The *power* of Miracles remains in the Church, though the *form* changes. N.B. Will the Sceptics sapiently argue from Mk. 16. 19, 20, that the Apostles,

A.D. 30.	of the Holy Spirit on the Day of Pentecost [Lk. 24.49; Acts 2. 47].	MATT.	MARK	LUKE	JOHN
	163. **Object of The Written Gospels[a]:— "THAT YE MAY BELIEVE "THAT JESUS IS "THE CHRIST THE SON OF GOD, "AND THAT BELIEVING "YE MAY HAVE LIFE IN HIS NAME."**				20. 30, 31
	164. **Infinitude of Jesus' Unwritten Deeds[b].** *Laus Deo.*				21. 25

according to these verses, *"preached everywhere" on the Day of the Resurrection?!*

[a] The brief and majestic answer of Inspiration to the Sceptics' charges of ignorance, fable, and romance.

[b] Not merely *acts:* the word ποιεῖν, *facere*, is far more comprehensive. The last verse of S. John's Gospel sublimely returns to the grand truth of the first, and sets the whole Gospel in the framework of the *Godhead of Jesus.*

CRITICAL AND EXEGETICAL NOTES ON SELECT PASSAGES OF THE FOUR GOSPELS.

ST MATTHEW.

I. 6. of her *that had been the wife* **of Uriah**] τῆς τοῦ Οὐρίου. So first A. V., and rightly. Wyc Tyn Crn Gnv Rhm, *of her that was the wife;* which is ambiguous. But much worse, Am.Rev and Alford, *of the wife;* which creates an historical error, *Uriah being then dead.* See 2 Sam. 12. 24, "*David comforted Bathsheba* HIS WIFE [not *Uriah's*], *and lay with her, and she bare a son, and he called his name Solomon.*"

I. 8. begat] ἐγέννησε. We have already, we trust, effectually demolished the unwarrantable theory of Grotius, Bp. Hervey, and even Bp. Wordsworth, that γεννᾶν, *beget*, can be used of *adoptative* or other *legal* parentage, in opposition to the *natural* (Introd. Harm. pp. 417 sqq.). It is almost incredible that the only passages which are relied on for this *adoptative* or *legal* sense are such as are themselves sufficient to refute it, *viz.*:—Ps. 2. 7, "*Thou art my Son: this day have I* BEGOTTEN *thee;*" as if the Father's "*begetting*" of the Christ were by *adoption!* Mt. 1. 8, our present verse, "*Jehoram* BEGAT *Uzziah;*" which we know certainly to have been by *natural procreation*, though not in the first degree. 1 Cor. 4. 15, "*In Christ Jesus I have* BEGOTTEN *you through the Gospel;*" as if S. Paul meant a spiritual *adoption*, and not a spiritual *procreation!* 2 Tim. 2. 23, "*Foolish questions* BEGET *strifes;*" where, similarly, a figurative *procreation*, not *adoption*, is intended. The case is the same with Job 15. 35; Prov. 27. 1; Isa. 33. 11. In no single instance can the sense of *legal assumption* be possibly entertained. With this shadowy basis, the whole of Bp. Hervey's celebrated exposition of the Genealogies of our Lord necessarily falls to the ground. It is again lauded, however, we perceive, in Dr. Farrar's new *Life of Christ*, i. 9, n.

I. 11, 12. Josiah begat Jeconiah, &c.] See Introd. Harm. pp. 410 sqq.

I. 18. the birth] γένεσις. So A. V. rightly. Wyc Rhm (after Lat. *generatio*) and Alford, wrongly, *generation*. No doubt, γένεσις is capable of sig-

nifying either *τὴν τοῦ σπέρματος καταβολὴν καὶ σύλληψιν, generation*, or *τὴν ἔκτεξιν, birth* (Sext. Emp. p. 737, ed. Bekk.): but S. Matthew's paragraph, amplifying *v.* 16, is only dealing with the latter; while the former is presupposed as an accomplished fact: "*she was found with child.*" Cf. Lk. 1. 14, "*Many shall rejoice at his* BIRTH" (*γενέσει*). Jos. *A.* 1. 3. 3, "*the* BIRTHS (*γενέσεις*) *and deaths of the illustrious men of old.*"

— **of the Christ**] The addition of *Jesus*, as in A.V., is found in all the Greek MSS, and received by Grb Ln Tdf (ed. viii.) Alf Scrv and most Edd. and Versions. Omitted by the Latin Versions, with the very express testimony of Irenæus (*c. Hær.* iii. 16): "*Matthew might have said, 'The birth of* JESUS;' *but, to forestall heretics, the Holy Spirit saith, 'The birth of* CHRIST.'" Omitted accordingly by Trg WH. The passage is a good instance of the danger of yielding solely to the weight of external evidence. This evidence is abundantly in favour of the *insertion;* yet the *omission*, even setting aside the Western testimony, is decisively authorized by the following considerations: (1) The Greek form *ὁ Ἰησοῦς Χριστός* is a late expression, unknown to S. Matthew and to the rest of N. T., occurring only in three other passages of the Txt. Rec, and in all spuriously. (2) The words "*of the Christ*" are the proper resumption of the words "*unto the Christ*" in the verse immediately preceding, just as the words "*when Jesus was born*" in ch. 2. 1 of the words "*called his name Jesus*" in ch. 1. 25.

I. 22. all this was done] *γέγονεν, factum est;* pf. tense. Prof. Lightfoot (*On Fresh Rev. of N. T.*, pp. 90 sqq.), while very properly urging on Revisers the duty of attention to the correct rendering of the Greek tenses, impugns the A. V. rendering, here and elsewhere, of the pf. *γέγονεν* by the Eng. *was done*, and demands the substitution of *is* for *was*. He proceeds to suggest that the *perfect* tenses "preserve the freshness of the earliest catechetical narrative, when the narrator was not so far removed from the fact that it was unnatural for him to say 'This *is* come to pass.'" He believes that this solution is confirmed by *S. John's* use of the *aor. ἐγένετο* in ch. 19. 36: "To one writing at the close of the century the events would appear as an historic past: and so the *γέγονεν* (pf.) of the earlier Evangelist is exchanged for the *ἐγένετο* (aor.) of the later." Were this so, it would be strange that in *vv.* 18—21, S. Matthew himself uses the *aorist* for the *very same* events which his own *perfect* in *v.* 22 summarises; just as he continually uses the *aorist* throughout his Gospel for other "not far removed" events. But, now, against such a view of the tenses we must once for all emphatically protest. It cannot stand for a moment in the light of the usage of either the aor. or pf. (1) On the one hand the *aor.* is constantly used also of the *recent* past: Lk. 2. 11, "*Unto you* IS *born* (*ἐτέχθη*) *to-day.*" 19. 9, "*To-day salvation* IS *come* (*ἐγένετο*) *to this house.*" 24. 34, "*The Lord* IS *risen*" (*ἠγέρθη*). Jo. 13. 14, "*I* HAVE *washed* (*ἔνιψα*) *your feet.*" (2) On the other hand the *pf.* is constantly used also of the *distant* past: 1 Cor. 15. 4, "*Christ*

ROSE (ἐγήγερται) *the third day*." Gal. 4. 23, "*The son of the bondwoman* WAS *born* (γεγέννηται) *after the flesh*." And the identical pf. γέγονεν most frequently: Jos. *A.* 2. 16. 5, "*Those who* WERE (γεγόνοσιν) *of the company of Alexander the Great*," 400 years previously. Plut. i. 39, "*The time when Lycurgus* WAS BORN (γέγονεν) *is still in debate*." And in *id.* ii. 572 it is plainly hinted that the *pf.* γέγονεν is often used synonymously with the *aor.* συνέβη. Even of events as *distant* as the Creation: Phil. J. i. 7, "*After the effulgence of the true light which* WAS MADE (γέγονεν) *before the sun*." Clem. Alex. *Pædag.* ii. 1, "*We* HAVE BEEN MADE (γεγόναμεν) *not that we may eat, and drink, &c.*" Cf. Jo. 1. 3, ἐγένετο οὐδὲ ἓν ὃ γέγονεν: and the interchange of ἔδωκεν and δέδωκεν, &c., in Jo. 6. 31, 32, &c. The true explanation is that the Greek *perfect* expresses the *perfection*, the "*factness*," (if we may coin a word,) as a *present condition* of things, rather than the *age*, of a fact; and that while the choice of the aor. or pf. is often a matter of taste, point of view, or dialect (e.g. Thom. Mag. ἦλθε κοινόν, ἐλήλυθε δὲ Ἀττικόν), varying even with the verb employed (Jo. 3. 32, ὃ ἑώρακε, *pf.*, καὶ ἤκουσε, *aor.* Plat. *Apol.* XXV., τούτῳ τῷ γεγονότι, *pf.*, ὅτι μου κατεψηφίσασθε, *aor.*, both of the *same* thing), the English idiom imperatively requires that *both* tenses should be rendered (though, of course, not capriciously) sometimes one way, sometimes another.

I. 25. her first-born son] So A. V., as Grb Mey Lng Wdw, after C D L many others, Vulg (correcting Ital) Syr. Pst Æth Arm Syr. Hcl, Hier Ath Epiph Aug. But, wrongly, *a son*, omitting *her firstborn*, Am. Rev, as Ln Trg Tdf Alf WH, after ℵ B Z 1. 33. few others, Syr. Crt Ital Theb Memph, Amb. If the verse be read aloud without the words in question, it will at once be felt that the verse limps. Moreover, the gist of the verse ("*knew her not until*") is decisively against the omission of the words, and indicates that their partial exclusion here, while they are unassailed in Lk. 2. 7, where there is no allusion to Joseph's cohabitation, was due to regard for the dogma of Mary's perpetual virginity. (Cf. Jerome, *in loc.*: "*From this passage some very perversely* [?] *suspect that Mary had also other sons, &c.*" See Note on ch. 13. 55, below.)

II. 6. the Prince who shall govern] ἡγούμενος, ποιμανεῖ. A. V., as also Am. Rev and most late Eng. VV., *a Governor that shall rule;* which is far too mean (See Refs. *in loc.*, esp. Dan. 9. 25, 26). The earlier Eng. VV. were much better: Tyn Crn Gnv, *the Captain that shall govern.* Wkf Alford, worst of all, *a Governor, that shall be the shepherd of.* Among a *pastoral* people ποιμαίνειν is the proper term for the functions of *government* (See Jo. 21. 16 refs.). In English, "*shepherd*" is not so.

II. 7. how long time the Star had appeared] τὸν χρόνον τοῦ φαινομένου ἀστέρος, lit. *the time* (*length of time*) *of the apparent star.* A. V., as Crn, *what time the star appeared.* Wyc Tyn Gnv Rhm, *the time of the star*

that appeared. Am. Rev, almost as Wkf, *the time of the appearing of the star.* Alf, as A. V. Owing to the ambiguity of our Eng. *apparent*, it is difficult to avoid paraphrase. See Introd. Harm. pp. 401 sq.

II. 17, 18. Then was fulfilled...A voice was heard in Ramah...Rachel weeping, &c.] The Evangelist applies the prophecy to the mourning of *Bethlehem;* and *Rachel's grave* lay near to *Bethlehem* (Gen. 35. 16—20). In regard, therefore, to the much disputed position of *Ramah*, it is neither necessary nor possible to identify it, as is generally done, either with the "*Ramah of Benjamin*" (unless, as Porter thinks from 1 Sam. 10. 2, Benjamin extended nearly to Bethlehem), or with the "*Ramah of Samuel.*" Several Ramahs (interp. *heights*) are mentioned in O. T., and the Ramah of our present passage must have existed in the *immediate neighbourhood of Bethlehem*, if its name be not indeed itself only another appellation of the "*eminence of Bethlehem*" (Cf. Jerome, *in loc.*). From the locality of Rachel's grave the inhabitants of "*Bethlehem and all the borders thereof*" are poetically described as her "*children:*" and, whether we contemplate the original application of the prophecy to the deportation of Bethlehem's exiles to Babylon, or the ulterior application to the violent removal of Bethlehem's Innocents to a more gloomy realm, the beauty of the picture of "*weeping Rachel*" is immediately obvious. Only, in the connection between Bethlehem's two great sorrows, let us not miss the grand promise of the *resurrection* of the Innocents given to Rachel in the next verse of the Prophet: "*Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears:* THEY SHALL COME AGAIN FROM THE LAND OF THE ENEMY" (Jer. 31. 16).

II. 23. spoken by the Prophets, He shall be called a Nazarite] Ναζωραῖος; Vulg, *Nazarœus*, as of *Joseph* (Gen. 49. 26; Deut. 33. 16) and of special *Nazarites* (Am. 2. 11, 12). So Tyn (corr. his earlier, *of Nazareth*) Crn Gnv Rhm; but *Nazarene*, first A. V., then Nwc Am. Rev Alf and most. But *Nazarene* snaps an important link with ancient types, and the older English rendering (but not in the narrow sense) ought therefore to be retained. Jerome (*in loc.*) aptly says: "*By the use of the plural* PROPHETS, *the Evangelist shews that he has taken from the Scriptures not the* WORDS, *but the* SENSE. *Nazarœus is interpreted* HOLY; *and that the Lord should be* HOLY *all Scripture declares.*" So also Eusebius, *Dem. Ev.* vii. 2, argues that the allusion is to the *separation* of the Christ with the *holy* or *Nazer oil* of God. Hereby he is *set apart* as the *Holy One*, and is *consecrated* and *crowned* for *Priest* and *King*. Similarly, in whole or part, Erasmus, Calvin, Spanheim, Grotius, Wetstein, Bengel (Cf. Mk. 1. 24, "*Jesus* OF NAZARETH, *the* HOLY ONE *of God*").

But to this reference must subordinately be added that other which sees in *Nazarœus* the epithet of a "*despised*" person (Mt. 2. 23 ref.; Jo. 1. 46 ref.), and an allusion to the circumstances of Messiah's *humiliation* (Chrysostom, Newcome, Olshausen, Lange, and, partly, Ellicott). The undoubted

contempt in which Galilee and Nazareth were held by the Jews in our Lord's time, coupled with the express "*withdrawal*" of *v.* 22, requires the incorporation of this view.

The prevailing interpretation, that the allusion is to Messiah's title of נֵצֶר, *netser*, *neser*, "*Branch*," only in Isa. 11. 1 (*eruditi Hebræorum ap.* Hier. *in loc.*, the Westerns generally, De Wette, Patritius, Mill, Ellicott, *primarily*, and Wordsworth, *al.*) is both precarious and inadequate (Cf. Jer. 23. 5; Zech. 3. 8; 6. 12). Whatever be the value of the different orthography in the Syriac and the Talmud, in our Greek Scriptures of N. T. Nazareth and its derivatives are invariably spelt with the letter Z, not with the letter S; while, as Mill himself observes, "the Hebrew צ [*ts*, *s*] is not commutable with the Z." Hence the philological argument, so strenuously urged by Mill (*Myth. Interp. Gosp.* pp. 334 sqq.) in favour of *netser*, "*Branch*," is destructive of his own conclusions. It is important to add that Mill, by a misunderstanding, has entirely misappropriated the authority of Jerome; and that he refers the typical "*separation*" of the Patriarch Joseph to his "adoption of the Egyptian shaven crown and rules of caste"!

In the name of "*Nazareth*," or "*Nazarite*," then, we perceive the *separation of consecration*, combined, however, with the *separation of humiliation*: "*the stone which the builders rejected become the head of the corner.*" That name which for a while was contemptible with man, we behold ever honourable in the counsels of God for the exaltation of his Christ. The *despised* Nazareth, in its *nazar*, and *nezer*, both witnesses to the *sanctification* of Jesus, and

> "Brings forth the *royal diadem*
> "To *crown* him Lord of all."

III. 7. wrath to come] τῆς μελλούσης. Alf, *wrath which is at hand*: a marvellous error. The word μέλλουσα is quite indefinite,—"*future*," opp. *past* and *present*.

IV. 5, 6. the parapet of the Temple-Courts] τὸ πτερύγιον τοῦ ἱεροῦ, not τοῦ ναοῦ. *the pinnacles*, Wyc Rhm, and so Wkf Am. Rev; *the cornice*, Alf. But, losing sight of the Greek definite article, *a pinnacle*, Tyn Crn Gnv A. V.; *a wing*, Nwc. As far as we know, neither the Temple nor the Temple-Courts had any *pinnacle*; and πτερύγιον, from πτέρον, *pinna*, indicates rather a *winglike skirt*, *border*, or *coping*. There can be little doubt that the reference is to the skirt of the roof (τὸ ἄκρον τοῦ τέγους) of the *Royal Cloister*, on the Southern extremity of the Temple-Courts ("*egregium propugnaculum*," Tac. *Hist.* v. 12), and more precisely the S. E. corner thereof, which overhung the giddy abyss of the Kidron (See ref. *in loc.*). Cf. the account of the martyrdom of James the Just from τὸ πτερύγιον τοῦ ναοῦ in Euseb. *H. E.* ii. 23.

— **If thou be the Son of God**] εἰ υἱὸς εἶ τοῦ Θεοῦ. Exactly the same position of υἱὸς, and equally without the article, in *v.* 3, and in S. Luke.

So most Eng. VV. Wyc, *God's son;* Alf Am.Rev *al.* substitute *art* for *be;* but Wkf Cmp, A *son of God*, needlessly and erroneously. The position of υἱὸς emphasizes the *son-ship;* but *son*, like *Christ*, being a Messianic title (Ps. 2. 7, 12, *without the article*), the article, as with proper names and distinctive titles generally (e. g. Θεός, *God;* Κύριος, *Lord*), may either be prefixed or dispensed with according to circumstances (Cf. e. g. the following anarthrous terms, where the rendering by the indefinite "*a*" is clearly inadmissible :—Dan. 9. 25, "*Messiah*, PRINCE;" Zeph. 3. 15, of God, "KING *of Israel;*" Mt. 5. 34, "*Heaven*, THRONE *of God;*" 35, "*Jerusalem*, CITY *of the Great King*"). Thus, in the following passages, as in the one before us, *son* is anarthrous :—Mt. 14. 33; 27. 40, 43; Lk. 1. 35; Acts 13. 33; Rom. 1. 4; Heb. 1. 2, 5. But, again, in the following, many of them parallel with the former, and putting their correct rendering beyond all manner of doubt, the article is grammatically prefixed :—Mt. 3. 17; 16. 16; 26. 63; Lk. 4. 41, in the mouth of the Devils; 22. 70; Jo. 1. 50; 11. 4, 27; Rom. 8. 3, 32; 2 Cor. 1. 19; Heb. 4. 14; 1 Jo. 4. 15; 5. 5, 20; *al.* In both series of passages the sense can only be represented in English by the definite article *the*, or by the omission of either article, as in Wycliffe's, *God's son.* The question, "*in what degree or meaning*" Jesus is "*called the Son of God, which bears no single sense*" (Milt. *Par. Reg.* iv. 515), remains to be decided from other than grammatical considerations.

V. 1. when he was sat down] A. V., *was set;* which at least lacks clearness; Am. Rev, *having sat down;* Alf, *was seated.* It is very desirable to keep the plain words, *sat down;* and for the particular expression, *was sat down*, we have good authority :—Bunyan, *Pilg. Prog.*, in the *Palace Beautiful.* Sterne, *Tristr. Sh.* c. xxv, "not before he *was sat down*, nor after he *was sat down*, but as he was sitting down."

V. 11. falsely] So Grb Trg Tdf Thl Str Alf Wdw, after ℵBCEKM 1. 33. *rel.*, Syr.Crt Vulg (correcting Ital) Syr.Pst Memph Æth Arm Syr. Hcl, Chrys. Omitted by Ln, and doubted by Lng WH, after D, Ital, Orig Hil. But "*falsely*" is of vital importance to the declaration, and is supported also by S. Luke's parallel (Tdf wrongly, *nil simile Lc*), "*cast out your name* AS *evil*" (Lk. 6. 22).

V. 21. unto them of old time] τοῖς ἀρχαίοις. So rightly all the earlier Eng. VV.: but remarkably altered by A. V. into BY *them of old time.* Cmp Wkf Nwc Am.Rev Alf properly return to the old *unto;* which is required alike by the grammar and the sense. The contrast is between *unto them* and *unto you.*

V. 22. angry with his brother] Omitting εἰκῇ, *without cause.* So Ln Tdf WH, after ℵB Codd.ap.Hier Codd. ap. Aug Codd.ap.Pseudo-Ath, Vulg (correcting Ital) Æth, Orig Pseudo-Bas Tert Hier Aug. Thus Pseudo-Ath. *Ep.* 2 *ad Cast.* § 5: "*The Lord himself, teaching us that we*

ought to lay aside all anger, saith in the Gospels, 'Every one that is angry with his brother, &c.' For so is it contained in the ACCURATE *copies. For the word εἰκῇ, 'rashly,' is an addition, &c. The Lord's object is to quench every spark of anger, &c.*" S. Jerome, *c. Pelag.* ii. 5: "*In* MOST OF THE ANCIENT *copies the words 'without cause' are not added.*" Whence in his *Comm. in loc.*: "*In* CERTAIN *copies there is added 'without cause': but in the* TRUE *ones the meaning is precise, and anger is wholly taken away, &c.: wherefore the words 'without cause' are to be erased*" (Cf. *Comm. in Eph.* 4. 21). Also S. Aug. *Retract.* i. 19: "*We have now better understood the verse, 'Whoso is angry with his brother': for the* GREEK *copies have not the words 'without cause'; albeit the sense is the same.*" But adding "*without cause,*" A.V., as also Grb Mey Lng Wdw Am. Rev [Trg] [Alf], after D E K L 1. 33. *rel.*, Syr. Crt Ital Syr. Pst Memph Goth Arm Syr. Hcl, Iren Cyp Hil Pseudo-Just Eus Chrys Cyr. The balance of *external* evidence is thus in favour of the omitted words; but the *internal* evidence decisively turns the scale against them. The condemned utterances that follow, (which yet, like *homicide* itself, are under certain circumstances justifiable: Mt. 23. 17; 1 Cor. 4. 10; 15. 36; Jas. 2. 20), and the corresponding exhortation to "*reconciliation*" in *vv.* 23, 24, are without qualification. For *all anger*, justifiable as well as unjustifiable, the Christian is to be held *accountable*: "*Be angry, and sin not*" (Eph. 4. 26). We believe (as De Wette, whom Alford inclines to follow) that "the insertion was made with the view of softening down the apparently excessive rigour of the statement."

— **the Burning Valley**] τὴν γέενναν, *Gehenna;* A.V. *hell*, by which it also renders the Greek *Hades* (Mt. 11. 23 ref.). Every translator feels the "great misunderstanding arising from translating *Hades* the place of departed spirits, and *Gehenna* the place of fire and torment, by the same word *hell*, and thus confusing two ideas wholly distinct" (Lightfoot, *On Fresh Rev. of N. T.*, p. 79). Prof. Lightfoot is disposed to introduce *Hades* into the English Version. Nwc and Wkf render, *hell* (Gehenna)...*grave* (Hades); Cmp, *hell...hades;* Am. Rev, *hell...the underworld;* Alf, as A. V. The use of *hell* in the "*descended into hell*" of the English Creeds, and as the opposite of *heaven*, makes it impossible to sacrifice the word as the rendering of *Hades;* but in the rendering of *Gehenna* (opp. *the Garden of Eden*) it may advantageously be exchanged for a phrase which, like the original, gives prominence to the typical fire of the *Valley of Hinnom* (See Mt. 10. 28 ref.).

V. 29. causeth thee to fall into a deadly snare] σκανδαλίζει. A word, with its noun, the most difficult in all N. T. to render fully and uniformly. A.V. *offend*, marg. *cause to offend.* Prof. Lightfoot (*On Rev. of N. T.* p. 177) rightly remarks that "*offend*" is an archaism, and does not convey to any but an educated reader the idea which it was intended to express." He adds, "By substituting 'cause to offend,' or perhaps 'cause to stumble' or 'to fall,' for 'offend,' we may in passages where the verb occurs bring out the

idea more clearly." But these proposed substitutions, like all the renderings given below, fail to bring out the *great peril to life* implied in the original (See refs. *in loc.*). We are conscious that our own rendering is heavy, but it is the best we have been able to devise, and we have not yet seen any which we could justly adopt in the place of it. Vulg, *scandalizat;* Ang. Sax, *áswíce, deceive into error* (very good); Wyc, *sclaundre, slander;* Tyn Alf, *offend,* as A.V.; Crn, *hinder;* Gnv Nwc Am. Rev, *cause to offend;* Rhm, *scandalize;* Wkf, *be leading to sin;* Cmp, *insnare.* Surely that which endangers the perdition of "*the whole body*" in Gehenna (*vv.* 29, 30) must be something far more serious than that which, in our modern sense of the words, *hinders, scandalizes, causes to offend,* or *causes to stumble.* The reference here is to instrumental causes of *deadly sins* to which man may be *ensnared* by the organs of sense.

V. 32. causeth her to commit adultery] Read μοιχευθῆναι, instead of Txt. Rec μοιχᾶσθαι. So also Ln Trg Tdf Alf WH. But, as to the rendering, we must guard against the very erroneous view of Prof. Lightfoot (*On Rev. N. T.*, p. 70, n.). He says: "This is a very important passage, in which the hand of the reviser is needed. The correct Greek text is, μοιχευθῆναι, where the Eng. Vers., having the false reading μοιχᾶσθαι, has 'causeth her to *commit adultery*,' casting equal blame on the woman, thus doing her an injustice; but the Greek μοιχευθῆναι, being a passive verb, implies something quite different." As every deliberate remark of Prof. Lightfoot deservedly carries great weight, and is certain to exercise considerable influence on N. T. Revision, we are bound to point out that μοιχεύεσθαι *equally with* μοιχᾶσθαι was certainly used to imply the *criminality* of the woman. See Jo. 8. 4, "*This woman was taken* COMMITTING ADULTERY (μοιχευομένη) *in the very act.*" Aristoph. *Pax*, 978—985. Hermog. ap. Rhet. Græc. II. 137 (ed. Teub.), "*A woman revealed to her husband the way of access to the Tyrant: he slew the Tyrant, and charged her with adultery. Her condemnation will be marvellous, even should she be convicted of having* COMMITTED ADULTERY (μεμοιχευμένη)." Dion. Chrys. II. 328 (ed. Reiske), "*This Legislatress gave three laws to the Cyprians: first, That the woman who* COMMITTED ADULTERY (μοιχευθεῖσαν) *should be shorn and sent to the brothels. Her own daughter* COMMITTED ADULTERY (ἐμοιχεύθη), *and was sent to the brothels.*"

— one that is put away] ἀπολελυμένην, without either art. or pronoun. A.V., as all the earlier Eng. VV., *her that is put away* (Wyc, *the forsaken*). Ellicott (*On Rev. of N. T.* p. 141) proposes, *her* WHEN *divorced* (as Am. Rev and Alf), and remarks, "An important correction: the participle has not the article and must not be translated definitely." But, in English, surely '*her when*' is even *more definite* than '*her that is!*' The latter may be quite indefinite (='*any one that is*'); the former cannot but be definite, and is therefore certainly erroneous. The importance of precise accuracy is mainly due

to the bearing of the text on the much discussed subject of the marriage of divorced persons. But notwithstanding the great age and length of the controversy (for which see authorities briefly in Alford and Wordsworth), the solution appears to us to be very simple. Our Lord deals with the case presented in the cited Mosaic Law (Deut. 24. 1—3), *viz.* the case of the *husband.* He does *not deal, except by inference, with the case of the wife.* Moreover he expressly excepts from the general sentence the *ground of fornication.* With this proviso he condemns first *divorce on the part of a husband;* next, *marriage with a woman divorced by her husband.* But, except, as we have said, inferentially, *these decisions do not rule the distinct case of an innocent wife seeking and obtaining a divorce from an adulterous husband.* Wordsworth therefore (like Jerome, Chrysostom, the Romish Church, *al.*) is not warranted in saying that "in *no case* does our Lord permit a person to marry a *woman* who has been divorced." Further: the decisions of our Lord ("*causeth her to commit adultery, &c.*") are based on the assumed fact that *a new marriage* of the *woman,* as well as of the *man,* is the natural and divinely permitted consequence of a *divorce* from the old cohabitation (Cf. Mt. 19. 3—12; 1 Cor. 7. 2—9, 15). Fornication, then, of the wife is expressly declared by the Lord to be an allowable cause (albeit the sole one) for the *husband's* complete dissolution of the marriage bond: the guilty wife may be divorced, the innocent husband be thus set free, and, being free, as a matter of course, and by the original and unrevoked ordinance of God, may marry. Next, *inferentially,* we argue from the Lord's declared mind in the case of the *husband* to his undeclared mind in the case of the *wife.* On the general principles of divine justice and Christian equality, there being no special direction of the Lord to the contrary, there must be understood to exist the same law and the same permission for the *wife* as for the *husband:* the guilty husband may be divorced, the innocent wife be thus set free, and, being free, may marry. (Cf. S. Aug. *de Conjug. Adult.* I., II.)

VI. 1. righteousness] δικαιοσύνην. So also Grb Ln Trg Tdf Lng Thl Str Alf Wdw WH Am. Rev, after ℵBD 1., Ital Vulg, Orig. But A.V., *alms,* from the gloss ἐλεημοσύνην, (which is likewise the LXX. rendering of צְדָקָה, *righteousness,* in Deut. 6. 25; Ps. 24. 5; 33. 5; &c. Cf. Prov. 10. 2), after L Z 33. *rel.*, Syr. Crt Memph Goth Æth Arm Syr. Hcl, Chrys.

VI. 4. repay thee] Omitting ἐν τῷ φανερῷ, *openly.* So also Ln Trg Tdf Lng Alf Wdw WH Am. Rev, after ℵBDZ 1. 33., Syr. Crt Vulg Memph, Orig Cyp Hier Aug. This last, *de Serm. Dom. in loc.*, says, "*Many Latin copies have 'openly'; but because we do not find it in the Greek copies, which are earlier, we will not argue from it.*" But adding *openly,* A.V., as [Grb] [Thl] Str, after L X *rel.*, Ital Syr. Pst Goth Æth Arm Syr. Hcl; and so, in his admirable *Sacred Literature* (pp. 161 sqq.), Bp. Jebb, who contends most strenuously for the genuineness of the addition, mainly on

the requirement of the laws of poetical parallelism. "Omit *openly*," says he, "and that equipoise, so essential to Hebrew poetry, will be destroyed." Were this the case, we quite agree with Bp. Jebb that the internal evidence would be decisive. But this is not the case. The *secret regard* of the Father is not opposed to an *open reward* of the Father, but to the *open regard* of men; and the Father's *future reward* to men's *present reward* (Cf. Heb. 11. 6, in allusion hereto, "*believe that God becometh the rewarder*, μισθαποδότης"). Hence it is the *addition* of "*openly*" that really mars the parallelism; while "*shall repay*," standing majestically alone, grandly closes each of the three stanzas:—*Hypocrites fully have their reward now:* but

"*When* THOU *doest alms*,
"*Let not thy left hand know*
"*What thy right hand doeth:*
"*That* THINE *alms may be in secret;*
"AND THY FATHER WHICH SEETH IN SECRET
"SHALL REPAY THEE."

So with Prayer and Fasting.

VI. 7. Speak not unadvisedly] βαττολογήσητε. A. V. *use not vain repetitions.* Wyc and Rhm, *speak not much* (after Vulg, *multum loqui*); Tyn Crn Gnv, *babble not much;* Cmp, *talk not idly;* Wkf, *use not babbling repetitions;* Nwc, *use not many words;* Alf Am. Rev, as A. V. But βαττολογεῖν answers to Heb. בָּטָא, *bata*, Lat. *blaterare*, Eng. prop. *bibble-babble*, *speak rashly* or *unadvisedly*. The Greek word occurs only here in N. T.; but the Hebrew equivalent in Lev. 5. 4; Ps. 106. 32, 33, where Moses "SPAKE UNADVISEDLY *with his lips;*" Prov. 12. 18, of "RASH SPEAKING, *like the piercings of a sword.*" The Lord's prohibition therefore does not (as uninstructed persons often allege) condemn the *repetitions of the Lord's Prayer* in the Church of England Services, (which repetitions are but a reverent retention of the ancient *single* use in *each* original separate Service,) but rather the too frequently *rash and babbling extempore prayers* of the Services of the Sects (cf. Chrys. *in Joh. Hom.* xliii. *ad fin.*), as well as the endless *Paternosters* and *Rosaries* of the Romish Church.

VI. 11. Give us to-day our needful bread] τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. At Lk. 11. 3, the same Greek, with the exception (complementary *interpretamentum*) of τὸ καθ' ἡμέραν '*daily*' for σήμερον '*to-day*,' and the corresponding substitution of the continuous δίδου '*be giving*' for the summary δὸς '*give*.' (Cf. Heb. 3. 13, "*Exhort* DAILY, καθ' ἑκάστην ἡμέραν, *so long as it is called* TO-DAY, σήμερον"). For ἐπιούσιον, A. V. *daily*, we have to record a startling multiplicity of renderings; and we would state at once that, while, in deference to the evidence, and in accordance with a weighty majority of modern investigators (Grimm, *Lex. N. T. s. v.*), we have been constrained to abandon the familar '*daily*,' we are nevertheless by no means

satisfied with the rendering which we have presented in its stead; and that in the present Note it is our design to make evident, and, if possible, generally acceptable, an older and truer interpretation than either.

The multiplicity of renderings of ἐπιούσιον, to which we have alluded, is due to the striking facts, that, although the term is part of the model Prayer delivered to the Church by her Divine Teacher, there has existed in the Church no unanimous or universal tradition concerning its meaning; and that, in the often cited words of Origen, "*it is never even mentioned in any of the Greek or philosophical writers, nor used in the every day language of the people, but seems to have been coined* (πεπλάσθαι) *by the Evangelists*" (*de Orat.* 27). This being the case, from a very early period the most distinguished Scholars and Doctors of the Church have maintained widely divergent expositions. (See Suicer, *Thes. Eccl. s. v.;* Schleusner, *Lex. N. T. s. v.;* Meyer *in loc.;* Tholuck, *Sermon on Mount, in loc.;* and the recent Dissertation of Prof. Lightfoot fully discussed below). As we shall exhibit the views of the Fathers hereafter, the following list of renderings and advocates will now suffice:—i. After Old Latin *quotidianum: daily;* so A. V., also its predecessors Tyn Crn Gnv; so also Luther; so also Cmp Wkf Am. Rev Ellic Lft; so also at Lk. 11. 3, Wyc Rhm; but here, at Mt. 6. 11, (after Vulg, *supersubstantialem,*) *over other substance,* Wyc; and *supersubstantial,* Rhm. But again: ii. After Pesh. Syriac *indigentiæ: convenient, sufficient,* or *needful* for sustenance (from οὐσία, chiefly taken as *subsistence, existence,* [but it is only *essential being, substance, property, wealth:* this is so even in the only two passages alleged or allegeable for *existence,* viz. Soph. *Trach.* 911, and Porph. *de Abst.* ii. 34], frequently with a fancied opposition to περιούσιος, *abundant,* and identification with ἐπιτήδειος, *needful,* in Jas. 2. 16, or חֻקִּי, *convenient,* in Prov. 30. 8 [but חָקַק is *decreed, appointed*]; so Nwc, as also Suidas, Mede, Schleusner, Thl Lng Str Wdw Alf; as also *cibarium,* Beza (in Note); *alimentarium,* Castellio; *peculiarem,* as the Christians' *peculium,* Alberti; others, *essential, appointed, &c.* iii. After Aram. *crastinum:* either *of to-morrow* (derived from ἡ ἐπιοῦσα, *the coming day;* several hence also deducing *needful,* Grimm, *Lex. N. T. s. v.*), as Scaliger, Lightfoot's *Hor. Heb.,* Wetstein, Bengel, Fischer, Winer, Bretschneider (3rd ed. only), Meyer, Grimm, Hilgenfeld; or *of the future* (from ὁ ἐπιών, *the coming time* or *world*), and this either as *to come at the last day,* as Salmatius, Suicer, or *for the remainder of our earthly life,* as Grotius.

Most recently, with a view to the N. T. Revision now in progress, a very elaborate dissertation on the word has been contributed by Prof. Lightfoot (*On Rev. of N. T.* App. I. pp. 195—234); and it would have been an intense relief and gratification to us had we been able to accept it as a satisfactory argument and settlement of the question. It has the great merit of giving clearer prominence to the testimony of the ancient Versions and the tenor of tradition; and, as a whole, is completely successful against interpretations grounded on the derivation from οὐσία (no. ii. above, *q. v.*), and in establish-

ing the higher claims of those originating with *ἐπιέναι* (no. iii. above). But, unfortunately, the conclusions at which itself arrives, in favour of the English rendering '*daily*,' are, as we shall shew, both opposed to the acknowledged significations of the English word, and in strong contradiction of that very Patristic evidence and "traditional sense" on which it professedly relies, and for which it so justly claims a more dutiful attention. We propose therefore to exhibit afresh the body of evidence for the first four centuries of the Christian era, and to present classified summaries of the same, with a view to the formation of a more correct judgment.

The Patristic evidence will be found to deal largely with the two very important considerations of the *etymology* of the word, and the *sense* required by the context. The latter we can best consider separately at the close; the former we may most conveniently dispose of at once. Omitting, for the present, all minor distinctions, the broad question, as will have been already noticed, is, and has been, whether the word should be taken to be (a) *ἐπι-ούσιος*, and derived from *οὐσία, essential being, substance*, as are *ἐν-ούσιος, ἐξ-ούσιος, ἑτερ-ούσιος, ὁμο-ούσιος, ὑπερ-ούσιος*, (cxx. of all which may be seen in Dr Sophocles' *Gr. Lex. Byz. s. vv.*); or (b) *ἐπ-ιούσιος*, and derived from the participle *ἐπ-ιὼν, ἐπ-ιοῦσα*, (sub. *χρόνος, αἰών, ἡμέρα*· see Lidd. *Gr. Lex. s. v. ἐπιέναι*,) *coming, future*, or *next*, (sub. *time, world, day*), as *γερ-ούσιος* from *γέρ-ων, ἐθελ-ούσιος* from *ἐθέλ-ων, ἑκ-ούσιος* from *ἑκ-ών, περι-ούσιος* from *περι-ών, πυγ-ούσιος* from *πυγ-ών*. Against (a) lies the unanswerable and fatal objection that, as long since remarked by Scaliger (Suicer, i. 1170), according to the unswerving rule of Greek composition, the final *ι* in *ἐπὶ* (although not in *περὶ*) would be *elided* before the initial vowel in *-ούσιος*, and the combination inevitably result in *ἐπ-ούσιος*, not *ἐπι-ούσιος* (cf. *ἐπ-ουράνιος*, and exactly, *ἐπ-ουσία, ἐπ-ουσιώδης, ἐπ-ουσίωσις*, Soph. *Lex. s. vv.*). The apparently contradictory forms *ἐπι-εικής, ἐπι-ετής, ἐπί-ορκος*, &c., usually relied on by the advocates of (a), are, as Prof. Lightfoot has conclusively pointed out (*l. c.*), merely due to the original presence of the ancient consonant *digamma* after the *ἐπὶ* in these particular forms, the second part of each compound thus really beginning with a *consonant*, not with a *vowel*, (*ἐπιϜεικής*, &c.); whilst the *digamma* was defunct, and therefore inoperative in the formation of new compounds, for centuries previous to the time of our Lord (See Jelf, *Gr. Gr.* i. §§ 8, 16). As therefore *Ἐπούσιος*, not *Ἐπιούσιος*, would have been both *necessary* and *sufficient* to express the combination with *οὐσία, substance*, we have no alternative but to adopt the derivation from the participle of *ἐπιέναι*. The next question, viz. whether we shall say from the *masculine* *ἐπιὼν*, or the *feminine* *ἐπιοῦσα*,—this, although *etymology favours the former* (see above), can only be *decided* by appeal to the two other sources of evidence, the *sense* and *tradition*.

I. *Tradition.* Here the importance of *tradition* can scarcely be overrated. As is well observed by Prof. Lightfoot, the Lord's Prayer having been from early times used in private devotion and at the celebration of the

Holy Eucharist, "the *traditional sense* which was commonly attached to a word occurring in it must have a high value;...and, at the close of the Apostolic age, in the *vernacular language* of our Lord and his disciples, would probably be *preserved unimpaired*" (pp. 196, 214). Hence the Patristic passages which need to be reviewed are of more than ordinary interest and efficiency. They have nearly all been already cited by Suicer and others, especially by Lightfoot; but by none with that fulness desirable for elucidation, and necessary to protect the reader from false inference. We present them, therefore, with brief comments, in the order of the centuries, as follows:—

1. Cent. I. No interpretation extant.

2. Cent. II. (1) GOSPEL ACCORDING TO THE HEBREWS (Apocryphal), as cited in Jerome on Mt. 6. 11 (see p. 638, below): "*In the Gospel according to the Hebrews, as it is called, for 'supersubstantial bread' I have found* מָחָר, *mahar, which is interpreted* CRASTINUM, 'BELONGING TO TO-MORROW;' *so that the sense is 'our* TO-MORROW'S *bread,' that is, 'our* FUTURE *bread.'*" From ἐπιών, or ἐπιοῦσα; מָחָר, *to-morrow*, opposed to *to-day* (cf. Ex. 19. 10; Josh. 22. 18; 2 Sam. 11. 12; Sirac. 10. 10), having the general sense of *futurity*, or *time to come*, in Ex. 13. 14; Deut. 6. 20; Josh. 4. 6, 21; 22. 27, 28. This is that evidence of the Aramaic "vernacular" for which Prof. Lightfoot, as above, claims the highest value. For the character of this Apocryphal Gospel, which Jerome translated (Hier. *de Vir. Illust.* c. 2), see Hilgenfeld's ed., pp. 5 sqq. (2) OLD SYRIAC VERSION (CURETONIAN): "*panem assiduum, continual bread.*" Another Aramaic testimony; akin to *daily* (cf. Gothic Version, below, p. 637), but unwarranted by any usage of ἐπιέναι. (3) ITALA, or OLD AFRICAN LATIN VERSION: "*panem quotidianum, daily bread.*" Most important, being the parent of the prevalent *daily* throughout the Western Church. But how derived, and in what sense introduced? We certainly may not, as Prof. Lightfoot, silently *assume* that it was derived from ἐπιέναι (Cf. Victorinus, below, p. 637).

3. Cent. III. (1) THEBAIC or SAHIDIC (UPPER EGYPT) VERSION: "*panem advenientem, coming bread.*" From ἐπιέναι, and according to the Aramaic מָחָר, *mahar*, (See above). (2) MEMPHITIC or COPTIC (LOWER EGYPT) VERSION: "*panem crastinum, bread of to-morrow.*" Again the Aramaic מָחָר, *mahar*, from ἐπιέναι. (3) TERTULLIAN (Africa; Latin), *de Orat. c.* vi.: "*Petitions for earthly needs come second; although we would rather understand 'panem nostrum* QUOTIDIANUM, *our* DAILY *bread' spiritually. Christ is our Bread; his Body is held to be in the Bread, &c. Hence in asking for 'DAILY bread,' we ask for continuance in Christ and unbroken union with his Body.*" Simple acceptance and exposition of the African Old Latin *quotidianum*. Preferentially of Christ, the Daily Eucharist, and Perseverance in Christ. It will be found that "the ulterior ques-

tion of the interpretation of the "*bread*," which Prof. Lightfoot holds *not to affect* the derivation of its epithet (*l. c.* p. 207), does *materially* affect the argument from tradition. It must therefore be carefully noted throughout. (4) CYPRIAN (Africa; Latin), *de Orat. Dom.* xviii. sq.: "*The petition may be understood both spiritually and simply. For Christ is the Bread of Life; and this Bread is ours, not of all men, but of those who partake of his Body. And we ask for the Bread* DAILY (quotidie), *lest, by not communicating, we be separated from Christ's Body, &c. The following sense also is possible: that the Christian ought to seek only* ONE DAY'S *food* (diurnum cibum; and further on, victum in diem), *being forbidden to be careful for to-morrow.*" Like Tertullian, accepting the African Latin *quotidianum*, and expounding it preferentially of the Daily Eucharist; with the less approved alternative of bodily *diurnus cibus*, opposed to *crastinus*. This *diurnus* re-appears hereafter, as will be seen, in the Greek ἐφήμερος (see p. 640); and the opposition to the Aramaic *crastinus*, on the strength of the prohibition in Mt.6. 34, henceforth becomes frequent. (5) CLEMENT OF ALEXANDRIA (Alexandrine School; Greek), *Pædag.* i. 12: "*The Divine Teacher prepares us for contentment and simplicity of life, &c.: for he saith, 'Be not careful for the morrow;' meaning that the Christian ought to enter upon a life of contentment, and self-ministration, and* ONLY FOR THE SINGLE DAY (ἐφήμερον)." A passage omitted by Prof. Lightfoot, Tholuck, and others; but which, although perhaps not a direct interpretation, is of considerable importance as testifying to Clement's recognition of the Old Latin *quotidianus*, and consequently to the originality of his illustrious successor's theory of the derivation from οὐσία (See next extract). For ἐφήμερον βίον, Cyprian's *victum in diem*, *diurnum*, the Classic *in diem vivere*, cf. p. 640. (6) ORIGEN (Alexandrine School; Greek), *de Orat.* 27: "*The bread is not bodily bread, but Living Bread, the Word of God, &c. This Living Bread is the same bread as the* ἐπιούσιος; *but the word* ἐπιούσιον, &c. [as cited above, p. 633]. *The word* περιούσιος, '*peculiar*,' *in the O. T. phrase* '*a peculiar people*,' *resembles it. Both words appear to me to be formed from* οὐσία, '*essential being, substance*;' *the one signifying the bread* WHICH CONTRIBUTES TO SUBSTANCE' (τὸν εἰς τὴν οὐσίαν συμβαλλόμενον); *the other*, '*the people which has to do with Essential Being*' [sc. *the Divine Substance, God:* see citations from Ambrose and Victorinus below, p. 637], *&c. The bread, then, is intellectual* (νοητός), *that, as the bodily bread is distributed and goeth into the* SUBSTANCE (οὐσίαν) *of the body, so the Living Bread may impart its virtue to the mind and soul, &c. Thus that bread is* ἐπιούσιος, *which is most suitable to the reasonable nature and* AKIN TO VERY SUBSTANCE' (ὁ τῇ φύσει τῇ λογικῇ καταλληλότατος καὶ τῇ οὐσίᾳ αὐτῇ συγγενής), *&c. We pray therefore to be nourished with the Incarnate Word. But some man will say that* ἐπιούσιον *is framed from* ἐπιέναι, '*to come next after*,' *so that we are bidden to ask for the bread which is* PROPER TO THE FUTURE WORLD (τὸν οἰκεῖον τοῦ μέλλοντος αἰῶνος), *that God by anticipation may grant it to us now; so that what shall be given us*

as it were TO-MORROW *may be given us to-day; 'to-day' being taken, as in many passages of Scripture, to signify the present world,* 'TO-MORROW' *the* FUTURE WORLD. *But the former interpretation being better in my judgment, &c.*" Highly important, broaching the original (p. 636) and rapidly influential theory of the derivation from οὐσία, *substance*, and interpreting of the Incarnate Word, the Bread of Life, as *contributing to the substance* of the soul. Rejection of the older *crastinus*, but valuable notification of its general currency in the sense of *proper to the future world.*

4. Cent. IV. (1) PESHITO SYRIAC VERSION (originally of Cent. II., but only extant in revision of Cent IV.): "*panem indigentiæ nostræ, bread of our need.*" Probably an alteration of the original Syriac rendering, due to the authority of Origen's derivation from οὐσία (p. 635). Cf. the Greek Fathers below. (2) GOTHIC VERSION: "*sinteinan, continual,*" as Lightfoot; or, perhaps, "*daily,*" as Gabelentz and Loebe, comparing *seiteins* in 2 Cor. 11. 28. Cf. Old Syriac, above, p. 635. (3) AMBROSE (Italy; Latin), *de Fide* III. 15, in defence of the word ὁμοούσιος, *con-substantial*, in the Trinitarian-controversy: "*What is* οὐσία, *or whence derived, except from* οὖσα ἀεί, *'ever being'?* [!] *Whence God is called 'Divina* SUBSTANTIA;' *and the bread is* ἐπιούσιος *because to the soul it* SUPPLIES THE SUBSTANCE *of abiding virtue from the substance of the Word.*" An echo of Origen, and, as by others hereafter, a weapon against the Arians (Cf. next). For *Pseudo-Ambrose*, see p. 638. (4) MARIUS VICTORINUS (Africa and Italy; Latin), *de Trin. c. Arium*, i. 31: "*Whence is* ἐπιούσιον *derived, but from* οὐσία *?...It signifies* 'OF VERY,' *or* 'IN VERY SUBSTANCE,' *i. e. the Bread of Life.*" And ii. 7 sq.: "*The heretics say that* ὁμοούσιον *is not read in the Scriptures: but if similar words are read,* ἐπιούσιος, περιούσιος, *&c. We pray for bread; which bread is life, &c., eternal life, as Christ himself calls it by name,* ἐπιούσιον, *&c.,* OF THE SAME SUBSTANCE (οὐσία), *i. e. of the life of God, consubstantial, &c. The Greek therefore has* ἐπιούσιον, *so called from 'substance,' viz., the substance of God.*" Then follows a very striking remark: "*This the Latins, either not understanding, or not having power to express, have not been able to render, and have only put 'quotidianum, daily,' not* ἐπιούσιον." Like Ambrose, an echo of Origen, and polemical against Arius; with the important intimation that the long cherished and widely spread "*daily,*" was not accepted as a faithful translation, and was perhaps never intended as such by its authors. (Cf. *Pseudo-Ambrose*, below, p. 638; and see pp. 643 sq.). It is proper to mention that S. Jerome speaks slightingly of Victorinus as a theologian; and evidently he was no philologist: he was however a most distinguished rhetorician. (5) JEROME; VULGATE LATIN VERSION: Mt. 6. 11, "*supersubstantialem, supersubstantial,*" but Lk. 11. 3, retaining Old African Latin, "*quotidianum, daily.*" On the former he thus comments *in loc.*: "*The word* ἐπιούσιος *is often represented in the LXX. under the form* περιούσιος, *that is,* PRÆCIPUUM, EGREGIUM, PECULIARE, *&c. When there-*

fore we ask God to grant us the PECULIAR *or* EXCELLENT *bread, we ask for him who saith, 'I am the Living Bread.' In the Gospel according to the Hebrews, &c.*, [as cited above, p. 635], *so that the sense there is* FUTURE *bread. We can also otherwise understand 'supersubstantialem,' as that which is* ABOVE ALL SUBSTANCES *and superior to all creatures.' Others simply think that the care of the saints is limited to* PRESENT *food, in regard to* 1 *Tim.* 6. 8, *and 'Be not careful for the morrow.'*" Similarly on Tit. 2. 11 sqq.: "ἐπιούσιον, i. e. PRÆCIPUUM, EGREGIUM, PECULIARE, *&c. For God forbid that we who are forbidden to be careful for the morrow should be bidden to ask for that bread which is soon to be cast into the draught, &c. There is little difference between* ἐπιούσιος *and* περιούσιος: *only the change of the preposition* [!]. *Some think* ἐπιούσιον *is so called as being* 'OVER ALL SUBSTANCES;' *an interpretation not much different from our own, &c.*" Recognition of *daily* in the sense of *for the present day;* but deliberate ejection thereof from Mt. 6. 11, and substitution of the fancied literal *supersubstantial*, capable of two interpretations, but both spiritual, and of Christ. Recognition also of the Aramaic *crastinum*, in the sense of *future*. But in his later Commentary on Ezek. 18. 7: "*Panem nostrum* SUBSTANTIVUM, *sive* SUPERVENTURUM, 'SUBSTANTIAL,' *or* 'TO COME;' *that what we are always to receive hereafter we may merit to receive daily in the present world.*" As if finally preferring the Aramaic *crastinum*. See in Origen, above, p. 636; and cf. Athanasius, below, p. 639. (6) PSEUDO-AMBROSE (Italy; Latin), *de Sacram.* v. 4. In § 18 the Lord's Prayer is recited at length from the Old Latin, with the words "*panem nostrum* QUOTIDIANUM, *our* DAILY *bread;*" then in § 24 as follows: "*Bread indeed, but* ἐπιούσιον, *that is,* SUPERSUBSTANTIALEM; *not that which goeth into the body, but that which* SUPPORTS THE SUBSTANCE *of the soul* (animæ substantiam fulcit). *Therefore in Greek it is called* ἐπιούσιος. *But the Latin translator has called this bread* 'QUOTIDIANUM, DAILY,' [the edd. and some few MSS. spuriously add, *quem Graeci dicunt advenientem:* see Migne's Note *in loc.*], *because the Greeks call the coming day* (advenientem diem) τὴν ἐπιοῦσαν ἡμέραν. *The Latin and Greek expressions both seem useful. The Greek has represented both ideas* [sc. *daily* and *supersubstantial*] *by a single word* [sc. ἐπιούσιον, as if embracing both ἐπ-ιούσιον and ἐπι-ούσιον]; *the Latin has said* DAILY. *If the bread be* DAILY, *why, as the Greeks in the East have been wont, do you receive it but once a year? So live that you may merit to receive it daily, &c.*" Citation and partial approval of Old Latin *quotidianum*, with assertion of descent thereof from ἐπιοῦσα (Cf. Victorinus, above, p. 637; and see below, p. 643); but exposition by Jerome's *supersubstantialem*, yet in Origen's sense of *for the substance* (p. 636). Preferentially therefore from οὐσία, and of the Daily Eucharist. (7) AUGUSTINE (Africa; Latin), *de Serm. Dom.* ii. 8: "'*Panis quotidianus,*' *in the fourth petition, is either used for all those things which support the necessities of this life, in accordance with the precept,* '*Be not careful for the mor-*

row,' so that it is added, 'Give us to-day;' or it is used for the Sacrament of the Body of Christ, received by us daily; or else for the spiritual food, of which the Lord says, 'Meat that perisheth not,' and 'I am the Bread of Life.' We will consider each separately. As to the first: Why are we to pray for the needs of this life, when it is said, 'Be not careful what ye shall eat, &c.' Can it be for these things that we are to enter into our closets, and shut our doors, and pray so earnestly? He saith not, 'Seek first the Kingdom, and then seek these;' but, 'All these shall be added unto you,' sc. without seeking. Second: As to the Sacrament of the Lord's Body, it is evident that the very large numbers in the East who do not daily partake of the Lord's Supper do not understand 'daily bread' to refer to this, &c. But, passing this by, if we interpret it of the daily Eucharist, we must, to be consistent, use the prayer only once a day, or also celebrate the Eucharist at the close of the day. Therefore, thirdly, it remains that by 'daily bread' we shall understand spiritual bread, sc. the Divine Precepts, upon which we ought to meditate and work at daily. This food is now called 'DAILY,' *as long as this temporal life lasts, &c.; and it repairs the waste of the soul, as bodily food repairs the waste of the body. 'To-day' is so called, as long as it is called To-day* (Heb. 3. 13), *i.e. in this temporal life. After this life we shall be so filled with spiritual food eternally, that, the succession of days being over, it will no longer be called* 'DAILY *bread.' If, however, any one wishes to understand the words also of the body's necessaries* (de victu corporis necessario), *or of the Sacrament, all three significations must be united.*" Citation of Old Latin *panem quotidianum* simply, without reference to ἐπιούσιον; with discussion of three current views, *daily necessaries of common life, daily Eucharist,* and *daily portion of the Scriptures:* the last preferred. (8) ATHANASIUS (Alexandria; Greek), *de Incarn.* 16: "*In Mt.* 7. 11, *with Lk.* 11. 13, *the Holy Spirit is called good, &c. Elsewhere the Lord calls the Holy Spirit heavenly bread, saying, 'Give us to-day our ἐπιούσιον bread.' For in that prayer he taught us to ask in the present world for τὸν ἐπιούσιον, that is, τὸν μέλλοντα, the* FUTURE *bread, a first-fruit whereof we have in the present life in partaking of the Flesh of the Lord, as Jo.* 6. 51; *for the Flesh of the Lord is life-giving Spirit.*" The Aramaic *crastinum, futurum* (p. 635); of the Holy Spirit's first-fruit in the Flesh of Christ, as the daily food of the soul, but not exclusively in the Holy Eucharist (Cf. S. Augustine, above cited). (9) CYRIL OF JERUSALEM (Greek), *Catech.* xxiii. 15: "*Not this common bread, but this holy bread is ἐπιούσιος, that is, 'appointed* FOR THE SUBSTANCE *of the soul,' which goeth not into the belly, &c., but is distributed through the whole system, to the benefit of body and soul. 'To-day' stands for 'daily,' as in Heb.* 3. 13." From οὐσία, of the Eucharist. (10) BASIL THE GREAT (Cappadocia; Greek), *Reg. Interrog.* 252: "*Not leaving it to his own care, but entreating God for the ἐπιούσιον bread, that is, 'that which is* PROFITABLE TO OUR SUBSTANCE *for our ephemeral life'* (τὸν πρὸς τὴν ἐφήμερον ζωὴν τῇ οὐσίᾳ ἡμῶν χρησιμεύοντα)." From οὐσία, of common bread for

the bodily substance. Prof. Lightfoot commits a material error in rendering ἐφήμερον by *daily:* it is *diurnum, unicum diem durantem, ephemeral,* in reference here, like σήμερον, to the *transitoriness* of human life (See the two following citations; and cf. p. 636). His rendering also of οὐσία by *subsistence,* both in this and the following citation, is either incorrect or prejudicially ambiguous (See above, p. 633). The citations already given make it perfectly clear that *substance* is intended throughout the Patristic expositions. (11) GREGORY OF NYSSA (Cappadocia; Greek), *de Orat. Dom.* iv.: "*The command to ask for the* SINGLE DAY'S *bread* (τὸν ἐφήμερον ἄρτον) *teaches us a lesson of moderation, &c. Therefore we are bidden to seek that which* is SUFFICIENT FOR THE PRESERVATION OF OUR BODILY SUBSTANCE (τὸ πρὸς τὴν συντήρησιν ἐξαρκοῦν τῆς σωματικῆς οὐσίας). *Bread, not luxury, &c. Bread, because of life's need, &c.* '*To-day*' *is a beautiful addition, teaching us that human life is but for a day* (ἐφήμερος): *the present only is ours, &c.; we know not what the coming day* (ἡ ἐπιοῦσα) *will bring forth: by saying* '*to-day*' *he forbids us to care for the morrow, &c. Let us learn then what we ought to ask to-day, what for hereafter. Bread belongs to the need of to-day* (τῆς σημερινῆς χρείας), *bread embraces all bodily need. If we ask this, we deal with the ephemeral* (τὸ ἐφήμερον): *if we ask the soul's good things, we deal with the eternal.*" From οὐσία, of common bread, for the body's substance, for the *one present day;* opposed to care for the *coming day.* From its own point of view, a fine and eloquent exposition. (12) CHRYSOSTOM (Constantinople; Greek), *in Matt. Hom.* xix., expressly commenting on Mt. 6. 11: "*What is* τὸν ἄρτον τὸν ἐπιούσιον? *That which is* FOR THE SINGLE DAY (τὸν ἐφήμερον), *&c. Our nature, being human, not angelic, needs necessary food: but we are to pray for bread only, not luxury, &c.; and bread* FOR THE SINGLE DAY (ἐφήμερον), *that we be not careful for the morrow. Therefore he adds,* τὸν ἄρτον τὸν ἐπιούσιον, *that is,* 'FOR THE SINGLE DAY.' *He also adds* '*to-day,*' *that we may no further* [sc. *in addition to the care of to-day*] *vex ourselves with thought for the coming day* (τῆς ἐπιούσης)." Not, as Prof. Lightfoot, "seeming to allow," but *decidedly rejecting* the derivation from ἡ ἐπιοῦσα, *the coming day;* yet without proposing or openly espousing any other. Similarly, *in Gen. Hom.* liv., on Jacob's Vow: "*All things that our necessities require God gives us even without asking, and as an appendage:* '*Seek first the Kingdom, and all these things shall be added unto you.*' *The limit of requests for the things of common life is fixed thus:* '*Give us* τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον,' *that is,* '*the food* OF THE DAY' (τῆς ἡμέρας)." Cf. *Expos. in Ps.* 127: "*Only one petition of the Prayer relates to the things of sense, and that in moderation, viz.,* '*Give us* τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον.'" And on Phil. 4. 19: "*He saith not,* '*make you rich,*' *but* '*supply your need:*' *according to Christ's limit for us,* '*Give us to-day* τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον.'" Also, *in Joh. Hom.* xliv., on Jo. 6. 26 sqq.: "*In the Lord's Prayer is no carnal thought, &c. The advice to seek no more than* τοῦ ἄρτου τοῦ ἐπιουσίου, *that is,* 'DAILY *bread*' (τοῦ καθημερινοῦ), *is a spiritual sentiment.*"

Merely the Latin *quotidianum, diurnum;* no attempt at derivation. The only allusion to the etymological meaning of the word occurs in the dubious Homily entitled *de Ang. Port. et in Orat. Dom.* where (III. 46, ed. Migne), in the midst of much that savours of spuriousness, we read: "*We are taught to pray not for luxury, &c., but for* ἄρτον ἐπιούσιον, *that is,* '*bread which* PASSES OVER TO THE SUBSTANCE *of the body, and is able to compact it*' (ἐπὶ τὴν οὐσίαν τοῦ σώματος διαβαίνοντα καὶ συγκροτῆσαι ταύτην δυνάμενον)*; and, of this, only that which sufficeth for to-day; for,* '*Be not careful for the morrow.*'" We are quite at a loss therefore to understand how this greatest of Greek Commentators can be cited by Tholuck and others as supporting the derivation from οὐσία; and also how Prof. Lightfoot can assert, that "he seems throughout to be wavering between the meanings *daily* and *necessary*, i.e. between the derivations from ἰέναι and εἶναι, though he tends toward *the latter*"! He *never once* adopts *necessary* (his language about *need* being explanatory of the word *bread*, "*panem, quod solum fidelibus necessarium*," as Tert.); and, although he *never once* hints that his *daily* is a derivation from ἰέναι, most clearly he does *not* tend toward εἶναι. He seems rather purposely to avoid the question of derivation, and to content himself with the practical interpretation of ἐφήμερος, καθημερινός, τῆς ἡμέρας, *for the single day, daily, belonging to the day* (Cf. below, p. 644).

From the later authorities usually quoted we shall, for illustration's sake merely, select two. In Cent. V. CYRIL OF ALEXANDRIA (Greek), on Lk. 11. 3, thus combats the Aramaic *futurum*, on account of its supposed incongruity with the context: "*Some explain* ἄρτος ἐπιούσιος *as that which is coming and shall be given in the* FUTURE *world, &c.; but if so, why is it added,* '*Give us day by day,*' *&c. We must therefore explain* ἐπιούσιος *as* '*that which is* NECESSARY *and* SUFFICIENT.' *So S. Paul, using* περιούσιος *for* ἐπιούσιος [!], *speaks of* '*a people* SUFFICIENT,' *&c.*" And in Cent. VIII. the celebrated JOHN OF DAMASCUS, professing to give an epitome of the received views of the most distinguished Doctors of the Church on points of doctrine (*Dialect. Prolog.*), in *de Fid. Orthod.* iv. 13, thus summarizes: "*The Body and Blood of Christ goeth to our substance and preservation. This Bread is the first-fruit of the* FUTURE *bread* (τοῦ μέλλοντος), *which is* ὁ ἐπιούσιος [Cf. p. 639]. *For the word* ἐπιούσιον *signifies either* τὸν μέλλοντα, '*the* FUTURE,' *that is,* '*that which* BELONGS TO THE FUTURE WORLD;' *or* τὸν πρὸς συντήρησιν τῆς οὐσίας ἡμῶν λαμβανόμενον, '*that which is received* FOR THE PRESERVATION OF OUR SUBSTANCE.' [Cf. p. 640.] *But either way, this or that, the Lord's Body will be appropriately so called.*" Agreement as to reference to the Eucharist; but disagreement whether *of the future world,* or *for the benefit of our substance.* No mention of any view of the temporal *coming day.*

Summing up therefore the evidence of *Tradition*, the results are as follows. The main interpretations of ἐπιούσιος are *four*, with *two* collaterals:—

(*a*) *crastinus*, in the sense of *futurus, veniens, adveniens, superventurus*, '*future, coming, to come after;*'

(*b*) *quotidianus, diurnus, in diem*, καθημερινός, ἐφήμερος, τῆς ἡμέρας, '*daily, for the single day, of the day;*'

(*b**) *assiduus*, '*continual, constant, present without intermission;*'

(*c*) *ad substantiam pertinens*, '*contributing to substance, of very substance, appointed or profitable or sufficient for substance, supporting substance;*'

(*c**) *necessarius*, '*necessary, indispensably needful;*'

(*d*) *supersubstantialis*, '*supersubstantial,*' in the sense of *præcipuus, peculiaris*, '*excellent, peculiar,*' or of *super substantias*, '*superior to all substances:*'

and the support of each from Versions and Expositions in the contributing centuries is as follows:—

	Cent. II.			Cent. III.			Cent. IV.			
Intrp.	Ver.	Exp.	Tot.	Ver.	Exp.	Tot.	Ver.	Exp.	Tot.	Grand Total.
(*a*)	1	0	1	2	1	3	0	2	2	6
(*b*)	1	0	1	0	5	5	1?	5	6?	12?
(*b**)	1	0	1	0	0	0	1?	0	1?	2?
(*c*)	0	0	0	0	1	1	0	7	7	8
(*c**)	0	0	0	0	0	0	1	0	1	1
(*d*)	0	0	0	0	0	0	1	1	2	2

Hence the *oldest* interpretation (and Prof. Lightfoot himself represents the *oldest* as the most likely to retain the *unimpaired tradition*) (p. 635) is undoubtedly (*a*); the next oldest is (*b*) or (*b**); while (*c*), (*c**), and (*d*), already decisively rejected by the etymology (p. 634), are no less decisively rejected by the test of antiquity. They are absolutely unknown till hazarded by *Origen* and *Jerome* respectively in the third and fourth centuries; (*d*) almost perishing from its birth, but (*c*) soon thriving vigorously, both in the East and in the West, through the paramount scholastic influence of its author.

Further: Of the eight Versions, no less than *three* support interpretation (*a*), and all earlier than Cent. IV.; (*b*) is supported only by *one*, or perhaps *two;* (*b**) by *one*, or perhaps *two;* (*c*) by *none;* (*c**) by *one;* (*d*) by *one*.

As to the Expositions, those of (*a*) *all* maintain the interpretation οἰκεῖον

τοῦ μέλλοντος αἰῶνος, '*proper to the* FUTURE WORLD,' and *all* in reference to the first-fruits of *Christ, the Bread of Life*, vouchsafed in the present world, especially, but not exclusively, in the Holy Eucharist. Damascenus also, as we have seen, recognizes *no other* exposition of *crastinus* as accepted in the Church down to Cent. VIII. (p. 641). And, on the other hand, of the expositions of (*b*), being ten in number, while four of them interpret spiritually, and six of common bread, yet *all ten* alike explain "*daily*" of the literal *present* day, in distinct opposition (based on Mt. 6. 34) to concern for the literal *coming* day. So the typical *Manna* was given, not for the *coming* day, but for the *present* day, "*the portion of a day in its day*" (Ex. 16. 4—15).

Finally, of the twenty-two recorded expositions of the entire phrase ἄρτος ἐπιούσιος, *fifteen* are those expressly sanctioned by one or more of the Fathers themselves; and of these fifteen *nine* refer the phrase to *Christ, the Bread of Life*, in the Eucharist or otherwise; *one* to the *Holy Scriptures; five* only, at the most, to *common bread*, of which five *four* belong to Cent. IV.

The correct conclusions from *Tradition* are now generally manifest; and, together with the necessity of rejecting the reference to οὐσία, *substance*, it is clearly perceived, as we promised to shew, how far removed from the truth are the conclusions of Prof. Lightfoot in favour of "*daily*." Having proposed, as one of his main objects, to prove that Suicer's remark concerning the derivation from ἡ ἐπιοῦσα, *for the coming day, viz.* "*nemo ex veteribus ita explicat*," was "the very reverse of the truth," his general conclusion, after contrasting the derivation from ὁ ἐπιών, *for the future world*, is, that "the more precise meaning '*for the coming day*' seems to be supported by the oldest tradition, and to offer better justification for the coinage of a new word, &c. "Thus," he adds, "the familiar rendering '*daily*,' which has prevailed uninterruptedly in the Western Church from the beginning is a fairly adequate representation of the original; nor indeed does the English language furnish any one word which would answer the purpose so well" (*On Rev. of N. T.* pp. 233 sq.). Against these statements we have seen that the extant evidence thoroughly establishes Suicer's assertion; that every exposition of the oldest tradition distinctly refers that tradition to the *future world*, not a single one to the *coming day;* and that the familiar rendering '*daily*,' *quotidianus*, which is asserted to have "prevailed uninterruptedly in the Western Church from the beginning," has only done so in a sense *exactly opposite and repugnant* to that peculiar sense of *for the* COMING *day* which Prof. Lightfoot would ascribe to Tradition.

The fact seems to be that the Latin *quotidianus* never had any direct reference to ἡ ἐπιοῦσα, *the coming day*, and never was even intended for a "representation of the original." It is true that, as by Prof. Lightfoot, and earlier, as by the Benedictine Editor of Origen (*de Orat.* 27, n. 18, Migne's ed.: ἐπιούσιος, *superveniens, assiduus, quotidianus*), it has been assumed, after Pseudo-Ambrose (p. 638), that it is derived from ἐπιούσιος; but the assumption is entirely fanciful. As Pollux says, i. 66, ἡ ἐπιοῦσα καλεῖται

αὔριον, ἡ παρεστῶσα σήμερον, "*the* COMING *day is called* TO-MORROW, *the present day to-day.*" And, as noticed, every ancient exposition of *quotidianus* expressly opposes it to reference to *the morrow*, and connects it with *to-day*. This is incontestable (p. 643). But the evidence further, as we believe, warrants the following deduction of its origin:—that the Old African Latin translators, like those of the Old (Curetonian) Syriac, traditionally receiving the entire phrase ἄρτος ἐπιούσιος as concerning *Christ, the Bread of Life*, and possessing no single Latin word whereby to express the deep and comprehensive meaning of the epithet ἐπιούσιος, and not presuming (as Jerome afterwards vainly essayed) to imitate the inspired authorities in coining a new word, resorted to the expedient of an *interpretamentum ad sensum*, and borrowed *quotidianus* (like Old Syr. *assiduus*), "*daily*," *the other characteristic*, from the distributive τὸ καθ' ἡμέραν, *quotidie*, "*day by day*," or "*daily portion*," of S. Luke; with sole reference to the *daily feeding of the soul on Christ*, and especially to the significant *daily celebration* (then and long prevalent in the West) *of the Holy Eucharist* (See Tert. and Cypr., above, pp. 635 sq.; and cf. Victor. and Greg. Nys., above, pp. 637, 640). Thus *quotidianus* is not only an interesting testimony to the old Western practice of the *daily Eucharist*, but also becomes an unexpected and valuable confirmation of the oldest traditional reference of ἐπιούσιος, not to the *coming day*, but to the *future world* (p. 635).

And, as to the English "*daily*," that it both has been and can only be used as the representative of *quotidianus* is obvious. It is the very translation of *quotidianus;* and if *quotidianus* neither did nor can bear the sense of *for the coming day*, so therefore neither did nor can "*daily*" bear it. But it is desirable to append the views of its more or less authoritative expositions. Thus Cranmer's Catechism *in loc.* (Oxf. ed. p. 157): "Christ hath not taught us to ask our sustenance for 50 or 60 years, nor yet for one year, no, nor for one month or week; but he hath willed us to ask for our *daily* bread, and he saith, '*Be not careful for to-morrow.*' Now if we shall not be careful for to-morrow, but only require of God sustenance necessary for the *present* day, &c.; we pray *not for to-morrow's* food, but for *this day's only*." And, in the traditional Eucharistic sense, like Tertullian and Cyprian, the "Goodly Prymer" of Henry VIII. (Oxf. ed. pp. 61 sq.): "The bread is our Lord Jesus Christ, which nourisheth the soul, &c. Finally, give us our *daily* bread, that Christ in us, and we in Christ, may dwell *perpetually*." And, again in the lower sense, Nowell's Catechism (Corrie's ed. p. 199): "M. Why be added these words '*daily*' and 'to-day'? S. To pull out of our hearts the stings of cares for *to-morrow*, that we be not tormented, &c., and should *daily* crave of our most liberal Father that which he is ready *daily* to give" (Cf. Cat. Council of Trent, Donovan's trans. pp. 516 sqq.). However surprising therefore the fact may be, the fondly cherished "*daily*" of the West is a fossilized relic of the *daily Eucharist*. So perhaps Keble understood it when he wrote,

"Fresh from the atoning sacrifice
"The world's Creator bleeding lies,
"That man, His foe, by whom He bled,
"May take Him for his *daily bread.*"

So far, then, the results are these: Tradition and etymology both utterly exclude the reference to οὐσία, *substance;* the former likewise utterly excludes the reference to ἡ ἐπιοῦσα, the literal *coming day*, and unequivocally insists upon the reference to ὁ ἐπιών, the *future world*, which the etymology certainly admits, and probably favours.

II. *The Sense.* It only remains briefly to consider the argument from the *sense.* First, then, notice all the other component parts of the petition, and their order: τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον (Mt.), or δίδου ἡμῖν τὸ καθ' ἡμέραν (Lk.: see p. 632). It is not simply and anarthrously ἄρτον ἐπιούσιον, "*bread*," "*give us bread*," but, with the definite article twice repeated, τὸν ἀ. τὸν ἐ., *some particular* bread. Nor is it bread of *men generally*, but ἡμῶν, "*our*" bread: and "*we*" are contrasted in the context with *hypocrites* and *heathens* (Mt. 6. 5, 9, 21—34). Also "*to-day*," emphatically placed last in the Greek, is, as appears from S. Luke's parallel, explained above (p. 632), a single whole composed of many several days as parts, and therefore, as in Heb. 3. 13, is, as some of the Fathers saw, *the whole of this present life*, of which each particular day makes up the sum. We pray therefore thus: "*Our Father in Heaven, During our earthly life, give us each day present, as it passeth, that bread which belongeth not to hypocrites and heathens*, OUR — *bread.*"

And now, in the light thus thrown by the rest of the petition, test the several interpretations of ἐπιούσιος, viz. (a), (b), (b*), &c. (see p. 642), by the aid of a literal translation, as follows:—

that bread	(a) *proper to the future world*	*give us*
	(b) *daily*	*to-day* (Mt.)
of ours	(b*) *continual*	or
	(c) *for the substance*	*daily* (Lk.):
that which is	(c*) *necessary*	
	(d) *excellent*	

and, of all these, (*b*), or "*daily*," is the very one which is most manifestly and utterly condemned. Has the Christian's bread no higher distinguishing property for a special epithet than that it is *daily?* Or is it conceivable that in this inimitably concise and sublime prayer there could have been perpetrated so diffuse and mean a tautology as this, "*Our bread which is daily give us daily*"? Add, that if it had been designed to express "*daily*," there had been no need of a new and mysterious word; the proper and well-known Greek phrases, τὸν καθ' ἡμέραν, τὸν καθημερινόν, τὸν ἐφήμερον, being already available (Cf. Acts 6. 1, "*daily ministration*," καθημερινῇ. 2 Cor. 11. 28, "*daily harass*," ἡ καθ' ἡμέραν. Jas. 2. 15, "*daily food*," ἐφημέρου).

Then, of the other interpretations, (b*) is but a modification of (b); while of (a), (c), (c*), (d), all compatible with the petition, (c), (c*), (d) have been shewn to be otherwise untenable. Therefore (a) only remains.

And when we turn to the rest of the context the same result is obtained. As Christians *we* are bidden, as the Fathers so constantly observe, "NOT *to be careful for the* MORROW" (*v.* 34), "NOT *to be careful for what we shall* EAT" (*v.* 31); but to "*seek first the kingdom, and* ALL THESE *things shall be* ADDED *unto us*" (*vv.* 32, 33). Prof. Lightfoot indeed ventures to call the argument from the first of these passages a "worthless argument," (yet it is Cyprian's, Clement's of Alexandria, Augustine's, Gregory's of Nyssa, Chrysostom's, Cranmer's, Nowell's, &c. &c.), and says, "if it proves anything, it proves too much, for then we must not pray for food [i. e. temporal] at all" (pp. 203 sq.) But his inference, instead of being a *reductio ad absurdum*, strengthens our conclusion. We fully accept it: the Christian *is not commanded to pray for temporal food at all:* it "*shall be added.*" Cf. esp. the language of S. Augustine, above, p. 639.

But the crowning contextual evidence is that furnished by our Lord's own illustration and exposition of the petition, which, strangely enough, Athanasius alone of the early Fathers has adduced: "*If therefore*," thus speaks the Lord after delivering the Prayer and the illustrative parable of the earthly Fathers and children and earthly bread, "*If therefore* YE, *being evil, know how to give good things to your children, how much more shall the* FATHER WHICH IS OF HEAVEN GIVE THE HOLY SPIRIT *to them that* ASK *him*" (Lk. 11. 13). The "*bread*" which the Heavenly Father *gives* to his praying children, and which his children *ask* of him, is the *Holy Spirit of his Son;* and of this we have the "*first-fruits*" only in the present world (Cf. p. 639).

Hence, as the majority of the early Fathers saw and maintained, the bread prayed for is the "*Bread of Life*," which "*perisheth not, but abideth unto eternal life.*" *This* bread is a fitting subject for petition in the Christians' Prayer to the Heavenly Father; the appropriate subject for the first petition for themselves. It is emphatically the Christians' bread, "*our*" bread: and, as the food *given for nourishing a life which shall be perfected and enduring in the future world,* it is ἐπιούσιος, מָחָר, *crastinus*, that is, οἰκεῖος τοῦ ἐπιόντος or μέλλοντος αἰῶνος, "*proper to the world to come.*"

In conclusion, therefore, etymology, original tradition, sense and context, unite in establishing this one interpretation; and its *new idea*—new till Christ "*gave his flesh for the life of the world*," and "*brought life and immortality to light by the Gospel*"—demanded and offers a satisfactory explanation of the employment of a *new word*,—ἐπιούσιος. Herein the perishing things of time and sense are forgotten. The heart, uplifted with the eye, longs for the heavenly, and the soul craves only to feed on her life-giving Saviour,

"Till this stormy night is gone,
"And the *eternal morrow* dawn."

The beautiful *additional* lesson (certainly conveyed in S. Luke's τὸ καθ' ἡμέραν, '*day by day*,' and some may think also in S. Matthew's σήμερον, '*to-day*') must indeed never be forgotten,—that the True Manna, like the old Manna, is given only in *daily portions*, and that the prayer for it therefore must be *daily prayer:* but all this is separate and distinct from the meaning of ἐπιούσιος, and exhausts only a *different part* of the petition. For ἐπιούσιος, an *extra word*, we require an *extra rendering*. In accordance with what has been established, if we bind ourselves down to *one* word, "*morrow*" is the nearest approach to what is required: "*our* MORROW *bread*." Many, forsaking etymology &c., might prefer "*heavenly*." Yet even if our language, like the languages of men generally, contains no *single* word adequate to the fulness of the grand thought of the original, it can at least do what is next best; it can supply *two or three* short words—almost one—which by happy and familiar use speak to us unmistakably of the true sense, of the *Spirit of Christ* and the *future world;* and can thus enable us *each day* of our "*to-day's*" transitory pilgrimage substantially to share the aspiration inspired by the Lord, and breathed by the early Christians,—"*Give us to-day*," and "*give us day by day our bread* OF LIFE ETERNAL."

VI. 13. deliver us from evil] τοῦ πονηροῦ, in form either neut. gen. of τὸ πονηρόν, *evil* (cf. Mt. 5. 39; Jo. 17. 15; Rom. 12. 9; 2 Th. 3. 3), or masc. gen. of ὁ πονηρός, *the evil one, the Wicked One*, sc. the Devil (Cf. Mt. 5. 37; 13. 19, 38; Eph. 6. 16; 1 Jo. 2. 13, 14; 3. 12; 5. 18, 19). (i) As masc., *from the Wicked One*, as S. Chrysostom, also Wkf Mey Wdw, who erroneously adds that "πονηρὸς always signifies *moral* evil" (Cf. LXX. at Gen. 37. 20, of evil *beast;* Ex. 33. 4, of evil *tidings;* Num. 13. 20, of evil or lean *land;* also 2 Tim. 4. 18; Plat. *Rep.* 609 A). Ellic inclines the same way (*On Rev. N. T.* p. 147, n.). (ii) As neut., *from evil*, A. V., like S. Augustine, also Wyc Tyn Crn Gnv Rhm; also Cmp Am.Rev Alf Thl Lng Str. And correctly. The Prayer avoids *personal* terms, excepting only in the invocation. Moreover the neut. τὸ πονηρὸν (opposed to τὸ ἀγαθόν, Rom. 12. 9; and to τὸ καλόν, O. T. frequently,) is more general than the masc. ὁ πονηρός, and represents αὐτὸ τὸ γένος, the *whole genus* of evil, physical and moral, internal and external, including the wrath to come and everlasting damnation (Cf. 1 Th. 1. 10; 2 Tim. 4. 18; Rev. 6. 16). For expositions, see Cat. Counc. of Trent, Cranmer's Cat., Ch. of Eng. Cat.; but especially the portion of the Ch. of Eng. Litany beginning, "From all evil and mischief," and ending with the fifth invocation, "Good Lord, deliver us."

— *Omission of the Doxology*] So also Grb Ln Trg Tdf Alf Wdw WH, as also Bng Thl Lng Am.Rev Ellic, after ℵBDZ 1., Ital Vulg Memph, Orig Tert Cyp Aug. But added by A. V., as also Str, after EGKL 33. *rel.*, Syr.Crt Syr.Pst Theb Goth Æth Arm Syr.Hcl, Chrys Greg.Nys. The internal evidence appears to us as strong against it as the external. It is an incongruous ætiological appendage, arisen out of *liturgical practice*

(Cf. 1 Chr. 29. 11; 1 Tim. 1. 17; 2 Tim. 4. 18; Rev. 5. 12, 13). Yet, as its appearance in Syr.Crt argues, it is as ancient as the 2nd Century. (See also Tholuck, *Serm. on Mount, in loc.*)

VI. 27. unto his stature] ἡλικίαν. So A. V., as Vulg, Luther, Wyc Tyn Crn Gnv Rhm, also Nwc Am.Rev. But *unto his age, life, life-time,* Cmp Wkf Scrv Alf Ellic Wdw Mcy Str Lng Thl and Trench. The word ἡλικία has both senses, *stature* (Lk. 2. 52; 19. 3; Eph. 4. 13), and *age* (Jo. 9. 21, 23; Heb. 11. 11); yet certainly not *life-time* (as Alf Ellic). Here, however, the A. V. *stature* is infinitely preferable. The *cubit* was the *unit* of measure of *length* (see our Refs. *in loc.*): this at once commends *stature,* and explains the reasoning in "*doing that which is* LEAST" (Lk. 12. 26). The objection, that to "*add one cubit*" would be *something very considerable,* tells far more against *age* than against *stature:* for whereas life, figuratively, is but "*a span*" (Ps. 39. 5), a cubit is *two spans.*

VI. 33. the Kingdom of God and his righteousness] So A. V., as almost all MSS, Versions, and Fathers; so Grb Trg Wdw Am.Rev. But omitting *of God,* ℵB, alone of MSS and Vers., and not even agreeing; ℵ reading *the K. and r. of him,* as Tdf WH; B *the r. and K. of him,* as Ln Alf [*of God*]. The omitters probably deemed the words superfluous; but they are emphatic (cf. ch. 12. 28; 21. 31, 43), and the final position of αὐτοῦ, *of him, his,* in the original confirms them.

VII. 13. wide *is* the gate] A. V., as almost all MSS and Versions; so Grb Trg Alf Wdw Am.Rev. But omitting *is the gate,* Ln [Tdf WH], with only ℵ* and Ital. See next Note.

VII. 14. for narrow *is* the gate] The words *the gate* are bracketed by Ln Tdf, after certain Fathers; but rightly retained, after all MSS and Versions, by A. V., as by Grb Trg Alf Wdw WH Am.Rev. There is more seeming uncertainty about the *for,* ὅτι, in place whereof *how,* τί, is read by almost all MSS and Versions, and by Grb Ln Trg, and A. V. marg. But, notwithstanding the vast preponderance of external authority for *how,* the *for* is correctly adopted after ℵ* B*X, Thēb Memph, by A. V., as by Tdf Thl Str Lng Ellic Wdw WH. Not only is the use of τί for *quam, how,* with adjectives, unexampled till after A.D. 150 (Ps. 31. 19, Symm.Vers, τί πολὺ τὸ ἀγαθόν σου, "*how great, &c.!*"), but the exclamation is here utterly unsuitable to the gravity of the discourse. Probably the apparent difficulty of the *for* in *v.* 14 after the previous *for* of *v.* 13, together with the similarity in form of τί and ὅτι, and the later use of the exclamation, esp. in Homily, occasioned the general error. See Jebb's *Sacr. Lit.* pp. 381 sqq.

VII. 24—27. Every one therefore that heareth, &c.] See Jebb's beautiful arrangement, *Sacr. Lit.* pp. 213 sqq.

VIII. 5. there came a *Gentile* Captain, &c.] See Harm. p. 563, § 62, and n. b.

VIII. 26. cowardly] δειλοί. A. V., and Eng. Versions generally, *fearful.* But δειλία is more than *fearfulness;* it is *cowardice,* and is threatened with the *Lake of Fire* (See our Refs. *in loc.*). The distrust of Christ is exposed by Christ as *cowardice,* and it ill becomes us to try to soften down the reproof. Depend upon it, *cowardice* is a sore peril and vice of the voyaging Church. As regards the Church militant the same point is admirably seized on in Kelly's fine hymn, "We sing the praise of Him who died," in the lines, "The Cross!...It makes the *coward* spirit *brave.*"

VIII. 28. Gergesenes] So A. V., after ℵ^{c} C^{3}EKLX *al.*, Memph Goth Æth Arm, as Grb Wdw. But *Gerasenes,* no extant MS., Ital Vulg Theb Syr.Hcl *mg,* as Ln. Also *Gadarenes,* BC, Syr.Pst Syr.Hcl, as Trg Tdf Alf WH Am.Rev. And *Gazarenes,* ℵ only. Similar variety exists at Mk. 5. 1, and Lk. 8. 26. The testimony of Origen unravels the complication (*in Jo.* 1. 28, tom. IV. 140 sq.): "*The precipitation of the Swine is recorded to have taken place in the country of the* GERASENES." *But Gerasa* [sc. *Gerasa of Gilead*] *is in Arabia* [*Peræa*], *near neither sea nor lake, &c. In a* FEW *copies we have found 'into the country of the* GADARENES;' *but Gadara is in Judæa* [*Peræa*], *equally without precipices by a lake, &c. But* GERGESA, *whence are the* GERGESENES, *is an ancient City by the Lake of Tiberias, with a precipice, &c. It is interpreted 'the dwelling of expellers,' as if prophetic of the act of its inhabitants toward the Saviour.*" This interpretation of *Gergesa* is certainly incorrect; it must be derived from גִּרְגָּשׁ, *girgash, clay, mud;* and the inhabitants may have been a relic of the ancient *Gergashites* (Gen. 10. 16; 15. 21). Indeed it is rather *Gerasa* that savours of גֵּרֵשׁ, *geresh, expulsion.* But, passing this by, Origen decisively attests that *Gerasenes* (the reading no longer extant in any MS.) was the prevalent reading, apparently in all three Evangelists, in nearly all the copies known to him; that *Gadarenes* was found only in a few, and *Gergesenes,* it may be inferred, in none. But now Jerome confirms the existence and name of *Gergesa,* and the reading of *Gergesenes* (though he always renders *Gerasenes*), and records *Gargasi* as the ancient name even of the *Gerasa of Gilead.* His words are (*de Sit. et Nom.* III. 218, 229): "GARGASI, *in Deuteronomy, a City beyond Jordan, by Mt. Gilead, now said to be Gerasa; some however deem it to be Gadara itself. But the Gospel also mentions the* GERGESENES....GERGESA, *in the Gospels, where the Saviour healed the demoniacs; the village is still shewn to this day, above the mountain, close by the Lake of Tiberias.*" The only reasonable conclusion is that the town of the Gospels was locally and anciently called *Gergesa,* and afterwards, and especially by foreigners, partly for euphony's sake, and partly perhaps as a memorial of the expulsion, also called *Gerasa.* And this is fully confirmed by Thomson's discovery of the ruins *Kerza* or *Gersa* in this situation (*Land and Book,* pp. 375 sqq.). Of all the Evangelists *S. Matthew* would naturally employ the local form of *Gergesenes;* the rest *Gerasenes,* to which the harsher *Gergesenes* in S. Matthew

was soon accommodated. It is easy to see how this obscure *Gergesa*, or *Gerasa of the Lake*, would early be confounded by copyists with the more reputed *Gargasi* or *Gerasa of Mt. Gilead*, and how thereupon the geographical difficulty led to the substitution of the now generally preferred reading *Gadarenes*, and the remarkable extinction of the undoubtedly more ancient and prevalent *Gerasenes* in all extant MSS. (Cf. above, Harm. p. 561, n. b.). In *S. Matthew* therefore we retain *Gergesenes*, and in *all three* Evangelists reject *Gadarenes* as a spurious creation of the transcribers. Cf. Notes on Mk. 5. 1, and Lk. 8. 26.

IX. 16. putteth a patch of a raw strip of cloth] ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου. Vulg, excellently, *immittit commissuram panni rudis.* The English translations are very curious and imperfect:—A. V. *putteth a piece of new cloth;* marg. *raw* or *unwrought.* But previously: Wyc, *sendeth in a medlynge of rudee clothe,* and *putteth a clout of boistous clooth.* Tyn, *pieceth with a piece of new cloth.* Crn, as A. V. Gnv, *pieceth with a piece of new cloth and undressed.* Rhm, *putteth a piece of raw cloth.* And later: Cmp, *mendeth with undressed cloth.* Wkf, *putteth a patch of new cloth.* Nwc, *unwrought cloth.* Am.Rev, *puts a piece of unfulled cloth.* Prof. Lightfoot (*On Rev. N. T.* p. 143) expresses surprise that A. V. "abandoned the natural expression 'undressed cloth,' which occurs in the Geneva T., as a rendering of ῥ. ἀ., for 'new cloth.'" But Geneva had given 'NEW AND *undressed*,' not '*undressed*' only; and while *new* may be used figuratively (for which however καινὸν would stand), *undressed* cannot. Add that ῥάκος (here obtained ἀπὸ ἱματίου καινοῦ σχίσας, *by rending a new coat*, Lk. 5. 36) never means simply *cloth*, but only a *strip*, *piece*, or *particular article* of cloth. For the rest, notice that *raw* only, as Rhm, like *rudis*, fairly answers the literal and figurative meaning of ἄγναφον; and that *patch*, or *clout*, is the sole correct rendering of ἐπίβλημα, and fertile in exposition (See Mk. 2. 21 ref.). Christianity was not to be a *patching* of the old and rent Judaism (Cf. Heb. 8. 13).

IX. 18. one Ruler came] εἷς ἐλθών, as also Grb Trg, after ℵ°CDKSV *al.*, Syr.Pst Goth Æth Arm Syr.Hcl. But A. V. ἐλθών, *came*, simply, without *one;* also εἰσελθών, *entered*, Tdf Alf Wdw Lng, after X 1. *al.;* εἷς προσελθών, *one came unto* (*him*), Ln, after ℵ^b^B, Ital Vulg; and [εἷς] προσελθών, WH. The right decision must rest on the fact that the syllable ΕΙΣ is attested by *all* the ancient MSS and Versions, excepting ℵ*. The original uncial reading therefore undoubtedly was ΕΙΣΕΛΘΩΝ; and we have simply to choose between regarding it as one word, εἰσελθών, or dividing it into two, εἷς ἐλθών. Now εἷς, *unus*, *one*, has the support of tradition, and of S. Mark's parallel, and gives force to the narrative (p. 562, n. b): therefore we decide for the division, εἷς ἐλθών.

IX. 30. vehemently threatened] ἐνεβριμήθη. Vulg, *comminatus est;* A.V. *strictly charged.* Previously, *charged*, simply, Tyn Crn Gnv; *threatened*,

Wyc Rhm. Later Eng., *strictly charged*, Cmp Wkf Alf; *strictly commanded*, Nwc; *sternly charged*, Am.Rev. But ἐμβριμᾶσθαι denotes *vehement working of feeling*, as by groaning or forcing of the breath through the nostrils (See Refs. *in loc.;* and cf. נָחַם, *niham, to groan*, both of *grief* and *vengeance*). All such expressions therefore as *straitly charged* are too weak.

IX. 36. worried] ἐσκυλμένοι, as also unanimously Grb Ln Trg Tdf Alf Wdw WH, after ℵBCDXΔ 1. 33. many others, Ital Vulg (*vexati*) Syr.Pst Theb Memph Goth Æth Arm, Bas Chrys. A powerful addition to the picture of "*sheep having no shepherd.*" Rhm, *vexed*, and Alf Am.Rev, *harassed;* losing the force. But A. V. ἐκλελυμένοι, *fainted*, as L.

X. 3. James the son of Alphæus, &c.] Not of the *Lord's Brethren.* See Refs. at Mk. 3. 18, and Note on Mt. 12. 55, below.

X. 9, 10. Get no gold, &c., nor staff] ῥάβδον, singular, as also Grb Ln Trg Tdf Alf Lng Str Am.Rev, after ℵBD 1. 33., Ital^{bc} Vulg Syr.Pst Theb Æth Arm Syr.Hcl, Eus Chrys Hil. Similarly in Lk. 9. 3, as also all the same Edd., after ℵBC*DL 1. 33., Syr.Crt Ital Vulg Syr.Pst Theb Æth Arm Syr.Hcl, Eus Cyr. But in both places A. V. ῥάβδους, plural, *staves*, as also Wdw; here after CKLMXΔ *al.*, Ital^{a}; in Lk. 9. 3 after AC^{3}Δ *al.*, Goth. The sing. *staff* appears to be correct: but the difficulty is that it presents an apparent contradiction of Mk. 6. 8, "*save a staff only.*" Whence Meyer maintains an *error of exaggeration* in Mt. and Lk. The generally adopted reconciliation is this: that S. Matthew forbids the *getting* or *acquiring* of a staff, if not possessed already; that S. Mark allows it to be *taken*, if it be possessed; in short, that the Apostles are to go *just as they are.* So Le Clerc, Bengel, Ebrard, Lange, Stier, Alford, Farrar, &c. But it is overlooked by this solution that *S. Luke* also, and chiefly, needs to be reconciled with S. Mark. He uses exactly the same verb, αἴρειν, as S. Mark, and yet *forbids* the staff to be *taken:* "CARRY NOTHING *for the journey*, NEITHER STAFF, *&c.*" S. Mark, "CARRY NOTHING *for the journey*, SAVE A STAFF *only.*" S. Augustine's reconciliation, *de Cons. Evang.* ii. c. 30, is that the word *staff* is used in two different senses, by S. Mark for *spiritual authority* (cf. 1 Cor. 4. 21), by SS. Matthew and Luke for a *necessary of the way.* He instances the two senses of *tempt* (Gen. 22. 1; Deut. 13. 3; Jas. 1. 13); to which might be added those of *fool* (Mt. 5. 22; 23. 17), &c. And this, we submit, is very nearly, if not altogether, the true solution. The key-phrases are *Get not, Carry not*, and *for the journey*, the latter of which is found in all three Evangelists. Even the second of these phrases, αἴρειν with ῥάβδον, ὑποδήματα, &c., must not be understood, as of φορεῖν, *gestare*, of the *ordinary bearing* of a staff, *wearing* of shoes, &c.; but of the actual *carrying* of these articles for the *possible emergencies of travel* (Cf.

Mt. 3. 11). Thus, were the custom clear, there might even be some truth in Grotius' view of a *supernumerary* staff, "*baculum alium quam quem manu geritis*," such as, he asserts (but without citing any authority), "*in sarcinulis solebant ponere.*" But, be this as it may, the *absolute prohibition of a staff* in S. Matthew extends only to its *acquisition as a traveller's requisite*, and in S. Luke to its *carrying* (like *wallet, bread, money*) *as such requisite.* (Cf. Mart. iv. 53, in allusion to the Cynic Philosophers, "*cum baculo perâ, ne senem.*") There can be no doubt therefore whatever that the *staff* which is *forbidden* is a *travelling staff.* Similarly the *shoes* which are forbidden are *travelling shoes.* And while S. Matthew and S. Luke, who record the *prohibition of the shoes* (Mt. 10. 10; Lk. 22. 35), also record the *prohibition of the staff*, S. Mark, on the other hand, who alone records the *co-existing permission of a particular kind of shoe*, viz. the *solea*, or *sandal*, alone also records the *co-existing permission of a staff.* The reasonable inference is, that the *staff permitted* was a *particular kind of staff*, which was *not the travelling staff;* just as the *shoe permitted* was a *particular kind of shoe*, which was *not the travelling shoe.* In other words, ῥάβδος, *staff*, which, as is well known, comprehends both *baculum* and *virga*, is, like ὑπόδημα, *shoe*, used in two senses; in SS. Matthew and Luke for the *stouter travelling staff*, BACULUM, *staff*, such as the Apostles would naturally have thought of procuring, and which is forbidden; in S. Mark for the *slighter guiding staff*, VIRGA, *rod*, such as they might even then have had in their hands. But, now, the striking fact is that ῥάβδος in this latter sense, the *slighter staff*, *rod*, or *wand*, was the noted symbol of *office* and *authority* among the *Romans*, for whom especially S. Mark wrote his Gospel (cf. ῥαβδοῦχος, ῥαβδουχία, of the *Lictors with their fasces;* and *virga* similarly. See also Ps. 23. 4, "*Thy* ROD *and thy staff.*") Hence the importance of the exemption being *specified in S. Mark*, to preclude any depravation of the *Apostolic authority* in the eyes of the Romans. "*Go*," saith Christ; "*Go, not as travellers, but as Apostles; provide no travellers' staff, nor travellers' wallet, nor travellers' anything; carry nothing, save such staff as ye have, symbol of the staff which I myself have provided for you, and with which I have equipped you, the* PASTORAL STAFF *of* MY AUTHORITY." In S. Mark, then (the Gospel of *S. Peter*), in the face of Imperial Rome and the proud Authority of Cæsar, the King of Kings reserves for his humble and destitute Ambassadors a *true and indefeasible authority.* What a memorable lesson for the Governments of this World to learn from the supposed discrepancy of S. Mark!

XI. 2. when John had heard in his prison, &c.] *Reason of the Baptist's Message.* John had evidently taken offence at his continued imprisonment (*vv.* 2, 6), and needed to be established anew in faith (*v.* 4). Yet was he not to be depreciated as "*a reed shaken with the wind*" (*vv.* 7—11). See p. 429, and p. 566, n. c.

XI. 19. is justified of her children] *τέκνων, children.* So also Grb Ln Alf Wdw Lng Str Am.Rev, after $B^2CDKLMX\Delta$ almost all other uncials and cursives, Syr.Crt Ital Vulg Goth Syr.Hcl *mg*, Valentt ap. Iren Orig. But *ἔργων, justified of her works*, Trg Tdf WH, after ℵB* quidam codd ap. Hier, Syr.Pst Memph Æth Arm Syr.Hcl; so also Prof. Milligan (*Words of N. T.* pp. 156 sqq.), who remarks that this "is strengthened, if we observe that the correct trans. of the Greek verb [*ἐδικαιώθη*] is *was*, not *is justified*, carrying us back in thought to the moment when Wisdom's works were planned, &c.;" a very unsound remark, and one which forgets that Lk. 7. 35 has *exactly the same verb* with the word *children!* The internal evidence is most convincing that the true reading in S. Matthew also is *children*, and that *works* was originally an *additional gloss*, to explain *in respect of what* "*Wisdom is justified of her* CHILDREN." Wisdom's "*children*" at the close are the Lord's emphatic contrast with "*this generation*" at the beginning of the paragraph (*v.* 16). The verse is a striking instance of most certain error in ℵ B together, and in those Editors who are so frequently unduly influenced by their over-rated authority.

XII. 4. Hallowed Bread] Similarly Tyn, *hallowed loaves.* Cf. Syriac, *bread of the Lord's Table;* Ang. Sax. *offering-loaves.* But A. V., after Crn Gnv, *Shew-bread*, as ever *shewn* or *in the presence* of God; as also Wkf Nwc Alf Am.Rev: to say the least, an ambiguous and confusing rendering. Wyc and Rhm, after Vulg, *loaves of proposition;* Cmp, *loaves of the presence.* Tyndale's *hallowed* already occurs in 1 Sam. 21. 6 (where LXX. *τῆς προθέσεως*, as here), and is the simplest and best (See Refs. *in loc.*).

XIII. 20. he that received seed] *ὁ σπαρείς*, lit. *he that was sown.* Here A. V., as Crn, *he that received seed;* but at Mk. 4. 16, probably designedly, *they which are sown.* The diversity is repeated also by Nwc. Gnv curiously the reverse, *was sown* in Mt., and *received seed* in Mk. But *sown* in both places, Wyc Tyn Rhm Wkf Alf Am.Rev; *received seed* in both, like ourselves, Crn only. This rendering is strongly condemned by Prof. Lightfoot (*On Rev. N. T.* p. 481) as "an ungrammatical paraphrase," and "as destroying one main idea in the parable, the *identification* for the purposes of the parable *of the seed when sown with the person himself;*" a notion which appears also in Alf Wdw and others, Alf calling it "the deep truth both of nature and of grace"! [Farrar also adopts it, i. 323, but calls it "a part of the divine boldness and splendid paradox of Christ's teaching."] Taking the first part of the objection, we may answer very decidedly that in point of *grammar* the A. V. rendering is absolutely unimpeachable; and as to the second part, we utterly deny the supposed identification. By reason of the *compendiousness* of the exposition, or record, there is caused here and there a *seeming confusion of metaphor*, whereby certain things which happen to the Word of God in men's hearts are spoken of as happening to the men themselves; but this is only a *form of speech* which the

common sense and intelligence of the hearers are expected to penetrate (Cf. similarly Mt. 13. 45, "*The Kingdom is like unto a merchant*"). The "main ideas" of the parable, ever and again reappearing boldly and clearly, are (*a*) *that the seed is the* WORD *of God*, and (*b*) that *men* or *the hearts of men are the* SOILS, *the ground* "WHERE *the Word is sown*" (Mk. 4. 15). No such unnatural fancy is anywhere introduced as the "identification" of the *Word of God* with the *persons who receive it*. Even in Lk. 8. 14 *a*, 15 *a* the identifying form of expression is noticeably avoided: it is not τοῦτό ἐστι, *this is*, but οὗτοί εἰσιν, *these are*. On the other hand, if, with Prof. Lightfoot and the rest, we make this "identification," then Mt. 13. 20, Mk. 4. 16, &c., represent the *persons* as *broad-cast* (σπαρείς, σπειρόμενοι), and Lk. 8. 15 enunciates the still greater absurdity, that *the seed sown is that which receives* ITSELF! We hold therefore that the *persons* are said to be *sown* only in the sense in which *soils* are said to be *sown*, not as being *identified with the seed*, but as *receiving the seed* (Cf. Hdt. ii. 77, τὴν σπειρομένην Αἴγυπτον, "*the parts of Egypt which are sown*," that is, *receive seed*. Cic. 2 Verr. 3. 47, *quot jugera sint sata*, "*as many acres as are sown*," that is, *receive seed*). Hence, *he that was sown*, though literal, is misleading; whilst *he that received seed* simply and fully expresses the true sense, and is free from ambiguity. Of course the rendering should be the same in all the Evangelists.

XIII. 55. his brethren, James and Joseph and Simon and Jude] *The Lord's Brethren.* On this much disputed subject the principal question is, In what sense were these persons the Lord's *brethren?* And there are two preliminary questions: Are the two first identical with the James and Joseph, the sons of a certain Mary, in Mt. 27. 56, Mk. 15. 40? And, Are the first and two last identical with the James of Alphæus, Simon the Zealot, and Judas of James, in the list of Apostles (Mt. 10. 3; Mk. 3. 18; Lk. 6. 15, 16; Acts 1. 13)? Our remarks must be brief: but, setting aside prejudice, the answers are unmistakable.

(*a*) From Mt. 27. 56 with Jo. 19. 25, "*Mary of Clopas*" is identical with "*Mary the mother of James and Joseph* (*Joses*)." Also *Clopas* of Jo. 19. 25 is another form of the name *Alphæus* of Mt. 10. 3, where "*James of Alphæus*" is among the Apostles; both being renderings of the Aramaic חַלְפַי, *Chalphai*. Hence this Mary is the *wife of Alphæus*, and her son *James* is an Apostle. But, inasmuch as the term *brother* is added to denote the brotherhood of Peter and Andrew, and James and John, in the list of Apostles (Mt. 10. 2, &c.), and is not added in the case of the Simon and Jude that follow, but the former is distinguished as "*the Zealot*," and the latter as "*Lebbæus*," "*Thaddæus*," or simply "*of James*," it follows that these were *not brethren* of "*James of Alphæus*," nor sons of Mary his mother.

(*b*) *The Lord's Brethren were not of the Twelve.* Scripture leaves not an atom of doubt upon the subject. All four Evangelists plainly distinguish them from the Twelve (Mt. 12. 46, 49; Mk. 3. 13—21, 31—35; Luke in

Acts 1. 13, 14; Jo. 2. 12; 7. 3, 5. Cf. 1 Cor. 9. 5). The grammatically ambiguous Gal. 1. 19 must be interpreted, as for other reasons also is preferable, accordingly: "*Others of the Apostles* [*the Twelve*] *beside Peter, saw I none: only I saw James the Lord's brother*" (Cf. Mt. 16. 4, with Mk. 8. 11; Acts 27. 22; Rev. 21. 27. See Winer, *Gr. N. T.* p. 789).

(*c*) As answers to the principal question there are three theories: (1) That of the Eastern Church, asserted and defended at length by Epiphanius (*Hær.* lxxviii. *adv. Antidicomar.*), that *the Lord's Brethren were the children of Joseph by a former marriage.* This view has been lately advocated in this country with much learning and zeal by Prof. Lightfoot (*Epist. Gal.* Diss. ii.). But it has no support of Holy Scripture; it involves, according to Epiphanius, the marriage of Joseph with Mary at the incredible age of "*over 80 years*" (!); and, being expressly traced by one of its principal and earliest supporters to an apocryphal basis (Orig. *in Mt.* 13. 55: "*Some say, setting out from tradition of the Gospel according to Peter, or the Book of James*"), may justly be repudiated, as by Jerome, as "*deliramenta apocryphorum*" (Hieron. *in Mt.* 13. 55). It is also exposed to a very grave objection, which we do not remember to have ever seen noticed,—that *if Joseph had* ELDER *children, then the Lord Jesus himself was not Joseph's heir; the* ELDEST *son, unless deprived, would have been entitled to the throne.* The Gospels give no hint of such deprivation. [So just now Farrar.] (2) That of the Western Church, elaborated by Jerome (*de Perpet. Virg. B. Mar.*), that *they were the sons of Clopas and Mary, the sister of the Lord's Mother* (Jo. 19. 25), *and so* COUSINS *of the Lord.* We will not raise the objection (Wieseler followed by Ewald, Mey Lng Alf WH, Farrar), that Jo. 19. 25 with Mt. 27. 56 rather indicates that *Salome*, not *Mary of Clopas*, was the Lord's "*Mother's sister.*" The absence of "*and*" before the name of this Mary, and the general description of Salome as "*the mother of Zebedee's children,*" alone render Wieseler's construction of the verse (which is that of Syr.Pst) exceedingly improbable (Cf. also Jo. 1. 35—40, of Andrew and *John*). According to the most ancient tradition Clopas was Joseph's own brother, and thus Mary of Clopas was "*sister,*" i.e. sister-in-law, to the Lord's Mother (See Euseb. *l. c.* below). But fatal objections to the view of the Western Church are, that it was apparently unknown till invented by Jerome himself in the 4th Cent.; and that, against the evidence of Scripture (p. 654), it includes two at least of the Lord's Brethren among the Apostles. Moreover, had they only been *cousins*, why were they not, as they might have been, plainly so called in the Scriptures (Cf. Lk. 1. 36; Acts 23. 16; Col. 4. 10)? Add that the aforesaid venerable tradition of the 2nd Cent. expressly distinguishes the *cousins* from the *brethren*, making James the Just, "*the Lord's brother,*" first Bishop of Jerusalem, and Symeon, "*the Lord's cousin,* τὸν ἐκ θείου, ἀνεψιόν, *son of Clopas,*" his successor (Heges. ap. Euseb. *H.E.* II. 23; III. 32; IV. 22). It will be noticed that both the preceding theories support the dogma of the perpetual virginity of the Lord's Mother, and have every

appearance of being fabricated in the interests of asceticism. (3) Last, that which, from its chief early advocate, is called the Helvidian theory (Helvid. ap. Hieron. *de Perp. Virg., &c.*), that *they were younger sons of Joseph and Mary, the Lord's Mother.* This appears to have been the view of Tertullian, is accepted by Schaff, Winer, Wieseler, Meyer, Stier, Alford, Farrar, Smith's *D. B.*, and is the only one in accordance alike with common sense and every statement and suggestion of Holy Scripture. They are always called the Lord's *brethren*, not his *cousins;* they regularly appear in conjunction with *his own Mother* Mary, not with Mary of Clopas (Mt. 12. 46; 13. 55, 57; Jo. 2. 12); as we have seen, they are not of the Apostles; being at the time unbelievers, to the Apostle John is consigned the care of the Lord's Mother (Jo. 19. 25—27); and Joseph, far from being represented as "an effete old man," is set before us as plainly intending and directed in due time to fulfil with Mary the accustomed duties of conjugal relationship (Mt. 1. 18, 20, 24, 25; Lk. 2. 7). (See our Refs. throughout; and, for fuller discussion and list of treatises, see Alford *in loc.*, Schaff in Amer. ed. of Lange *in loc.*, Mill's *Myth. Interp. Gosp.* pp. 219—274, Prof. Lightfoot's very ample and valuable *Dissert.* already referred to.)

XIV. 4. It is not lawful for thee to have her] Her own husband "*was yet alive*" (Jos. *Ant.* xviii. 5. 4). See Note on Mt. 5. 32, p. 630.

XIV. 8. prompted] προβιβασθεῖσα. A. V., like Crn Gnv Rhm, *before instructed;* so Nwc Alf; Tyn, *before informed;* Cmp, *instigated;* Wkf, *set on;* Am.Rev, as also Trench, *urged on.* The last (*On Auth. Vers.* p. 171) rightly complains of the temporal "*before*" of A. V., which has no place in the original; but his own proposal, "*urged on*," like *instigated, set on, &c.*, is a still greater mistake. It represents "the unhappy girl *shrinking* from the petition of blood;" which is plainly against Mk. 6. 24, 25 ("*she went in* IMMEDIATELY WITH HASTE, *&c.*"), and loses the idea of *tutoring*, which is uppermost in the Greek (Cf. the same word in LXX. of Deut. 6. 7, "*thou shalt* DILIGENTLY TEACH *them.* Muson. ap. Stob. T. 54. p. 371, "*apt to educate and able to* INSTRUCT *the young*").

XIV. 30. the wind boisterous] So, excepting ℵB*, every uncial MS, and every ancient Version but the Memph; so accordingly Grb Ln Trg Alf Wdw. But ℵB* and Memph omit *boisterous;* a palpable inadvertence or error, which nevertheless has betrayed Tdf WH and Prof. Milligan together into the omission!

XV. 5, 6. It shall be a holy gift, whatsoever thou shalt be profited of me; he shall not honour his Father or his Mother] First, as to the readings. The last words, *or his Mother*, are omitted by Ln WH, after ℵ B D, Syr.Crt; but most properly retained by Grb Trg Tdf Lng [Alf] Wdw, after CKLMXΔ almost all other MSS, Ital Vulg Syr.Pst Memph Æth Arm Syr.Hcl, Orig Cyr *al.* The καὶ, *and* or *also*, preceding *he shall*, is likewise omitted

by Ln Trg Tdf [Alf] WH. Next, as to the rendering, which has sorely exercised the translators. Vulg, *munus quodcunque est ex me tibi proderit;* whence Wyc and Rhm, *whatever gift is* or *proceedeth from me shall profit thee;* Crn, *what gift soever should have come of me, the same is turned unto thy profit;* Gnv, *by every gift that proceedeth from me thou shalt be holpen.* Yet Tyn, as usual, had caught much of the right meaning,—*that which thou desirest of me to help thee with is given God;* as Syr, *it is my oblation, whatever thou mightest be profited of me.* A.V., *it is a gift by whatsoever thou mightest be profited by me;* Cmp (right sense), *I devote whatever of mine shall profit thee; he shall not, &c.;* Alf, *that from which thou mightest have been profited by me is an offering to God; he shall be exempted from honouring, &c.* Somewhat similarly also Wkf Nwc and Am.Rev. Moreover some, as A. V., suppose an *ellipsis* after "*Mother,*" as "*he shall be free;*" others, as Mey Lng Wdw, suppose an *aposiopesis* after "*profited of me,*" and consider "*he shall not honour, &c.*" as the Lord's own interpretation. To decide all these perplexities we have three safe guides, *viz.* (*a*) S. Mark's parallel, (*b*) the Jewish forms of vowing, (*c*) the grammar. (*a*) Mk. 7. 11, 12 runs, "*If a man shall say,* CORBAN, *that is, a gift, whatsoever, &c.; ye* NO MORE SUFFER *him to do aught for his Father, &c.*" Thus "*Corban*" explains *gift* to be a *holy gift, something dedicated to the use of the Temple* (Mt. 27. 6 ref.); and "*ye no more suffer him to honour*" explains the strong prohibition, "*he* SHALL NOT *honour*" (which Alford's *exempted* [adopted by Farrar] evidently weakens). (*b*) Among forms of Jewish Vows in the Talmud are the following (Lightf. *Hor. Heb. in loc.*): "Let the wine be *Konem, devoted,* which I shall taste;" i. e. I swear I will not taste wine. "*Let that be Corban,* whereby I am profitable to thee;" i. e. I will in no wise be profitable to thee. Hence in S. Matthew, "*That shall be Corban whatsoever thou shalt be profited of me;*" i. e. in reality, *I swear thou shalt not be profited:* a speech which, whilst having the semblance of higher piety, the second citation in *v.* 4 is designed to stigmatize as a *criminal malediction.* (*c*) The grammar also demands, "*whatsoever thou* SHALT BE *profited.*" The sense is now perfectly clear: "*According to you hypocrites, Whosoever shall utter a vow of consecration, even though such vow be in effect a mocking malediction of his parents, his malediction shall be with impunity, and the obligation of the Corban shall override even the obligation of the Fifth Commandment.*" And the translation accordingly: "*Whosoever shall say, It shall be Corban, a holy gift, whatsoever thou shalt be profited, &c.; he shall not* [or, if with καὶ, *then he shall not*] *honour, &c.*" Similarly Grotius, Bengel, Winer, Schaff.

XVI. 2 *b*, 3] Omitted by ℵBVXΓ a few cursives, "*codd. pler.*" ap. Hier, Syr.Crt, Orig; bracketed by Tdf Alf WH. But retained, as A. V., by Grb Ln Trg Lng Str Wdw Scrv Am.Rev, after CDFGHKL *al.* 1. 33., Ital Vulg Syr.Pst Memph Æth Syr.Hcl, Eus Chrys. We desire to recall the omis-

sion (see *Errata*), and to insert as A. V. Not improbably meteorological considerations led to the omission. So also Scriv. *Introd. Crit.* pp. 497 sq.

XVI. 13. Whom do men say] *Whom*, deliberately retained, as Wyc Tyn Gnv Rhm and A. V. It explains the interrogation more immediately than *who;* and, with such authorities, cannot be bad English.

XVI. 17. Simon Bar-jonah] Prof. Lightfoot (*Rev. of N. T.* pp. 159 sq.) asserts that "in Jo. 1. 42, and 21. 15, 16, 17, the true reading is doubtless υἱὸς Ἰωάνου, *son of John*," which he considers "equivalent to the *Bar-jona* (sic) of S. Matthew"; and that in the latter as well as in the former there is probably an allusion to the meaning of the name *John*, "*the Grace of Jehovah.*" We cannot agree with him. We believe the true reading throughout to be *Jonah*, "*a dove*," which is distinct from *John;* and that the allusion in the surname, so far from being to *special grace* vouchsafed to Peter, has respect, on the contrary, as generally taken, to Peter's *natural Jonah-like and dove-like timidity* in contrast with his *acquired rock-like stability.* See esp. Jon. 1. 1—3; Mt. 26. 69—75; Jo. 21. 15—17. Cf. Lightf. *Hor. Heb. on* Jo. 1. 42.

XVI. 18. upon this rock I will build my Church] The fundamental text alleged for the Roman Papal Supremacy. To be brief, the main question is, (*a*) Does "*the rock*" signify *Peter* himself? So the Church of Rome, as an article of faith, but including the Popes of Rome in perpetuity as Peter's successors. So also many Protestants, but only of Peter personally, as the first preacher and witness to both Jews and Gentiles; as Bengel, Meyer, Stier, Alford, Schaff. (*b*) Or does it signify *Christ?* So, finally, S. Augustine; so also Wordsworth. (*c*) Or does it signify *the faith of Peter's confession?* So S. Chrysostom, *in loc.*, τουτέστι, τῇ πίστει τῆς ὁμολογίας· and so, clearly antagonistic to the Papacy, the great majority of the early Fathers. To us both the phraseology and the whole context appear manifestly and completely to establish this last interpretation, which we regret to find falling into neglect. The "*building*" includes *foundation, progress,* and *completion* (Cf. Lk. 14. 28, 29). So far, if *Peter* were the rock, the Papal view would be more correct than the Protestant. But it is not "*upon* THEE *the rock;*" no, nor yet "*upon* ME *the rock;*" but "*upon* THIS *rock*," that is, upon the rock just before signified, viz., not the fact that "*thou art Peter*," but the fact that "*I am the Christ.*" And the burden of the whole section, the beginning, middle, and end, is, *Who is Jesus?* (*vv.* 13, 15, 16, 20). Hence *the Messiahship of Jesus,* THIS *is the rock.* The Lord Jesus himself is the "*Chief Corner Stone*" (1 Cor. 3. 11; Eph. 2. 20—22; 1 Pet. 2. 4—6); the Apostles the subordinate "*foundations*" (Rev. 21. 14); the saints the "*living stones*" of the superstructure (1 Pet. 2. 5); but *underneath all,* as the rock supporting the eternal fabric, lies *the Messiahship of Jesus* (Cf. 1 Jo. 5. 1—5). See above,

Harm. § 103, p. 576; and on the Papal controversy generally, and for list of treatises, see the Commentators, esp. Wordsworth.

XVII. 20. little faith] *ὀλιγοπιστίαν.* So also Ln Trg Tdf Alf WH and Prof. Milligan, after ℵ B 1. 33., Syr.Crt Theb Memph Æth Arm, Orig. But here, as in next Note, we must confess our error in listening to ℵ B, and at once restore the *ἀπιστιάν, want of faith, unbelief,* of Text. Rec and A. V., which is rightly retained by Grb Lng Str Wdw Am.Rev, after CDEFGKL *rel.,* Ital Vulg Syr.Pst Syr.Hcl, Chrys. The rest of the verse is decisive for "*unbelief;*" which also could never have been substituted had "*little faith*" been original. But the latter was a ready gloss to spare the Apostles.

XVII. 21. But this kind goeth not out, &c.] Omitted by us in error (see *Errata*), as also by Tdf WH and Prof. Milligan, after ℵ*B 33., Syr.Crt Theb Memph (?) Æth, Eus *canon.* Insert, as A. V., with Grb Ln Lng Str [Trg] [Alf] Wdw and Am.Rev., after ℵᵇCDKLXΔ, almost all other MSS, Ital Vulg Syr.Pst Syr.Hcl Arm, Orig Chrys. Cf. Mk. 9. 29, Note.

XVIII. 15. sin against thee] *against thee,* omitted by Ln Tdf WH Millig, after ℵB 1., Theb; but rightly inserted, as A. V., by Grb Trg [Alf] Wdw Am.Rev., after DLX almost all uncials 33., Syr.Crt Ital Vulg Syr. Pst Memph Syr.Hcl. When Prof. Milligan (*Words of N. T.* p. 180) says, "The precept of our Lord receives far greater breadth by the omission of the words '*against thee,*' an omission demanded by the evidence," surely he forgets also the *internal* evidence, which is conclusive alike against the "far greater breadth" and against the omission (*vv.* 15, 17, 21—34.)

XIX. 11, 12. All cannot receive this saying, &c.] *οὐ χωροῦσιν.* Similarly, with *cannot,* A. V., as also Tyn Crn Alf Am.Rev, *al.;* but Gnv, *all receive not;* and Wyc Rhm, *not all take.* The Papists, making a strong point of the verses for the Celibacy of the Clergy and Vows of Chastity, object accordingly that "the Saviour saith not, *All cannot,* but *All do not.*" They are well answered by Fulke (*Def. of Trans.* pp. 388, 480). The literal meaning is, *All have not the capacity for this saying;* that is, *they* CANNOT *receive it, even if they would.* See our Refs. *in loc.*

XIX. 16, 17. Teacher, What good thing, &c.? Why askest thou me concerning good? There is but One which is good] According to the reading, *Διδάσκαλε, τί ἀγαθὸν κ.τ.λ. Τί με ἐρωτᾶς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός.* So, unanimously, Bng Grb Ln Trg Tdf Lng Alf Wdw Scrv WH Am.Rev [and Farrar], after ℵBDL 1., Syr.Crt Ital Vulg Memph Æth Arm Syr.Hcl *marg,* Orig Eus. But Text.Rec, *Διδάσκαλε ἀγαθέ, κ.τ.λ. Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ Θεός, Good Teacher, &c. Why callest thou me good? There is none good but One, that is, God* (cf. Mk. 10. 17, 18; Lk. 18. 18, 19; where, however, *good thing* is omitted): after CEFGHKMΔ

33. almost every extant MS (save ℵB &c., as above), Syr.Pst Theb Syr.Hcl *txt*, Just Iren Hil Opt Amb Chrys. So A. V.; so also Stier, who regards the other reading as "an early gloss which would correct the text, because the '*Why callest thou me good?*' was found to be dogmatically offensive and unintelligible."

While passing these sheets through the press, renewed consideration has brought us to the same conclusion as Stier, and convinced us that this is yet one more passage in which ℵB are dangerous guides. (a) *Internal* evidence. Putting aside the fact that reference to *abstract* discussions is foreign to our Lord's method and unsuited to the occasion, it were a subtle perversion of the enquirer's question to represent it as "*concerning good.*" It concerned "*eternal life,*" and the means of obtaining it. And further: Had the enquiry really been "*concerning good,*" it had been an absurd reproof of the solicitation of the Teacher, that "*God only is good;*" as if the knowledge of the sole good were intuitive! Where then were the use of *Teachers?* (b) *External* evidence. The apparent preponderance of external authority for the reading of ℵB (see above) is most seriously reduced by the following facts. First: B itself originally omitted εἷς, *one;* D omits both ὁ and τοῦ; Orig also omits τοῦ; and Eus reads οὐδεὶς ἀγαθὸς κ.τ.λ., as Txt.Rec. Next: Ital^{bc} Vulg Syr.Crt Memph all, as Txt.Rec, add ἀγαθὲ before διδάσκαλε, "*Good Teacher;*" and Syr.Crt. and Memph omit ἀγαθὸν, *good thing.* Thus the two last Versions convict themselves, inasmuch as their full reading ("GOOD *Teacher, What shall I do, &c.? Why askest thou me* CONCERNING GOOD?) is a manifest incongruity. The result is that of all the principal authorities for the reading so unanimously accepted by modern critical Edd., *no two MSS. completely agree together; not one single ancient Version exactly corresponds to any of them; while half of the Versions are self-destructive.* This reading therefore must not be accepted, but be treated as a remarkable, but unfortunate, dogmatic gloss, which it was not deemed necessary to repeat in Mk. and Lk. (Cf. Stier, above). On the other hand, both internally and externally, the former, the Txt.Rec (followed by A. V.), is well sustained. Internally, the gist of the first portion of both address and reply is the striking application of the epithet *good* to the Teacher of Nazareth, *contrary to the custom of the Jews toward their Rabbis* (Lightf. *Hor. Heb. on* Lk. 18. 19); and externally, the ancient evidence in support (see above) is sufficiently ample and consistent (Cf. Harm. § 134, p. 585).

XX. 23. is not mine to give, save unto those] Taking ἀλλ' οἷς as in *ch.* 19. 11, *but, except, save, &c.* So Chrysostom; so also Wyc Tyn Str Schf Alf Wdw. But, supplying a supposed ellipsis, A. V., after Gnv, *but it shall be given to them;* and previously, Crn, *but it shall chance unto them.* Hence A. V. has been accused of foisting in the words "*it shall be given*" under the *Calvinistic* influences of Gnv (Scholefield, *Hints for Imp. of*

A. V. p. 8; Trench, *On A. V. of N. T.* p. 195). But, though we differ from A. V., it is only fair to remark that its view is that of Origen and Jerome, supported *inter al.* by Erasm Mey Lng.

XX. 26—28. whosoever would become great among you shall be your servant, &c.] The beauty of the parallel structure of these verses, and the force of the contrast of the terms, must be carefully noted. First: *great*, opp. *servant;* ex. *Christ serving.* Next: highest, *chief*, opp. lowest, *bondman;* ex. *Christ at price of his life redeeming from bondage.* See Refs. *in loc.;* and cf. Campbell, *in loc.;* Jebb, *Sacr. Lit.* pp. 223 sqq.

XX. 28.] An extraordinary and extensive interpolation of several lines follows this verse in one of the five most ancient MSS., viz. D, and in two of the most ancient Versions, viz. Syr.Crt and Ital; a fact very damaging even to the combined authority of these ancient witnesses. See the critical Edd. of Trg Tdf WH; also Scrivener's *Introd. Crit. N. T.* pp. 8, 500 sqq.

XXI. 16. hast laid a firm foundation of praise] κατηρτίσω αἶνον, from the LXX. of Ps. 8. 2, where A. V., after the Heb., *hast ordained strength*, lit. *founded.* Here, however, Vulg, *perfecisti.* Tyn Crn, *hast ordained praise;* Gnv, *hast made perfect;* Rhm, *hast perfected;* so A. V. Later: Cmp, *procured;* Wkf Am.Rev, *prepared;* Nwc and Alf, as A. V. The A. V. is certainly better than *procured* or *prepared;* but even this misses what we take to be the spiritual idea of the original, that the praises of the *infant* Church are a *firm foundation* for the grander praises of the Church *made perfect.* See Refs. *in loc.*

XXI. 31. He that *went* afterward] ὁ ὕστερος, lit. *the latter.* So also Ln Trg WH (which last, however, *transposes the answers* in *vv.* 29, 30: see below), after B only; a reading for which Tregelles is sharply attacked by Scrivener (*Introd. Crit. N. T.* p. 503), but which, in the sense given, is allowed by Stier *in loc.* to be "certainly quite admissible, and even a striking confession extorted from the Elders." Similarly the various reading ὁ ἔσχατος, *the last*, (for the use of which in the case of *two* persons or things cf. Deut. 24. 3; Mt. 27. 64; 1 Cor. 15. 45), in D 69. a few other cursives, Ital^{ab} Vulg*mss* Memph Æth 2 *codd* Arm Syr.Hier, Hippol Pseud.-Ath Hil. Of these it should be carefully noted that D, Ital^{ab} Vulg, Hil, remarkably exhibit ἔσχατος, *novissimus, last*, without transposition of the answers in *vv.* 29, 30 (which Jerome and Hilary expressly endeavour to explain; the former as indicating *tergiversation* of the answerers, the latter of *virtual performance* by the son who "*went not*"): whereas in B 69. and the few cursives, Memph Æth 2 *codd* Arm Syr.Hier, and Pseud.-Ath, as also in WH after them, the order of the answers is reversed. But Text.Rec, ὁ πρῶτος, *the first*, as A. V., as also Grb Tdf Lng Str Alf Wdw Scrv Am.Rev, after ℵCLXΔ, "*vera exempl.*" ap.Hier, the mass of MSS, Syr.Crt Ital^{e} Syr.Pst Æth (? see above) Syr.Hcl, Chrys Eus. And its order of the answers in *vv.*

29, 30 is supported by ℵCDLXZ *al.*, Syr.Crt Ital Vulg Syr.Pst Syr.Hcl, Iren (?) Orig Eus Chrys Hil.

It is clear that the true reading cannot with any certainty be obtained from the confused *external* evidence alone; although even from this the rec. πρῶτος, *first*, has the greater appearance of spuriousness. Turning therefore to the *internal* evidence, to which due weight has not yet been allowed, the following, as now appears to us, are the only satisfactory conclusions. From *v.* 32 it is manifest that by the "*two sons*" are intended the High-Priests, Elders, &c., on the one hand, and the Tax-gatherers, Harlots, &c., on the other; and that of these the son emphatically described as "*the first*" in *v.* 28, and who first received the Father's command, is not the latter, but the former (Cf. Lk. 15. 1—32. Had the reference been to Jews and Gentiles, then "*the first*" would have represented the *Jews:* cf. Rom. 2. 9, 10, parall.). To these, the Elders, &c., undoubtedly belongs the prompt but hollow profession, "*I go, Lord*" (cf. Ex. 24. 3; Mt. 23. 3); against whom specially the Lord elsewhere directs the declaration, "*Not every one that saith unto me, 'Lord, Lord,' shall enter into the Kingdom of Heaven, &c.*" Hence in *vv.* 29, 30 the received order of the answers must be reversed, as in B, &c., and as by WH; and in *v.* 31 ἔσχατος, *last*, (of which the ὕστερος, *latter, second*, of B only is an apparent gloss), must supplant the rec. πρῶτος, *first*, as in D, &c., and against WH. It is not easy to account for the spurious transposition of the answers, and the concurrent change of *last* into *first*. We can only surmise that it arose from a misapplication of the προάγουσιν, *go before*, in *v.* 31; or, perhaps, from an erroneous reference, as in Jerome, to the Jews and Gentiles, and the supposed reception of the *first* command by the *latter* "*per naturalis legis notitiam.*" Cf. *contra*, Scriv. *Introd. Crit.* pp. 502 sqq.

XXI. 44. And he that falleth on this stone, &c.] The whole verse omitted by Tdf, after D 33., Ital^{ab}, Orig; the section appearing to be fittingly concluded with *v.* 43. Bracketed by Ln WH. But inserted by A. V., as also by Grb Mey Lng Str Trg Alf Wdw Am.Rev, after ℵBCXZΔ most unc., Syr.Crt Ital^{e} Vulg Syr.Pst Memph Æth Arm Syr.Hcl, Chrys.

XXII. 9. the courses of the ways] τὰς διεξόδους τῶν ὁδῶν, for which in *v.* 10, τὰς ὁδούς, *the ways*. Vulg, *exitus viarum*. Of Eng. Verss. Wyc, *the outgoings* (al. *ends*) *of the ways;* Tyn Crn Gnv Rhm and A. V., *the highways*. Later renderings worse: Cmp, *public roads;* Wkf Scrv (as Chrys), *cross-roads;* Nwc, *branches of the ways;* Alf, *meetings of the ways;* Am.Rev, *thoroughfares*. Correct rendering is of great importance to the exposition of the Parable, which sets forth the refusal of the Jewish nation, and the acceptance of the Gentiles (See Refs. *in loc.* So Orig Chrys Hier). The much misunderstood διέξοδος denotes a *way through out, a passage right through* or *across to its outlet;* as the *pass* of a mountain (Hdn. viii. 1), the *channel* of a river (Ps. 1. 3, A. V. *rivers;* Dion Cass. *Frag.* 77), the *distance across* of

a plain (Paus. viii. 8), the *passage across* in dancing (Plut. i. 9), the sun's *path* (Hdt. ii. 24), a *detailed exposition* (Plat. and Arist. *sæpe*), a *course* of life (Phil. J. ii. 158): it is a *length*, having a *beginning*, *middle*, and *end* (Frag. Phil. p. 389, ed. Didot); and it is opposed to *abridgments* (Galen. ix. 433, ed. Kuhn). Its meaning and force therefore here with τῶν ὁδῶν are manifest. It is to the *way* what *channel* is to the *river* (See again Refs. *in loc.*). But Prof. Lightfoot (*Rev. N. T.* p. 68), [approved by Farrar, ii. 223, n.], missing the meaning, and strangely supposing that the word *ways* in *v.* 10 (which is merely the *general term* to suit ἐξελθόντες, *went out*, in the same verse) is less exhaustive than the more detailed expression in *v.* 9, erroneously sees in the change "a reference to the imperfect work of the human agents as contrasted with the uncompromising terms of the command"! The verses themselves rather indicate the exact contrary, viz. that the King's commands were fully executed. But, even had the work been imperfect, the notice of the point would have been irrelevant to the parable. Further: Alford, Trench, and others, who warn us against supposing a reference to the *country outside a City*, and interpret διεξόδους as "places of resort at the meetings of streets," not only misinterpret the word itself, but surprisingly confuse the City of the King with the region of the invited, and warn us against the very idea which is the only true one. That idea is that the Great King, from his own City (Heaven, the ideal Church of Christ), sends his invitations first to the citizens of a favoured City (Judaism; type, *Jerusalem*—afterwards "*burned up*"); next to the wayfarers and wanderers outside the City (Heathenism; type, *the ways*: cf. the contrast between the *streets* and the *ways* in Lk. 14. 21, 23); and that, for the latter mission, the servants are bidden to track to their issues the mazy *courses* of Gentile *ways* of life and error, and from all the devious *paths* of Heathenism to call in the Gentiles to the Heavenly Feast (Cf. Mk. 16. 15, "*Go ye into all the world, &c.*").

XXII. 10. the bride-chamber] ὁ νυμφών. So also Tdf WH, after ℵB*L only. But A. V. ὁ γάμος, *the marriage* or *wedding*, as also Grb Ln Mey Lng Str Trg Alf Wdw Am.Rev, after every other MS and all Versions and Fathers. We retract *bride-chamber*, as being another instance of gloss in ℵB, and return to *marriage* (See *Errata*).

XXIII. 34, 35. Behold, I send unto you Prophets, &c.] Lk. 11. 49 prefixes, "*The Wisdom of God said.*" The verses therefore are a *citation* from an ancient (albeit unrecorded) Prophecy: a fact which at once removes the difficulty of the selection of the martyrdom of Zechariah in *v.* 35. The Prophecy was probably originally delivered not long after the murder of Zechariah, and before that of Urijah (Jer. 26. 23). See next Note.

— **Zechariah the son of Barachiah**] Certainly not, as Greswell, the *Zechariah son of Baruch* slain shortly before the destruction of Jerusalem;

(a) because his murder was later than our Lord's time; (b) because he was acquitted by the Judges, and murdered only by the Zealots (See Refs. *in loc.*). Nor yet *Zechariah the Prophet, the son of Barachiah* (Zech. 1. 1), who, as far as is known, died a natural death (Kitto, *B.C. s.v.*). And certainly not, as Hilgenfeld and Alford, "son of B. perhaps inserted by mistake" of Mt.! But, without doubt, the *Zechariah son of Jehoiada* of 2 Chr. 24. 20—22 (as actually read in the *Evang. sec. Heb.*: see Jerome, *in loc.*), slain by command of the King in the Priests' Court on the day of Atonement, and who, dying, prayed that the Lord would "*require*" it. For the Jewish tradition concerning the enormity of this murder (the *last in order* in the Jewish arrangement of O. T.), and the fearful vengeance said to have followed upon it, see Lightf. *Hor. Heb. in loc.*; where also, touching the difference of names (*son of Jehoiada, son of Barachiah*), it is pointed out that the "*son of Jehoiada*" was also called by the Chaldee paraphrast the "*son of Iddo.*" [Farrar, ii. 246, n., *may* be right in believing "*son of Barachiah*" to be a very early and erroneous *gloss of the copyists.*] But for the existence of double names, see Note on Mk. 3. 26; and for the selection of this as the latest instance of the bloodshedding, see Note preceding.

XXIV. 3. the end of the world] On the rendering *world,* see above, Harm. p. 593, n. b.

XXIV. 8. the beginning of travail] ἀρχὴ ὠδίνων. A forcible figure, frequent in HSS., "*as pangs upon a woman with child.*" All the Eng. Verss. from Wyc to A. V., losing the figure, give *the beginning of sorrows.* So, strangely enough, Wkf Nwc Alf Am.Rev; and Cmp, wandering still further, *the prelude of woes!*

XXV. 14. taking his journey into a strange country] ἀποδημῶν. Vulg, *peregre proficiscens.* Similarly all the earlier Eng. Verss.: Wyc, *going in pilgrimage*; Tyn Crn, *ready to take his journey to a strange country*; Gnv, *taking his journey into a strange country;* Rhm, *going into a strange country.* But A. V., not so well, *a far country.* And worse: Alf, *leaving his home;* Am.Rev, *going abroad.* See Refs. *in loc.*

XXV. 27. *I should have recovered mine own with interest] A. V., and all earlier Eng. Verss., *received;* as also Cmp Wkf Nwc Alf Am.Rev. Yet the chief force is in *recovered,* as even the emphatic "*I*" shews. There is however no defence of usury, but an *argumentum ad hominem,* thus: "*Had I really been the oppressor thou sayest that thou knewest me to be, then wouldest thou have put my money into the bank, not hid it in the earth, and I myself, the oppressor, would have recovered it, and exacted usury! This thine excuse therefore is but the hypocritical excuse of idleness.*"

XXV. 41. Go from me] πορεύεσθε. But A.V., as also Tyn Crn Gnv Rhm, and Cmp Nwc Alf Am.Rev, *depart from me;* Wkf, *away from me:*

renderings condemned alike by verb and tense, which signify not the instantaneous *departure*, but the continued *journey*, πορείαν, to the abode of the damned.

XXVI. 26, 27. This is my body...this is my blood] From these verses the Roman Catholic dogma of Transubstantiation and the Real Presence is thus defined and sanctioned by the Council of Trent, Sess. xiii. c. 1 : "The Holy Synod teacheth and openly and simply professeth that in the Sacrament of the Holy Eucharist, after the consecration of the Bread and Wine, our Lord Jesus Christ, true God and man, is really and substantially contained under the form of those sensible things.....After the benediction of the Bread and Wine our Redeemer testified in plain and express words that he gave them his own body and his own blood." Here is an artful falsehood : for he did not so testify. Then in c. iv. : "Because Christ, our Redeemer, said that that which he offered under the form of bread, was truly (*vere esse*) his own body"—here is a second artful falsehood, the interpolation of the word *vere*, *truly*—"therefore this Holy Synod declareth that, by the consecration of the bread and wine, a conversion taketh place of the whole substance of the bread into the substance of the body of Christ, and of the whole substance of the wine into the substance of his blood. Which conversion is called *transubstantiation*." Then, after c. viii., the anathemas, as follows. Can. i. : "If any one shall deny that in the sacrament of the Eucharist there is contained truly, really, and substantially, the body and blood together with the soul and divinity [*these are astounding additions to the words of Christ*] of our Lord Jesus Christ, and so whole Christ ; but shall affirm that they are therein only as in sign, or figure, or virtually ; let him be anathema"! Can. ii. : "If any one shall affirm that in the sacrament of the Eucharist there remaineth the substance of the bread and wine together with the body and blood of our Lord, and shall deny that wonderful conversion, &c., called *transubstantiation ;* let him be anathema"! And so on.

The doctrine of the "Ritualists," as stated in the *Tracts for the Day* (ed. Orby Shipley, 1868), is very similar. Thus, p. 172 : "As the Word became Flesh by Conception in the Womb of the Blessed Virgin, so these Elements *become* the Body and Blood of Christ by Consecration." And again, p. 232: "Christ incarnates himself in each worthy communicant, &c. ; and in order to this union of the Flesh of Christ with ours, He first incarnates Himself in the hands of the Priest [!] ; that is, at the moment of consecration, Christ unites Himself, Body, Soul, and Divinity, in an ineffable manner, with the Elements of Bread and Wine"!!

Now all these monstrous and blasphemous enunciations (supported, as we have seen, by cunning and presumptuous fabrications) are immediately condemned by the patent fact that the *body* of which the Lord spake in the institution of the Holy Eucharist, and of which therefore the Church speaks still in its continuance, was the *yet unglorified body* which was *about to be*

broken, and the *blood* that which was *about to be shed*. Unless therefore the truth of the Lord's unglorified humanity be denied, the consecrated bread and wine, as must have been evident to the Apostles, neither were nor could have been *really* and *substantially* that body and blood then present before them, any more than they were or could have been *really* and *substantially* the body and blood of Peter or John. What they *were* other than bread and wine, they therefore *were figuratively* (Cf. Mt. 5. 13, 14; Jo. 8. 12). The real fact is that "*transubstantiation*" impugns the verity and perfection of the Incarnation! See Refs. *in loc.;* also Harm. p. 600, n. a; and Note on Jo. 6. 53, below.

XXVI. 43. came and found them asleep again] With Ln Trg Tdf Alf WH we adopt the order ἐλθὼν πάλιν εὗρεν αὐτοὺς καθεύδοντας, instead of the ἐ. εὑρίσκει αὐτοὺς πάλιν καθ. of A. V. Grb Wdw. Nevertheless Prof. Milligan's remark on the change is superficial and mischievous: "We ought to read that Jesus 'came again and found them asleep,' not that he 'came and found them asleep again;' their sleep had most probably continued from the first" (*Words of N. T.* p. 183)! Why, the whole point is that, even having been *once awaked* (*vv.* 40, 41), they were *asleep* AGAIN. Accordingly the *again* is put in the most emphatic position immediately before εὗρεν· and it was doubtless to guard unwary readers against the very mistake into which Prof. Milligan and others have fallen that the other reading arose. Does Prof. Milligan suppose that our Lord spoke the solemn words of *vv.* 40, 41 ("*Could ye not watch one hour? Watch and pray, &c.*") to men who were *still asleep?* Yet even Alford translates like Prof. Milligan!

XXVI. 44. Saying the same words] τὸν αὐτὸν λόγον εἰπών. Of the *third* occasion. Mk. 14. 39 has the same remark touching the *second* occasion. Thus on all three occasions there was an utterance of *the same* λόγος, *logos:* yet, from Mt. 26. 39, 42, *the expressions were not identical:* only the *thing said* was the same. See pp. 383 sqq.

XXVI. 45. Sleep on now, and take your rest] καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε. Vulg, *dormite jam et requiescite.* So Chrys; so also A. V., after Crn Rhm; and so Cmp Nwc Alf. But Tyn Gnv, *sleep henceforth, &c.;* Wkf, Greswell, and Robinson, *are ye still asleep, &c.?* Am.Rev, *do ye sleep the remaining time, &c.?* But, notwithstanding its *primâ facie* difficulty, "*sleep,*" or "*sleep on now,*" is the correct and a fine rendering. The interrogative views are condemned by τὸ λοιπόν, the absence of ἔτι, *still,* the addition of καὶ ἀναπαύεσθε, and the meanness of sense: while, again, the rendering "*henceforth,*" against the known mind of the Lord, would recommend or allow to the disciples a future of torpor. Rightly viewed, the words are a gentle reproof conveyed in a tender irony of contrast: "*Formerly I bade you* WATCH AND PRAY; *now, your trying hour of watching and prayer spent* [an arrow to their hearts, as conscience whispered, *misspent*], *now*

SLEEP AND REST." Yet immediately, as the irony penetrates, it is withdrawn: "*Enough* (Mk. 14. 41): *enough of sleep and rest: the hour is at hand, &c.*" This use of τὸ λοιπὸν in the sense of our idiomatic *now* or *then*, as the case may be, is rather common in late writers (e.g. Artem. *Oneir.* II. *Præf.* "*I beseech you, &c. But* NOW, *as occasion summons, I will turn to my subject*"); but the transitional use is well exemplified in a passage where it is joined with one of the very verbs of our text: Luc. *Philops.* 31, "*About the hour of first sleep I took a candle, &c.; and after so and so, and so and so,* THEN *I took my rest,*" τὸ λοιπὸν ἀνεπαυόμην, that is, *for the remainder of the night;* almost exactly as here.

XXVI. 50. *Behold* **that for which thou art come!**] ἐφ' ὃ πάρει. Vulg (MSS), *ad quod venisti.* But A. V., like Vulg (ed. Cl.), Luther, and all prior Eng. VV., interrogatively, *wherefore art thou come?* So also, unanimously, Cmp Wkf Nwc Alf Am.Rev, also Winer, Stier, *al.*, and the Edd. Grb Ln Trg Tdf WdwWH, punctuating, ἐφ' ὃ πάρει; Yet the interrog. view is absolutely impossible: it completely set the Greek at defiance, by disregarding the fact that ὃ is the *relative*, not the *interrogative* pronoun. Not one single instance can be adduced of the use of ὃ as an interrogative. There is the further objection that the question thus produced is ill suited to the occasion (See hereafter). There are the same insuperable obstacles to Fritzsche's *exclamatory* view: "*Ad qualem rem perpetrandam ades! For what a villainy art thou come!*" The true sense of ἐφ' ὃ with πάρει will readily be seen from such examples as the following:—Thuc. i. 87, "*Having despatched the business* FOR WHICH *they came,*" ἐφ' ἅπερ ἦλθον. Plat. *Gorg.* 447, "*It is* FOR THIS VERY PURPOSE *we are come,*" ἐπ' αὐτὸ τοῦτο πάρεσμεν. Eur. *Bacch.* 454, "*The object* FOR WHICH *thou art come,*" ἐφ' ὅπερ πάρει. Epict. ii. 21, "*If that happen* FOR WHICH *ye come,*" ἐφ' ὃ ἔρχεσθε. But, if an interrogative be wanted, then with TI, as Arist. *Lys.* 1101, "*Wherefore are ye come?*" ἐπὶ TI πάρεστε; (Cf. Acts 10. 21). Literally then, beyond all doubt, the true rendering of our text is, *that for which thou art come.* There exists therefore a colloquial *ellipsis;* and it only remains to decide what that *ellipsis* is. Euthymius regarded it as an *aposiopesis* thus: δι' ὃ παραγέγονας, πράττε, τοῦ προσχήματος ἀφιέμενος, "*leaving off pretence, that for which thou art come,—that do;*" like Jo. 13. 27, "*That thou doest, do quickly.*" So also Remigius (*Cat. Aur. in loc.*); and so, following them, Mey Lng Lft Farrar; Alf inclines to it; and not improbably Chrysostom, who treats the words as illustrative of the Lord's self-surrender (*Hom. in loc.*), originally suggested it. And, even if this be not fully the right interpretation, it is certainly very close upon it. The doubt we have is whether it is entirely in accord with what we gather from the other Evangelists. It is well known that much difficulty has been found in arranging Lk. 22. 47, 48, and Jo. 18. 4—8, in harmony with S. Matthew; and Stier rightly condemns the preposterous view of Lampe, Tholuck, Ebrard, Lange and others, which places our Lord's "*Whom seek ye?*" (Jo. 18. 4) *after* the

kiss of Judas. We must examine therefore the exact position of the incident of our text among its fellow incidents, and determine accordingly. Recognizing that the address to Judas in Lk. 22. 48 is distinct from that which we are considering, we would arrange the whole as follows:—(*a*) The band of captors approaches, led by Judas, Lk. 22. 47 *a*; (*b*) Jesus wittingly advances to meet them with the question, *Whom seek ye?* Jo. 18. 4; (*c*) The band halts and answers, and Judas with them, and receives the startling reply, *I am he;* whereupon, from confusion, or to prevent mistake, they go backward and fall to the ground, Jo. 18. 5, 6; (*d*) Judas alone draws nigh, and, as the preconcerted signal, kisses Jesus, Mt. 26. 48, 49; Lk. 22. 47 *b*; and Jesus reproaches him, *Judas, Betrayest thou the Son of Man with a kiss?* Lk. 22. 48; (*e*) Jesus forthwith a second time spontaneously calls to the band with *Whom seek ye?* and *I am he,* interceding for his disciples, Jo. 18. 8; (*f*) This done, in an instant he turns again to Judas, who is by his side, and completes the act of self-surrender to the deed of the traitor in the words before us, *Friend,* ἐφ' ὃ πάρει, Mt. 26. 50 *a*; (*g*) Immediately the re-advancing band comes up (as never before) and executes the arrest; THEN *came they unto him, &c.;* τότε προσῆλθον, κ.τ.λ., Mt. 26. 50 *b*. Thus then our text amounts to this: "*And now, my friend, my companion, all preparations over, I am at thy service!*" And the translation must be either, as Euthym. above, "*Friend,* DO *that for which thou art come,*" that is, 'execute thy purpose;' or else, "*Friend,* BEHOLD *that for which thou art come,*" that is, 'See here ready to thy will the object of thy coming; him who took thee for his companion, but is now become that thing, that chattel, which thou hast sold, and hast come to deliver: and let the rest go their way.' We prefer the latter as the more natural ellipsis (cf. Gen. 22. 1; Mt. 21. 30; Lk. 19. 20), and as the richer in meaning. (For the *neuter* ὅ in reference to *persons,* see Eur. *Bacch. l. c.,* ὡς ἐς γυναῖκας, ἐφ' ΟΠΕΡ ἐς Θήβας πάρει, "*as regards* WOMEN, *the* OBJECT FOR WHICH *thou art come to Thebes.*" Cf. also Mt. 12. 41, 42, πλεῖον, of Jesus.) [Farrar, ii. 318, n. 3, says, "Observe ἑταῖρε, 'comrade,' *not* 'friend,' φίλε, as most Versions wrongly. Christ would not use a term not strictly true. There is even something stern in the use of ἑταῖρε, &c." Farrar forgets that ἑταῖρος is a *species* of φίλος. See Mt. 20. 13 ref.; and cf. Ps. 55. 13, 14.]

XXVII. 8. Wherefore that field was called Bloodfield] See above, Introd. Harm. pp. 503 sqq.

XXVII. 9. that which was spoken by Jeremiah] See above, Harm. p. 606, n. c.

XXVII. 49 *b*. But another took a spear, &c.] The authority for this addition is no less than *three* of the five most ancient MSS, viz. ℵBC, supported by LUΓ a few cursives, Æth Syr.Hier, Cyr.Alex (not Chrys, who explains by εἰς νεκρόν); yet we confess to an error in suffering ourselves to have indulged this seemingly powerful combination (See *Errata*). The words are not found in ADEFGHKM *al.* 1. 33., Ital Vulg Syr.Pst Memph Goth

Arm Syr.Hcl, and are omitted accordingly by Grb Ln Trg Tdf Alf Wdw Am. Rev. Inserted by WH in double brackets. We have already had grave instances of the viciousness of the overrated ancient MSS. ℵB, and the present passage must now be added to the proofs of the little reliance that can be placed upon them even in combination with others. Internal evidence indicates that the interpolation was originally, as in Chrysostom, a *supplementary memorandum* from Jo. 19. 34. See Tdf. *in loc.*; also Scriv. *Text. Crit.* p. 472.

XXVIII. 1. on the Eve of the First Day of the week] τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων. For the renderings of the various Eng. Versions, see above, Introd. Harm. pp. 512 sq. This ἐπιφώσκειν is a very rare verb, which must not be confounded with ὑποφώσκειν (See Wesseling on Diod. Sic. xiii. 18). It must also be considered whether τῇ ἐπιφωσκούσῃ εἰς μίαν σ. is or is not to be distinguished from ἐπιφωσκούσης μιᾶς σ., and what is the signification of the latter. To the illustrations cited in our Refs. *in loc.* the following may be added. It is necessary to mention, however, that the correct reading of the first, upon which the second depends, is very uncertain. Const. App. v. 19: "*On the week-days preceding the Friday in Holy Week let each break his fast at* 3 P.M. *or* 6 P.M., *or later, as he is able; but on the Saturday, when ye are obliged to prolong the fast till cockcrow, let it be broken off* WHILST IT IS YET THE EVE OF THE FIRST DAY (ἐπιφωσκούσης μιᾶς σ.), *keeping vigil from* 6 P.M. *till cockcrow, &c.;*" or, according to another reading, "*but* DURING THE EVE OF THE FIRST DAY (ἐπιφ. μ. σ.), *keeping vigil from* 6 P.M. *till cockcrow, &c.*" Even according to the first reading the Saturday's fast might not be prolonged beyond *cockcrow;* and *cockcrow* was that Roman division of the night which followed soon after *midnight* (Macrob. i. 3, *Primum media noctis inclinatio, deinde gallicinium, inde conticinium, deinde diluculum, &c.*). Epiph. *Hæres.* lxxv. T. II. col. 512 (ed. Migne): "*The Const. App. enjoin special fasting, &c.: what days are to be kept, and how the fast is to end* ON THE EVE OF THE SUNDAY (ἐς ἐπιφώσκουσαν κυριακήν), *is clear.*" He seems to mean, *at furthest, before day-break of Sunday.* id. 828: "*In other places there is no celebration of the Lord's Supper* (λατρεία τῆς οἰκονομίας), *excepting only* ON THE EVE OF SUNDAY (ἐπιφωσκούσης τῆς Κυριακῆς), *when the service ends about cockcrow.*" From these passages and those previously given, taken together and mutually illustrating one another, it appears that at least the phrase ἡ ἐπιφώσκουσα εἰς had a wide meaning, and that the portion of time so denominated *began with the beginning of vigil,* about 6 P.M., *and continued through midnight and cockcrowing until day-break.* Probably the conception underlying the phrase was, that from the moment the sun sets on the one day the light is progressing toward the next. Cf. Patrit. *de Evang.* Diss. liii. § 9.

XXVIII. 9. And, behold, Jesus met them] Immediately before these words the A. V. from Txt.Rec. inserts, "*But as they went to tell his*

disciples," ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταις αὐτοῦ. So also Grb (but as prob. om.) Wdw, after ACL *rel.*, but none of the more ancient Versions or Fathers, excepting Æth Syr.Hcl. Omitted by Ln Mey Trg Tdf Alf WH Am.Rev, after ℵBD 33. 69., Ital Vulg Syr.Pst Memph Arm Syr.Hier, Orig Euseb Chrys. Had the words been original, many considerations (even that of Harmony *as far as then understood*) would have influenced the early copyists and Fathers to their retention; but, being wanting, and some note of occasion appearing requisite, an explanatory gloss (well intentioned, but erroneous) would easily lead to their insertion. Moreover the words manifestly savour of interpolation; they are scarcely in S. Matthew's style; they are redundant; and they clash with the undoubtedly genuine "*and*" before "*behold*." Read with these words the *vv.* 8, 9 literally run thus: "*They ran to carry his disciples word. But as they went to carry his disciples word*, AND, *behold, Jesus met them*"! Such redundancy and awkwardness in this very compendious chapter are inconceivable. On critical grounds then we must condemn the words as an interpolation. And the same conclusion is established by a strict investigation of the whole problem of the Harmony (See pp. 512—516, 531—534).

ST MARK.

I. 2. Isaiah the Prophet] So also Grb Ln Trg Tdf Alf Wdw WH Am.Rev, after ℵBDL 33. *al.*, Ital Vulg Syr.Pst Memph Goth Arm Syr.Hier Syr.Hcl *marg*, Iren Orig Eus Porph. *ap. Hier* Epiph. But A.V., from Txt. Rec, *the Prophets*, as also Lng, after AEFHKM *al.*, Æth Syr.Hcl *txt*, Iren; an alteration to suit the fact that the immediately following citation is not from *Isaiah*, but from *Malachi*. It was not perceived that the citation from *Malachi* is only of the nature of an intermediate comment; and that the "*beginning of the Gospel, as it is written in* ISAIAH" refers solely to the "*Voice of one crying, &c.*" in *v.* 3. The text should be arranged accordingly, as on p. 101. [But, after all, "*the Prophets*" is scarcely the correction which copyists would have attempted, if not genuine; and it may well be doubted whether *S. Mark* would have mentioned the *name* of the Prophet. *He never does elsewhere* (ch. 4. 12; 7. 6; 11. 17; 14. 27; 15. 28)].

I. 27. New doctrine with authority! And he commandeth, &c.] διδαχὴ καινὴ κατ' ἐξουσίαν· καὶ κ.τ.λ. So Ln Trg Tdf Mey Alf WH Am.Rev, after ℵBL 33., Memph Æth Arm; Ln Trg WH, however, on the strength of Lk. 4. 36, not so well joining "*with authority*" to the latter part of the

verse (Cf. Mt. 7. 29). For Txt. Rec., followed by A. V., as by Grb Wdw, there appears at first sight a far larger amount of external evidence, viz. ACD *rel.*, Ital Vulg Syr.Pst Goth Syr.Hcl; but this evidence is nullified by its own many discordances. (See in *apparatus* of Trg. or Tdf.)

II. 21. No one seweth a patch, &c.] See Note on Mt. 9. 16, p. 650.

II. 23. to make a path] ὁδοποιεῖν. So Ln after BGH; also WH *marg.* But ὁδὸν ποιεῖν Grb Tdf Trg Mey Lng Alf Wdw WH Am.Rev, after ℵACL almost all MSS and Versions; and, excepting Mey Wdw, rendering as if ὁδὸν ποιεῖσθαι, *iter facere, progredi, to make their way*, or *advance* (So Judg. 17. 8). But not only is this sense of ὁδὸν ποιεῖν exceedingly rare, but it is wholly unsuited to the passage. The Lord's defence of the act of his disciples as an act of *need* and *hunger* (*v.* 25) and S. Matthew's parallel (Mt. 12. 1) shew that S. Mark's phrase is descriptive of the *plucking of the corn.* S. Matthew, expressing the motive, says, "*they were* HUNGRY *and began to pluck;*" S. Mark, implying the motive and expressing its force, says, "*they began to* MAKE A PATH *plucking,*" that is, *so to pluck as to* PIONEER *and* PREPARE A WAY *for the Lord following* (Cf. Luc. *Dial. Mar.* 15. 3, "*He went before joyfully*, MAKING WAY, ὁδοποιῶν, *for his brother*"). There would be neither sense nor argument in such a statement as that "*they began to* ADVANCE *plucking.*" Hence (against Meyer) there is, even in the common reading and Meyer's right interpretation of it, no discrepancy between Mt. and Mk.; while further (against the majority of MSS. &c.), the requirements of the sense and the laws of alteration are in favour of ὁδοποιεῖν as the genuine and parent reading.

II. 26. in the presence of Abiathar the High-Priest] ἐπὶ Αβ. τοῦ ἀρχιερέως, as also Grb, after ACΔ 1. 33. 69. many others, Memph. But τοῦ omitted by Ln Trg Tdf Alf Wdw WH, after ℵBL many others, Goth. D and Ital^{ab} omit the entire clause. The sense appears to mark the τοῦ as genuine. Every successive portion of the Lord's statement seems designed to *aggravate* the act of David; while it would have added nothing to its character to have introduced the *chronological* definition of the High-Priesthood. This being so, the ἐπὶ ought not to be rendered, as in A. V. *al.*, "*in the days of*" (as Mt. 1. 11; Lk. 3. 2; 4. 27; Acts 11. 28), but, as Wetstein, "*in the presence of*" (as 1 Cor. 6. 1, 6; 2 Cor. 7. 14; &c.: see Mk. 2. 26 ref.); and David's act will then be thus particularly depicted: "*he entered into the House of God—in the presence of Abiathar the High-Priest—and did eat the Hallowed Bread—which it is not lawful for any but the Priests to eat—yea, and gave also to them with him.*" For this sense τοῦ is the more effective, and the copyists' omission is probably due to their wrong ascription of a *temporal* signification to ἐπί.

The historical difficulty remains, that here *Abiathar* is the name of the High-Priest, but in the O. T. record of the occurrence *Ahimelech, the father*

of Abiathar, is the High-Priest (1 Sam. 21. 1—6; 22. 9—23). We must guard against two plausible solutions: (1) that of Middleton, *Grk. Art. in loc.*, that τοῦ signifies "*the afterward distinguished High-Priest;*" which lends no force whatever to the declaration; (2) that of Wordsworth, *in loc.*, who, while omitting the article, draws an untenable distinction between ἐπὶ Ἀβ. ἀρχ, and ἐπ' ἀρχ. Ἀβ., to the effect that the former order does *not* imply the then High-Priesthood of Abiathar (Cf. 1 Mac. 13. 42, ἐπὶ Σίμωνος ἀρχιερέως. Jos. *Ant.* vii. 14. 9, ἐπὶ Σολομῶνος βασιλέως). Alford will not attempt to explain the difficulty. But the obvious solution is suggested by the O. T. itself. The High-Priest in question is there called by no less than *three* names, *Ahiah* (1 Sam. 14. 3, 18), *Ahimelech* (1 Sam. 21. 1—6; 22. 9—23), and, as in S. Mark, *Abiathar* (1 Chr. 18. 16; 24. 6, 31). The Sept. gives also the form *Abimelech.* Moreover, the *son* of this *Ahimelech* or *Abiathar,* who was afterwards David's joint High-Priest with Zadok, was himself also called by *both* names, viz. *Abiathar* (1 Sam. 22. 20—23; 2 Sam. 15. 24—29; 1 Kgs. 2. 26, 27), and *Ahimelech* (2 Sam. 8. 17; 1 Chr. 24. 6, 31), or *Abimelech* (1 Chr. 18. 16). Now it has often been remarked that there occur in O. T. many instances of *double names,* as *Reuel, Jethro,* and *Hobab; Esau* and *Edom; Benjamin* and *Benoni; Gideon* and *Jerubbaal; Solomon* and *Jedidiah; Uzziah* and *Azariah; Zedekiah* and *Matthaniah* (see Patrit. *de Evang.* L. III. *Diss.* ix. c. 3); but it has scarcely been noticed that the *Priests* especially appear to have borne double names, and that *father* and *son* were frequently called by the *same* names. Yet both these facts are of the utmost value for the passage before us. The following are illustrations. As to the first: In 1 Mac. 2. 1—5 is a list of *five Priests,* sons of Mattathias, all with double names. The *Priestly* pedigree of Josephus, from the public records, furnishes several other examples (Jos. *Vit.* §§ 1, 2). As to the second: It was proposed to call John the Baptist *Zechariah* "*after the name of his father;*" and his father was a *Priest* (Lk. 1. 5, 59). In Josephus' pedigree, *Matthias,* one of his Priestly ancestors, had a *son* also called *Matthias;* whose *grandson* again was likewise named *Matthias,* and *his son* also *Matthias* (*l. c.*). Also, upon the deposition of Joseph Cabi, the High-Priesthood was conferred on the *son* of the famous High-Priest *Ananus,* "*who was himself also called Ananus*" (Jos. *Ant.* xx. 9. 1). Thus, then, we not only have O. T. evidence to the fact that the High-Priest who gave David the Hallowed Bread bore the name of *Abiathar* as well as that of *Ahimelech,* and *his son likewise;* but also independent evidence that this possession of *double* and the *same* names by *father* and *son* in the families of the *Priests* was not an unusual occurrence. With such evidence the alleged historical error of St Mark completely vanishes.

III. 5. the dulness of their heart] πώρωσις. Wyc Tyn Crn Rhm, *blindness,* as also Cmp Wkf; but A. V., after Gnv, *hardness,* as also Nwc Alf Am.Rev. But in the Epistles A. V. also, and Gnv, *blindness.* Prof.

Lightfoot (*Rev. N. T.* p. 136), after Abp. Trench, is again very unfortunate, condemning *blindness*, which is nearly right, and approving *hardness*, which is certainly wrong. Both in the Gospels and the Epistles, wherever the word occurs, the signification is not the *obduracy* which cannot be *impressed*, but the *obtuseness* which cannot *perceive* (See Mk. 3. 5 ref.).

III. 18. James the *son* of Alphæus, and Thaddæus] See Note on Mt. 13. 55, p. 654.

IV. 24. there shall be added unto you that hear] So Txt. Rec Wdw, after AEFG many later uncials 1. (33.) 69. *al. plur.*, Syr.Pst Goth Syr.Hcl. But Grb, after D Ital^{b}, omits the entire clause; also the words *that hear* are omitted by Ln Trg Tdf Alf WH Am.Rev, after ℵBCLΔ, Ital Vulg Memph Æth Arm, thus destroying the balance of the sentence, and, what is much more serious, losing the whole point of the declaration. The warning correctly stands thus: "*Take heed how ye* HEAR; *for with what measure, &c.; and there shall be added unto you that* HEAR: *for, &c.*" Another most certain instance of the error of ℵB combined. The correctors were evidently misled by the totally different application of the proverb in Mt. 7. 2, and Lk. 6. 38, and by their failure to recognize the force of the word *hear* (See pp. 376 sq., subs. 5).

V. 1. the country of the Gerasenes] So Ln Trg Tdf WH, after ℵ*BD, Ital Vulg. But A. V., as Grb Mcy Wdw, *Gadarenes*, after AC *al.*, Syr.Pst Goth Syr.Hcl *txt;* Alf, *Gergesenes*, after ℵ^{c}LΔ 1. 33. *al.*, Memph Æth Arm Syr.Hcl *marg.* See Note on Mt. 8. 28, p. 649.

V. 36. overhearing the saying as it was spoken] παρακούσας, as also Tdf Alf WH Am.Rev., after ℵBLΔ. A.V., like most MSS. and Edd., εὐθέως ἀκούσας, *as soon as he heard.* But, adopting παρακούσας, we must be careful to render it correctly by "*overhearing.*" Prof. Milligan (as Ital^{e}, *neglexit*) strangely renders it by "*heeding not,*" in plain violation of the sense: for if the Lord had "*not heeded*" it, he would not have answered, "*Fear not: only believe*" (Cf. Lk. 8. 50).

VI. 20. was greatly perplexed] πολλὰ ἠπόρει. So also Mey Tdf Scrv WH, after only ℵBL, Memph. But (change of two letters only), MSS., VV., and Edd. generally, as Text. Rec, πολλὰ ἐποίει, *did many things.* [But most probably ℵB are again in error.]

VII. 3. wash their hands vigorously] πυγμῇ, the reading of Grb Ln Trg Mey Lng Alf Wdw WH, after almost all MSS. But Tdf, in ed. viii., πυκνὰ, after only ℵ and the *crebro* of Vulg Goth; a manifest explanatory substitution. The translations, from early times, have been various: Ital, *momento, subinde, pugillo;* Vulg and Goth, *crebro;* Syr.Pst, *diligenter;* A.V., as Wyc Tyn Crn Gnv Rhm, *oft;* A.V. marg. and Nwc, *diligently;* Alf and Am.Rev, *carefully;* Cmp, *by pouring a little water upon them;*

Wkf, similarly, *throwing a handful of water over them.* Of all these, only *diligently* and *carefully* catch the force of the original; and *vigorously* (as a laundress) is better than either (See Refs. *in loc.*).

VII. 19. goeth out into the draught, cleansing all meats] καθαρίζον, neut., as also Txt.Rec Grb Wdw, after KMUVΓ 33. *al.*, Syr.Pst and probably Ital Vulg (*purgans*). Similarly D Goth and one or two others, καθαρίζει, *cleanseth*, or καὶ καθαρίζει, *and cleanseth.* But καθαρίζων, masc., Ln Trg Tdf Mey Lng Alf Scrv WH, after ℵABEKLXΔ 1. 69. most others. Clearly the masc. καθαρίζων has far the greatest external support; but, as Wordsworth has noted, the *itacism* of ω and ο is so common in MSS. that this fact "is of little weight against the ordinary rules of grammatical construction," and, he might have added, against the certain requirements of the sense. It is impossible (against Alford, *al.*) that the *nom. masc.* should have been employed, in discourse, in apposition either with the *accus.* ἀφεδρῶνα, *draught*, or with the whole sentence: but the *neut.* is correctly so employed (Cf. Winer, *Gramm. N. T.* pp. 668 sqq.). Very curiously the error first appears in a remark of Origen's, *Comm. on* Mt. 15. 10, that "*according to Mark the Saviour spake these things 'cleansing* (καθαρίζων) *all meats.'*" So, evidently borrowing from Origen, Greg. Thaum. *Epist. Can.* 1, "*The Saviour that cleanseth all meats*" (ὁ καθαρίζων). This interpretation, spreading through Origen's influence, and highly useful in controversy with the Jews, apparently led to a speedy and wide alteration of the true reading. Recently Origen's interpretation has been adopted by WH and Prof. Milligan. "Our Lord's own words," says the latter (*Words of N. T.* p. 188), "end with 'draught;' after which the Evangelist himself renders the striking comment, '*This he said, cleansing all meats.*'" [So also just now Farrar, i. 449, n., but admitting that "the order of the words is a serious stumbling-block."] But interesting and beautiful as this interpretation appears, it will not bear close examination. It was not by the *appeal* and *explanation* to the disciples in our present verse, but by the *original declaration* to the multitude in *v.* 15, that our Lord made all meats clean. Hence *in the verse before us* the masc. καθαρίζων is out of place in regard to our Lord. In every other reference it is grammatically untenable. With all confidence therefore we retain the neut. καθαρίζον, and construct it in apposition with the sentence: "*Things that enter into the mouth, &c., cannot* POLLUTE: *for the whole process of their passage through the body is one of* CLEANSING."

IX. 24. cried out and said] *Erratum.* By error omitting μετὰ δακρύων, *with tears*, as also Ln Trg Tdf Mey Alf WH Am.Rev, after ℵA*BC* LΔ, Memph Æth Arm. Retain the words as A. V., also Grb Wdw, after A^2C^3DX nearly all other MSS, Syr.Pst Ital Vulg Goth Syr.Hcl. The addition is very agreeable to S. Mark's beautiful touches: and, with its strong external support, ℵB are already too much discredited to warrant its rejection.

IX. 29. but by prayer] *Erratum.* By error omitting καὶ νηστείᾳ, *and fasting*, as also Tdf WH, after ℵ*B. Retain the words as A. V., with Grb Ln Mey Lng Trg [Alf] Wdw Am.Rev, after ℵ$^{c b}$ACDLXΔ almost all other MSS, and all Versions. See Note on Mt. 17. 21, p. 659.

IX. 44—46. And if, &c.] Altogether omitting *vv.* 44, 46, *where their worm dieth not, &c.*, as also Mey Tdf WH Millig, after ℵBCLΔ 1., Memph Arm. Bracketed by Trg. But inserted, as A. V., by Grb Ln Lng Str Alf Wdw Am.Rev, after ADX most other MSS, Ital Vulg Syr.Pst Goth Æth Syr.Hcl. The additions savour of interpolation from *v.* 48 (which is omitted by no authority), especially after the apparently sufficient and equivalent words, "*the unquenchable fire*," in *v.* 43.

IX. 48. salted with fire] So also Tdf WH, after ℵBLΔ 1. few others. But adding *and every sacrifice shall be salted with salt*, Grb Ln [Trg] Lng Str Alf Wdw Am.Rev, after AC most others, Vulg (om. *with salt*) Syr. Pst Memph Goth Æth Arm Syr.Hcl; D Ital (om. *with salt*) reading "*for every sacrifice, &c.*," but substituting it in the room of "*for every one shall be salted with fire.*" As is thus indicated, the addition is a clear case of gloss from Lev. 2. 13, which is the *basis* of the doctrine. The sense corroborates this view. Alford is very wide of the mark in interpreting the "*fire*" to be "the divine purity and judgment in the Covenant." The "*fire*" is the painful ordeal of *self-chastisement and self-sacrifice* (*cutting off the right hand, &c.*), which in some sort or other every disciple of Christ must needs undergo in this life for purification of self and preservation of the peace of the brotherhood; a *fire* therefore which is itself a *salt.* Hence in *v.* 50, returning to the disciples' dispute of *vv.* 33, 34, we find *individual salt*, ἐν ἑαυτοῖς, and *mutual peace*, ἐν ἀλληλοῖς.

X. 1. to the borders of Judæa, and the other side of the Jordan] καὶ πέραν τοῦ Ἰορδάνου, as also Ln Mey Trg Tdf Alf WH Am.Rev, after ℵBC*L, Memph. But *and* omitted by C^{2}DGΔ 1. 69. *al.*, Ital Vulg Syr.Pst Goth Æth Arm; and *through*, διὰ τοῦ, substituted for *and* by A. V., as also by Grb Lng Wdw, after AX most other MSS, and Syr.Hcl. The "*and*" (difficult to account for if not original, and easily leading to the two variations) is illustrated by the *and* in ch. 11. 1, "*to Bethphage* AND *Bethany.*" The Evangelist's concern is only with the *point of arrival;* and the "*and*" specifies for this point a position *at the confines.* Nevertheless every one of the three readings, each having the words, "*the other side of the Jordan,*" indicates that the Lord had travelled *through Peræa.* (See Introd. Harm. pp. 455, 462.)

XI. 8. loose stuff for strewing which they had cut out of the fields] *Erratum.* στιβάδας κόψαντες ἐκ τῶν ἀγρῶν, without addition, erroneously; as also Mey Tdf Trg Alf WH Am.Rev, after ℵBCLΔ, Theb; but C Theb ἔκοπτον. Also, adding *strewed in the way*, Memph (but ἔκοπτον),

Orig. But A. V., *cut down from the trees and strewed in the way*, ἔκοπτον ἐκ τῶν δένδρων καὶ ἐστρώννιον εἰς τὴν ὁδόν, as also Grb Ln Lng Wdw, after ADNX most MSS, and Ital Vulg Syr.Pst Goth Arm Syr.Hcl, confirmed by Æth; which looks like an adaptation to S. Matthew's parallel. On the other hand, as στιβάδες signifies *litter for beds* or *strewing*, composed, according to country or circumstances, of *grasses*, *straw*, *rushes*, or *leafage;* and as in the present case *leafage*, sc. *the smaller branches of the palm-trees*, is certainly intended (cf. Jo. 12. 13, with a striking illustration, Porph. *de Abst.* iv. 7, "*They sleep on beds made of* PALM-BRANCHES, *which they call* βάις"), therefore (notwithstanding Alf's severe criticisms on Wdw) it is very reasonable to conclude that S. Mark himself wrote *out of the trees*, not *out of the fields;* and that foreign copyists, from ignorance of Palestine and the nature of the litter in question, would be more likely to substitute *fields* for *trees* than *trees* for *fields*. Moreover ℵB, which support *fields*, &c., can no longer be regarded (as Alf) as "the best" MSS; and Ital, an older authority than either, is in favour of *trees*. Indeed the earliest known authority (perhaps the parent of all) for *cut down out of the fields* is Orig. *in Joh.* T. IV. 182; but he is not citing *verbatim* (he omits *vv.* 7*c*, 8*a*), and, as already noted, even he himself adds *strewed in the way*. On the whole therefore the Txt. Rec ought to be retained.

XI. 13. if haply, &c.: for it was not the time of figs] Most of the difficulty of this verse has arisen from neglect of the words "*if haply*." In Palestine the season of figs is about the *end of June;* it was now the *beginning of April*. It was therefore the time for "*putting forth leaves*" (Mt. 24. 32) under the newly set fruit (see Refs. *in loc.*); and the new fruit could not yet have been gathered. Hence the ostentatious and precocious exhibition of *leaves* was a reason for examining whether "*haply, after all*" there might not be a corresponding surprising produce of *fruit* (Cf. Hos. 9. 10). And this, not to mention the possibility of ὄλυνθοι, *grossi*, which might have hung through the winter (Cf. Cant. 2. 11—13). But there was neither fruit, nor promise of fruit, only the deceptive pretension: "NOTHING *but leaves*." Herein, as well as in the curse that follows, the application to Judaism and barren profession generally is obvious.

XI. 14. May no one eat fruit] φάγοι, optative mood. It is remarkable how generally the English Versions miss or weaken the *optative* sense, rendering by *let* or some equivalent (Wyc to A. V. Cmp Wkf Nwc Alf Am.Rev). The expression is not that of a *sentence pronounced*, but of a *wish* or *prayer uttered*. And to this fact there is a beautiful reference, otherwise marred, in the Lord's own lesson drawn from the *effect* of his utterance, *vv.* 21—24: "*Have* FAITH, &c.: *whatsoever things ye* ASK FOR IN PRAYER, *believe, and ye shall have them*."

XII. 4. wounded in the head and dishonoured] ἐκεφαλαίωσαν καὶ ἠτίμασαν. So also (var. ἐκεφαλίωσαν) Ln Mey Trg Tdf Alf WH, after ℵBDL

Δ 1. 33. *al.*, Ital Vulg Theb Memph. But prefixing λιθοβολήσαντες, *casting stones* (explan. from Mt. 21. 35), and for ἠτίμασαν, *dishonoured*, substituting ἀπέστειλαν ἠτιμωμένον, *sent away shamefully handled* (explanatory gloss), A. V., as also Grb Lng Wdw Am.Rev, after ACNX most MSS, Syr.Pst Goth Æth Syr.Hcl. There is no other instance of this use of κεφαλαιοῦν (Vulg, as Syr, *in capite vulnerare*). It appears to be derived from κεφάλαιον, *the head*, as γαστρίζειν, *to beat in the belly*, from γαστήρ, *belly*, and γναθοῦν, *to smite on the cheek*, from γνάθος, *cheek*. The old Ital rendering was *multaverunt.*

XII. 26. at the Evergreen Thornbush] ἐπὶ τῆς βάτου. In Ex. 2. 2 the Speaker's Comm. oddly recommends the retention of the Heb. *seneh* in Eng. Versions. The bush was a species of *acacia*, but with two symbolical characteristics, which, in the absence of a sufficient single word, ought to be preserved by a paraphrase; it was *thorny*, and it was *evergreen* (See Mk. 12. 26 ref.). Its choice for the scene of the Divine Appearance to Moses had respect to these two characteristics; the former, as explained by Philo, cited in Refs. *in loc.;* the latter, as a symbol of *immortality*. At the "*ever-living*" Bush was virtually enunciated the Doctrine of *Everlasting Life.*

XIV. 3. pure nard] νάρδου πιστικῆς, only here and in Jo. 12. 3. The interpp. that call for notice are three:—(1) That πιστικὸν, *pisticon*, is the Greek form of the Lat. *spicatum*, the name of one of the two costliest nard unguents of the Romans, the other being *foliatum* (See Wetstein, *in loc.*). So Vulg, here rendering *nardi spicati* (but at Jo. 12. 3, *nardi pistici*); so also apparently, beside Wetstein, A. V., rendering *spikenard*, as Wyc Gnv Rhm Alf. But, against this, *spicatum* is never elsewhere an epithet of *nardus*, but only of the *unguentum;* and its Greek rendering, as frequently in Galen, is simply σπικάτον. (2) That πιστικὸς is derived from πιστὸς, πιεῖν, *potable*, and signifies *liquid*. So Nwc; so also Casaubon, Beza, Schleusner, Fritzsche, Lidd. and Scott. But, although the nard oil was indeed *potable* (Athen. 689 D, ἐπιτήδειος πρὸς πότον νάρδος), nevertheless such a signification of πιστικὸς is without parallel, is inappropriate to the context, and has nothing whatever here to recommend it. (3) That it is derived from πιστὸς, πίστις, *faithful, reliable, true*, and signifies *genuine, pure, unadulterated*. So here Tyn Crn Wkf Am.Rev: and so at Jo. 12. 3 Wyc, *true;* Tyn Crn, *perfect;* Rhm, *right*. So also Bengel, Bretschneider, Grimm, Winer, and Mey Lng Wdw. It is surprising that there ever should have been any doubt that this is the true interpretation. First, the existence of the word as a derivative of πίστις, *faith*, is indubitable. Thus Plut. i. 281, φιλικῶς καὶ πιστικῶς ἔχοντες, "*friendly and* FAITHFUL." Artem. ii. 32, γυναῖκα πιστικὴν, "*a* FAITHFUL *wife*." Euseb. *Dem. Ev.* 684 D, ed. Migne, τοῦ πιστικοῦ τῆς καινῆς διαθήκης κράματος, "*the* FAITHFUL *cup of the New Covenant*." Epiph. i. 1088 A, ed. Migne, οὔ τι πιστικὸν ἀλλὰ συλλογιστικόν, "*nothing* SAVOURING OF FAITH *but of argumentation*." And in the very late author Cedrenus

frequently, as θεράπων πιστικός, "*a* FAITHFUL *servant*." Next, the nard leaf, especially the best, was often *adulterated* with the common *bastard nard*, ψευδόναρδος (Plin. cited in Refs.). Hence it was appropriate to specify the *fidelity* or *genuineness* of the nard. Further, this is the almost unanimous interpretation of the ancient Expositors. Jerome (on Mt. 26. 7), "*nardum pisticum, hoc est,* VERUM ET ABSQUE DOLO, *ut* FIDEM *Ecclesiæ et gentium demonstraret.*" S. Chrys. is silent; but Euthym., καταπεπιστευμένην εἰς καθαρότητα, "*thoroughly reliable for* PURITY;" and Theoph., ἄδολον καὶ μετὰ πίστεως κατασκευασθεῖσαν, "*a sincere and* FAITHFUL *compound.*" And S. Aug., who supposes that the word signifies *locum unde hoc erat unguentum*, nevertheless sees in it an allusion to πίστις, *fides* (*In Joh. Tract.* l. § 6). Lastly, this sense best accords with the spiritual lesson evidently intended to be conveyed by the record. While many (Judas in particular) were exhibiting a *counterfeit* or *adulterated* piety, Mary's was a *faithful* and *genuine* piety, and, as a consequence, the offering of her heart was *exceeding precious*. See the spiritual meaning of Mary's whole act excellently developed, as usual, in Wordsworth.

XIV. 41. Enough!] ἀπέχει, *satis se habet.* D 69. *al. pauc.* add τὸ τέλος, *the end* (an explanation); as Ital and Syr interpreting, Ital *consummatus est finis, the end is accomplished* (var. *adest consummatio*), Syr *appropinquavit finis, the end hath approached;* the rest, and all Edd., simply ἀπέχει, Vulg. *sufficit.* By Hesych. it is interpreted ἀπόχρη, ἐξαρκεῖ. Hence all Eng. Versions from Wyc to A. V., *it sufficeth,* or *it is enough;* so also Alf Am.Rev, and Bng Lng Str Wdw: but, altering for the worse, Cmp Wkf, *all is over;* Nwc, *it is done.* Two other examples of the word have been adduced by Expositors: Pseud.-Anac. xxviii. 33, where, after various directions to an Artist to paint his mistress, the poet suddenly adds, ἀπέχει, "*hold! enough!*" Cyr. *on Hag.* 2. 9, "*The silver is mine, saith He, and the gold is mine; that is,* ἀπέχει, *it is enough, and I am filled and want none of these things.*" It also deserves notice that in the former passage the colloquial τὸ λοιπὸν, *now,* precedes, as here. But the sense is certainly not, as Meyer and Alford, *enough of your watching with me;* but, as S. Aug., Bengel and Stier, *enough of sleep and rest.* Underneath the irony and seeming contradiction of the rapid ejaculations deep emotion is visible. But for "*sleep on now, &c.,*" see Note on Mt. 26. 45, p. 666.

XIV. 65. when they received him, smote him with the palms of their hands] ῥαπίσμασιν αὐτὸν ἔλαβον, as also Ln Mey Trg Tdf Alf WH Am.Rev, after ℵABCKLNSΔ *al.*, confirmed by ἐλάμβανον in DG 1. 69. *al.*, Memph Syr.Hcl. But Txt.Rec ἔβαλλον, as A. V., also Grb Lng, after H and (?) Ital Vulg (*cædebant*) Syr.Pst Theb Goth; for which, with more authority, *viz.* EMX 33. *al.*, and perhaps Syr.Pst Theb Goth, Fritzsche and Wdw, ἔβαλον. The interchange of βαλεῖν and λαβεῖν is frequent in MSS, and the combination ῥαπίσμασι βαλεῖν is not admissible (Such phrases as λίθοις,

σκώμμασι βαλεῖν, are not analogous). Perhaps the *alapis cædere* of Ital and Vulg is a paraphrase of ῥαπίσμασι λαμβάνειν, as *colaphis cædere* of κολαφίζειν, and *cœpit flere* of ἐπιβαλὼν ἔκλαιε in *v.* 72 (See Note below). With λαβεῖν the sense is, that the constables (the "*others*" of Mt. 26. 67) *received* Jesus back into their charge from the Council *with blows of the hand.* So also Meyer; and so Am.Rev, *with blows took him in charge.* But our own rendering is more uniform with that of S. Matthew's parallel.

XIV. 68. and the cock crew] So also, as A. V., Grb [Ln] Trg Tdf Alf Wdw, after ACDNXΔ almost all MSS and Versions. But omitted by Lng WH, against the internal evidence, on the far too weak authority of ℵBL, Ital^{e} Memph; of which B Memph condemn themselves by yet having "*a second time crew*" in *v.* 72. The copyists, misled by the absence in the other Evangelists, thought the clause premature. Another most certain instance of error of ℵB combined.

XIV. 72. when he thought thereon he wept] ἐπιβαλὼν ἔκλαιε. The meaning of the Greek has been a source of great perplexity. (1) The Ancient Versions, Ital Vulg Syr Goth, *al.*, nearly all render *cœpit flere, began to weep*, which D has actually foisted into the Greek Text, ἤρξατο κλαίειν. Similarly Euthym. explains, ἀρξάμενος, *when he had begun;* Theophyl., as a second alternative; and Suidas in gloss. ἐπέβαλεν, ἤρξατο. So also Wyc Tyn Crn Rhm A.V. marg. and Luther; as also Wkf, Bengel, *al.* But *began to weep* is implied in the impf. ἔκλαιε alone; the sense of *when he had begun he went on weeping* is painfully insufficient, and similarly implied in ἔκλαιε; nor is there any such usage of the pcp. ἐπιβαλών. (2) Theophyl., as a first alternative, renders *covering his head*, supplying as it were τὸ ἱμάτιον τῇ κεφαλῇ. He is followed by Suicer, Krebs, Fritzsche, *al.* [So Farrar, ii. 349, "*flinging the fold of his mantle over his head.*"] A sense altogether improbable, forced, and without example. (3) Beza, supplying ἑαυτόν, renders *cum erupisset, when he had flung himself forth;* confessedly led to this by parall. Mt. 26. 75, *he went out.* So also Schleusner, Bretschneider, Lange partly, *al.* But the ἐπί alone is fatal to this view. (4) The Gnv has the great merit of being the first Version to introduce the only idea which furnishes a thoroughly satisfactory sense supported by examples; its rendering being, *weighing that with himself he wept.* The ellipsis is of τὸν νοῦν. After which, a further improvement, A. V. *when he thought thereon.* The deference which the Gnv and A. V. translators paid to the judgment of Beza renders it probable that it is to him we owe this beautiful improvement upon the old renderings, though he did not adopt it. For in his *Comm. in loc.* he adds, "*Possit etiam aliquis interpretari,* CUM HOC ANIMADVERTISSET; *id est, re animadversâ: fuerat enim Petrus intuitu Christi et galli clamore velut ex profundissimo somno expergefactus.*" Since A. V. it has become the most generally accepted rendering, as in Nwc Alf Am.Rev (Cmp, *reflected thereon with tears*). So likewise Casaubon,

Wetstein, Meyer, Grimm, Trench, Wdw. For exx. of this signification of ἐπιβαλών, and its suitability to the case of Peter, see our Refs. *in loc.* More exx. might have been added from Polyb., Theoph. *Char.*, Plut., Phil. J., Diod., Hierocl.; and of συνεπιβάλλειν from Anton. and Sext. Emp.; but the fine and hitherto unadduced passage from Rhet. Græc. there cited will, we trust, most clearly elucidate and fully establish this interpretation.

XV. 44. long ago] πάλαι, A. V. *anywhile.* πάλαι is rightly retained by Grb Tdf Mey Lng Alf Wdw Am.Rev, after ℵACEKLX almost all MSS, Syr. Pst Syr.Hcl. But ἤδη, *already*, astonishingly substituted by Ln Trg WH (in text), after BD only and the *jam* of the Ital Vulg Memph Goth and other Versions. This ἤδη or *jam* was simply an *interpretation*, which BD rashly introduced into the Greek Text in the same way as D introduced ἤρξατο κλαίειν, *cœpit flere*, in ch. 14. 72 (See Note preceding).

XVI. 9—20. But when he was risen again, &c., &c.] Unhesitatingly, and with entire conviction, retaining the whole section as genuine, and as an integral portion of the original Gospel. Inserted without marks of suspicion by Griesbach (but *contrà, Comm. Crit.*), Lachmann, Wordsworth; and defended by Guericke, Ebrard, Stier, Lange, Scrivener, Burgon (see below): but its genuineness disallowed (most unwarrantably, as we shall shew) by most recent Editors, who yet admit its authenticity and canonical authority. Thus Tischendorf wholly expunges it; Tregelles, Alford, Westcott and Hort insert it after marks of separation as a later and foreign appendage, the last even associating it, after marks of hiatus, as an *alternative* with a *brief and worthless supplement* whose spuriousness is indubitable! (See below, p. 681.) Wieseler, Ewald, Fritzsche, Meyer, decide against it; so also, alas! Smith's *D. B.*, and Kitto's *B. C.*; and Prof. Lightfoot would ascribe it to "that knot of early disciples who gathered about S. John" (*Rev. of N. T.* p. 28)! Now this tendency of modern criticism to degrade and invalidate the passage is one which, with the overwhelming evidence before us, incurs a very grave responsibility, and calls for severe condemnation. For it is idle to imagine, as Trg Alf Westc *al.*, that *canonical authority alone* will avail for the reverent reception of the section, if the section after all be no more than a well-intended and authentic but spurious fragment. [Farrar, ii. 439, n. 1, "though not genuine, it has every claim to our respect"!] If not genuine, we have no proof of its authenticity, and no reasonable foundation for its canonical authority. But the examination of the evidence, even as still extant, exposes the insufficiency of the grounds on which the genuineness has been impugned. Referring in particular, for a full discussion, to Mr Burgon's recent and triumphant treatise, "The Last Twelve Verses of the Gospel according to S. Mark Vindicated" (which Farrar, apparently on the sole strength of a short review by Mr Hort, rashly pronounces to be "quite unconvincing"), and also to Dr Scrivener's new and invaluable ed. of his *Introd. Crit. N. T.* pp. 507 sqq., (Stier refers to "Guericke's demonstration"),

we shall simply present our own brief and independent argument, chiefly as drawn up before the appearance of Mr Burgon's work.

I. EXTERNAL EVIDENCE. The MSS, Ancient Versions, and Early Fathers. (1) *MSS.* (*a*) *Against:*—Omitted by ℵB only; that is, by only *two* MSS out of *hundreds;* these two moreover, though belonging to the five most ancient, very unreliable (see Preface); and one of them, B, leaving *a whole column blank* in recognition of some deficiency. L, with a break at "*afraid*" in *v.* 8, adds: "*The following also is current:* '*And they briefly brought word of all the things that were commanded them to Peter and his company: but after these things Jesus himself also sent forth by them, from the East even unto the West, the holy and incorruptible preaching of the eternal salvation*' [WH's alternative!] *But there is also current the following after* '*afraid:*' '*But when he was risen again, &c.,*'" as in Txt.Rec. Also Cod. 1 ends at *v.* 8, and adds on next page: "*In* SOME *copies the Evangelist ends here; the point whereunto also Eusebius drew up his Canons: but in* MANY *the following also is current:* '*But when he was risen again, &c.,*'" viz. *vv.* 9—20. Similarly Cod. 22. Also about 30 cursives (which, however, give the verses as genuine) affix asterisks, or marginal notes, calling attention to the "ABSENCE *of the passage from* VERY MANY *copies;*" but nearly all of them, at the same time, in the words of Victor of Antioch, given below, expressly vouching for its "EXISTENCE *in* VERY MANY ACCURATE *copies;*" and Codd. 20. 300. remarking that "*in the* ANCIENT *copies all stands without omission.*" (b) *For:*—Inserted by ACD, *three* out of the five most ancient MSS, and recognized by the blank column in B (see above); inserted also by XΔ, two very valuable later unc.; also by L as alternative, by *all the other* extant uncials (except as above), and by the *ancient* copies generally (see remark of Codd. 20. 300. above); also by *the entire mass* of cursive MSS, including 33. "the Queen of the cursives" and 69., many of them (see above) specially asserting the genuineness; also, urges Mr Burgon (pp 191—211), *in the 4th Cent. Church Lessons for Easter and Ascension.*

(2) *Ancient Versions.* (a) *Against:*—Omitted by *one* inferior MS of Ital, viz. k, which inserts a barbarous version of L's first ending (see above); also by two old MSS of Æthiopic, giving as k; also by some old MSS of Armenian, and an Arabic Lectionary. (Syr.Hcl gives the k ending in marg.) Now all these are few and of low value: k has quite as long and barbarous a substitution at *v.* 4. (b) *For:*—Omitted, apparently, by *no Ancient Version whatever.* Inserted by Ital (undoubtedly, though *a. primâ manu* is not extant from ch. 15. 15, nor *b.* from ch. 13. 24) Vulg Syr.Crt (*vv.* 17—20, the only portion of S. Mark extant) Syr.Pst Syr.Hcl Syr.Hier Theb (only *v.* 20 extant) and Memph Goth (*vv.* 9—12 *a*) and Georg; in other words, all the Latin, all the Syriac, all the Egyptian Versions, the Gothic and Georgian.

(3) *Early Fathers.* (a) *Against:*—It is alleged, as by Mr Hort ("The Academy," Nov. 15, 1871), that "Tertullian and Cyprian never cite the Section, as they must certainly have done had they known and accepted it,

Tertullian, *De Baptismo*, 12, 13, Cyprian, &c." But there is no "must certainly" about the matter. The parallel passage of Mt. 28. 19, so often cited in the African Councils presided over by Cyprian, was more to Cyprian's particular purpose; and, as a matter of fact, utterly overthrowing Mr Hort's argument, Tertullian *twice at least* and *not improbably four times* borrows from the section (viz. certainly from *vv.* 15, 20 in *Apol.* c. 21; and not improbably from *v.* 9 in *De Anim.* c. 25, and from *v.* 19 in *De Resurr.* c. 51: see Roensch's *N. T. Tert.* p. 149), and yet does *not* cite it in *De Baptismo*. Next, Eusebius is alleged, *Quæst. ad Mar.*, IV. 957, ed. Migne, A.D. 340: "*Your first question is how Matthew's 'evening of the Sabbath,' at the time of the Resurrection, is reconcilable with Mark's 'morning of the Sunday.' The answer will be twofold. For he that rejects Mark's section as spurious will say that it is* NOT CURRENT IN ALL *the copies. The* ACCURATE *copies at least end with 'afraid.' For this is the end in* NEARLY ALL THE [GREEK] *copies. But what follows, being rarely found in some, and not in all, will be superfluous; and especially* [mark this] *if it contradicts the testimony of the other Evangelists. Thus will one answer in declining a superfluous question. But another, not daring to reject as spurious anything whatever of what is anyway current in the Scripture of the Gospels, answers otherwise, &c.*" Also the Eusebian Canons, as above noted, are only carried to *v.* 8. Also Jerome, *Ep.* 120, *Ad Hedibiam*, Tom. I. 987, ed. Migne, circ. A.D. 400, similarly answers the same question addressed from Gaul to himself, but evidently only translating from Eusebius (cf. *Ep.* 119, § 1, "*ad verbum pleraque interpretatus*"): "*For either we do not receive Mark's testimony, because it is found in* FEW *Gospels,* NEARLY ALL THE COPIES OF GREECE *ending without this section, especially as it appears to contradict the other Evangelists: or we must answer that both accounts are true, &c.*" Similarly Hesychius of Jerusalem, circ. A.D. 400, (or Greg. Nyss.), *in Xti Res.* Orat. II., Migne's Greg. Nyss. III. 644: "*In the* MORE ACCURATE *copies Mark's Gospel ends with 'afraid:' but in* SOME *there is added, 'But when he was risen again, &c.' But this appears to contradict what has been before adduced by us from Matthew, &c.*" Also exactly the same ascribed to Severus of Antioch, circ. A.D. 500, but manifestly a copy. At most therefore we have only the original statements of Eusebius and Hesychius or Gregory of Nyssa. But, of these, the latter, like Jerome, is probably copying from the former; while his so-called "*more accurate copies*" contained a now utterly unrecognized and undoubtedly spurious addition in *v.* 2 (see *l. c.* 641 C), just as also Eusebius' testimony as to "*the accurate copies*" is flatly contradicted by the notes of Codd. 20. and 300. above, and the early testimony of Victor below. The opposing Patristic Testimony therefore is exceedingly weak, and almost, if not altogether, entirely *harmonistic* (See below). (b) *For:*—Indirectly the very fact of the questions addressed to Eusebius and Jerome above, and the notice of the seeming discrepancy by Hesychius, proving the wide reception of the passage in

the Churches. Directly recognized as early as the 2nd Cent. by Justin Martyr and Irenæus among the Greeks (as also by *Gesta Pilati*, c. xiv.), and by Tertullian among the Latins; in the 3rd by Hippolytus, extant ap. Const. App. VIII. (not however, as Mr Burgon, by Vincentius a Thibari, at *Conc. Carthag.* VII., who clearly alludes to Mt. 10. 6—8, not Mk. 16. 17, 18); in the 4th and 5th by Aphraates, Jerome (referring to *v.* 9 in *Ep.* 59, § 4, and inserting the whole Section in his Translation), Ambrose, Augustine, Hesychius (or Greg. Nyss.), Cyril of Alexandria, and Victor of Antioch,—*most as early or earlier than* ℵB. The last, *Comm. in loc.*, about A.D. 425, after almost repeating the words of Eusebius above given, proceeds thus: "*Some have thought the passage spurious; but we have put it together with the rest,* AS THE TRUTH IS, *out of* ACCURATE COPIES, *having found it in* VERY MANY, *according to the Palestinian Gospel of Mark.*" This is the famous comment so often copied (see above) into the marginal scholia of the cursives. So much for the *external* evidence.

II. INTERNAL EVIDENCE. (1) *Against:*—(a) It is alleged "that *v.* 9 contradicts Mt. 28. 1 as to the hour of the Resurrection." This, as appears above from Eusebius, was the early stumbling-block; a fact suggesting the conclusion that *this seemingly insuperable difficulty, touching one of the fundamental facts of the Gospel, was the sole ancient reason for the omission of the section.* Scrivener has well noticed that *Eusebius* was a *Harmonist.* We have already given the proper interpretation of the passages, and shewn them to be in perfect harmony (pp. 512 sq., 517 sqq.). (b) It is alleged "that the section is inconsistent with S. Mark's own *v.* 7, excluding the Appearance of the risen Lord in Galilee." But *vv.* 15—18 relate to this Appearance (p. 520). (c) It is alleged "that *vv.* 19, 20 contradict the Ascension on the 40th day." But see pp. 520, 525. (d) It is alleged "that *vv.* 8, 9 are incoherent." But, on the contrary, there is thorough coherency; *v.* 8 closing the account of the Angelic tidings of the Resurrection, and *v.* 9 immediately introducing its demonstration by *Appearances* of the *Risen* One (Cf. *v.* 14). There is not even (as incautiously in A. V.) the fresh introduction of the name *Jesus*, but a continuance from *v.* 6 of the same personal subject. (e) It is alleged "that the opening phrase of *v.* 9, if an original part of the chapter, is an otiose triple repetition of facts already told" (Mr Hort, *l. c.*). But there is no repetition whatever: *the only fact told is the* NEW ONE *of the Lord's post-Resurrection Appearance.* Mr Hort misconstrues the sentence. See further below. (f) It is alleged "that the section contains peculiarities of diction not found in the rest of S. Mark's writing:—ἐκεῖνος, *she, they*, without emphasis in *vv.* 10, 11, 13;" but it *is* emphatic. "πορεύεσθαι, *go* (!), *vv.* 10, 12, 15;" but neither is it found in ten out of fourteen of S. Paul's Epp. "ἕτερος, *another, v.* 12;" but similarly only once in S. John, ch. 19, 37, including Epp. and Rev. "παντα χοῦ, *everywhere, v.* 20;" but in B at Mk. 1. 28, and once only in Luke. "πρωΐ τῃ σαββάτου, *first of the week, v.* 9; θεᾶσθαι, *see, vv.* 11, 14; ἀπιστεῖν, *believe not, vv.* 11,

16" (Luke also only ch. 24. 11, 41); "παρακολουθεῖν, *follow*, *v.* 17; ἐν τῷ ὀνόματί μου, *in my name*, *v.* 17; ὁ Κύριος, *the Lord*, *vv.* 19, 20; συνεργεῖν, *work together with*, βεβαιοῦν, *confirm*, ἐπακολουθεῖν, *follow*, *v.* 20:" but for all these there was *little or no opportunity before the Resurrection;* they refer to *Resurrection facts.* Other peculiarities are accounted for by the compendious character of the section. (2) *For:*—(a) The supposition that the Gospel originally ended abruptly with *v.* 8 is everyway incredible. This is recognized even by the blank column in B. (b) The contrast between the present section and its sole rival for insertion, viz. the first alternative in L (see above, p. 681), is immeasurable, and argues for it an infinitely nobler origin. The one is majestic and divine, the other mean and contemptible. (c) The very harmonistic difficulties of the section are a proof of originality. An uninspired "supplement" would have been framed out of the other three existing records without any seeming discrepancy. (d) As previously observed, the sequence of *vv.* 1—8 and *vv.* 9—20 is easy and natural, bespeaking originality. (e) The vivid touches in the pictures of *vv.* 10, 12, 14 betoken the hand of Mark; the independent record of the Ascension and post-Ascension work in *vv.* 19, 20 is agreeable to the peculiar design of his Gospel (see pp. 374, 536); and some of the peculiarities of the diction reappear in the Epp. of his instructor, S. Peter (Cf. πορευθεὶς in *vv.* 10, 12 with 1 Pet. 3. 19; μετὰ ταῦτα in *v.* 12 with 1 Pet. 1. 11; ἐπακολουθεῖν in *v.* 20 with 1 Pet. 2. 21). (f) Finally and chiefly—and on this alone would we fearlessly rest the genuineness of the passage—there is the marvellous structure and organic unity of the whole Section, with its one grand and original central thought of the *Preaching of the accomplished Resurrection and its conflict with unbelief.* The Section opens with the *primary attestation* of the Gospel message, ἀναστὰς ἐφάνη, "*when he was risen again, he* APPEARED;" not "*risen again*" only, nor "*appeared*" only, but both together, ἀναστὰς ἐφάνη· and, having thus laid the foundation, it proceeds to the *Gospel messages* themselves, from the *particular tidings* of the first eye-witness, *v.* 10, to the *universal proclamation* by the Apostles, *vv.* 19, 20; intermediately unfolding, in beautiful harmony, the persistent obstacle of *unbelief*, *vv.* 11, 13, the Lord's upbraiding of *unbelief*, *v.* 14, the blessed promise to *belief*, *v.* 16 *a*, the damnation of *unbelief*, *v.* 16 *b*, the miraculous powers attendant upon *belief*, *vv.* 17, 18—all these so consistently only found in S. Mark; and the whole closing with the corresponding record of the *continuing attestation* and *confirmation* of the Gospel message throughout the world, *v.* 20. No other Evangelist thus presents the Resurrection as a cardinal fact to be universally *proclaimed* and *believed* (cf. p. 536); and, whether we regard the originality of the plan or the excellence of the execution, we confidently submit that the character of this portion of the Gospel is one which no forger could have elaborated, and no "fragment" or "completion" have attained.

On review therefore the clear conclusion is that harmonistic difficulties

alone early inspired in some few quarters a certain amount of hesitation in the retention of the section, but that the external and internal evidence overwhelmingly establish its genuineness. Let us take solemn heed lest we blot out or discredit that which the finger of God has plainly written!

ST LUKE.

I. 1—4. Forasmuch as many have taken in hand, &c.] The terms employed and the argument urged shew that the reference is to *False Evangelists* (See Refs. *in loc.*). The writer lays stress on the full assurance of the faithful, and the firm ground of that assurance, and announces his own design as corrective of the misrepresentations of ignorant seducers, and confirmatory of the oral instruction of the Church. The construction and argument are well illustrated by the Preface of the Synodical Letter in Acts 15. 24, 25, "*Forasmuch as we have heard that certain which went out from us have troubled you, &c.; it hath seemed good unto us, &c.*" Cf. Orig. *Hom. in Luc.* i.: "*As formerly there were many False Prophets among the Jews, &c., so now also under the N. T. many have taken in hand to write Gospels, yet have not all been received, &c. In this word of Luke's,* HAVE TAKEN IN HAND, *there is a latent accusation of those who without the grace of the Holy Spirit have rushed to the composing of Gospels. Matthew, in sooth, and Mark, and John, and Luke have not* TAKEN IN HAND *to write, but* HAVE WRITTEN *Gospels, being full of the Holy Spirit, &c. The Church has four Gospels; the Heresies have many.*" See Patrit. *de Evang.* Diss. i.; and cf. Tisch. *Evangelia Apocrypha*, or the Translations of the same by Hone or B. H. Cowper.

— to draw up afresh a narration] ἀνατάξασθαι διήγησιν· Syr, *scribere narrationes;* Ital and Vulg, *ordinare narrationem;* Hesych. and Suid. per εὐτρεπίσασθαι, *concinnare.* The middle verb is only found here and in Plut. *l. c.* in Refs., where ἀνα- in comp. has the force of *again, afresh,* as in ἀνασταυροῦν in Heb. 6. 6, "*crucify* AFRESH." So early did the enemies of the Faith cloak their designs under a profession to RE-*state* and RE-*habilitate* the Truth (Cf. the pass. ἀνετάγη, *abolita erant,* in Dion Cass. lxxviii. 18). The Versions are varied and imperfect: Wyc, *to ordain the telling;* Tyn, *compile a treatise;* Crn, *set forth the declaration;* Gnv, *write the history;* Rhm, *compile a narration;* A. V. (cf. Crn), *set forth in order a declaration.* Later: Cmp, *compose a narration;* Wkf, *write an account;* Nwc, *prepare an account;* Alf, as A. V.; Am.Rev, *set forth in order a narration.*

I. 28. thou graced one] κεχαριτωμένη· Vulg, *gratiâ plena* (See Refs.). A. V., as also Alf Am.Rev, *highly favoured*, with marg. *graciously accepted*, or *much graced;* Gnv (inadequately), *freely beloved;* but Wyc Tyn Crn Rhm, *full of grace*, as in the common English *Ave Maria.* There is not much objection to this last if rightly understood (as it *is not* by Alford, who has an extraordinary remark about "the passing on of the *action* implied in the *substantive*"!). Its simple meaning is that Mary was the *recipient of special grace;* which it is obviously unfair and unnecessary to dilute into *favour*, or *love.* In this sense she was *gracious* or *full of grace.* But we may not extend the signification as the "Goodly Prymer" of 1535: "She was full of grace; whereby it is known that she had no sin imputed to her." Like this Prymer, however, the Catechism of the Council of Trent frankly points out that the devotional use of the *Ave Maria* or *Angelic Salutation* is not as a *prayer* but as a *thanksgiving*, in which those who use it "render to God the highest praise and return him most grateful thanks because he accumulated all [?] his heavenly gifts on the B. V. Mary." (*Donovan's Trans.* p. 466.) Dr Schaff, the Amer. Ed. of Lange, is therefore inaccurate when, according to a popular error, he adds *in loc.*, "The greeting of the Angel in *v.* 28 forms the *first part* of the famous *Roman Catholic prayer* to the Virgin Mary: *Hail Mary, &c.*" The *prayer* is an *addition.*

— **blessed** *art* ***thou among women]** εὐλογημένη σὺ ἐν γυναιξίν. Retained with A. V., as also by Grb Ln [Trg] Wdw Am.Rev, after ACDXΔ most unc. 33. *al. plur.*, Ital Vulg Syr.Pst Syr.Hcl Æth, Tert Euseb. But omitted, as if interpolation from *v.* 42, by Tdf Lng Alf WH, after ℵBL 1. *al. pauc.*, Theb Memph Arm Syr.Hier.

I. 46 sqq. My soul doth magnify, &c.] For the divine beauties of this Hymn, see Jebb's *Sacr. Lit.* Sect. xxi—xxiii., whose admirable exposition is generally correct and always reasonable.

II. 2. This was the first census, &c.] αὕτη ἀπογραφή· as also Ln Trg Tdf Alf WH, after ℵ^{a} (ℵ* αὕτην ἀπογραφήν) BD one or two cursives. But, interposing the article (for easier construction), αὕτη ἡ ἀπογραφή, Grb Wdw, after ℵ^{c}ACLΔ *rel.* The following are illustrations of the construction with πρώτη ἐγένετο, as in the Text:—Thuc. i. 55, αἰτία δὲ αὕτη πρώτη ἐγένετο τοῦ πολέμου, "*this was the first cause of the war.*" Dem. 291. 10, αὕτη τῶν περὶ Θήβας ἐγένετο ἀρχὴ καὶ κατάστασις πρώτη, "*this was the beginning and first settlement of the Theban affairs.*" Andoc. 3. 5, πρώτη μὲν μήνυσις ἐγένετο αὕτη κατὰ τούτων τῶν ἀνδρῶν, "*this was the first information against these men.*" Aristid. i. 124, αὕτη πρώτη δημοτελὴς κρίσις ἐγένετο ἀρετῆς πρὸς πλοῦτον, "*this was the first national contest of virtue against wealth.*" S. Theoph. 1104 A, αὕτη ἀρχὴ ἐγένετο πρώτη τοῦ γίνεσθαι πολέμους ἐπὶ τῆς γῆς, "*this was the first beginning of wars upon the earth.*" Cf. Lk. 1. 36; 21. 22; Jo. 2. 11. So here, most undoubtedly, "*this was the first census,*" as (with minor

variations) Lardner, Nwc and Am.Rev. And (against Middleton), even if we retained ἡ, the *idiomatic* translation would still be the same. Not very dissimilar, Tyn Crn, *this taxing was the first and executed when, &c.* But impossibly: Gnv Rhm, *this first taxing* or *enrolment was made;* Cmp, *this first register took effect;* Wkf, *this first r. was.* And still worse: A.V. Alf, *this taxing* or *enrolling was first made* (as if πρῶτον); Middleton, &c., *this taxing was first effected* (See p. 395). And worst and most impossible of all: Greswell, &c., *this taxing was before, &c.* (see p. 395); the πρῶτος of Jo. 1. 15, &c., in the comparison of two persons, not being at all analogous. The Holy Spirit, then, would have us note that the Saviour of the World was registered in the *first census* of the World! For full discussion of the historical difficulty, see above, Introd. Harm. pp. 392 sqq.

II. 14. peace, good pleasure among men] εἰρήνη, ἐν ἀνθρώποις εὐδοκία. Retaining Txt. Rec, as A. V., as also Grb Lng Wdw Am.Rev, after ℵ^{c}B^{3}A *in hymn.mat* EGHKLMPSΔΞ *al.* the whole mass of cursives (C deficient from *v.* 5 to *v.* 42), Syr.Pst Memph Æth Arm Syr.Hcl Syr.Hier, Orig *mss* Const.App Meth Greg.Thaum Eus Cyr.Hier Chrys Epiph Cyr.Alex Bas Pseud.-Ath *al.* But otherwise (stupid blunder of copyists: cf. a similar error at Heb. 12. 7, εἰς for εἰ), εἰρήνη ἐν ἀνθρώποις εὐδοκίας, *peace among men of* [*God's*] *good pleasure*, sc. among the elect, or *among men of good will*, or, as Origen, *peace of good will among men*, Ln Trg Tdf Mey Alf WH Millig, after ℵ*A *in loc.* B*D only, Ital Vulg (some om. ἐν, *pax hominibus bonæ voluntatis;* whence Rhm, *peace to men of good will*) Goth Iren*lat* Orig*lat* and Latin Fathers. Both readings therefore appear to have very high external authority, but, against the judgment of most late Edd., the former is to be preferred for the following reasons:—(1) Even the external authority for it is much greater, having the support of nearly all the uncials and cursives, strengthened by the Syriac Versions (where, if anywhere, we might have expected εὐδοκίας) and, excepting the *Latin interpp.* of Irenæus and Origen, the Greek Fathers generally, and the ancient Greek Morning Hymn. On the other hand, the *primâ manu* reading of ℵB is corrected by ℵ^{c}B^{3}, and the Latin Fathers merely follow Ital and Vulg without adding to their evidence. (2) Internally both rhythm and sense require the nominative εὐδοκία. As to the rhythm: The bi-membral arrangement necessitated by the genitive produces a painfully rugged, inharmonious, and disproportionate couplet; while, on the other hand, the triplet occasioned by the nominative displays all the smoothness and beauty of symmetry of a finely constructed lyric. [Farrar, i. 2, n. 2, following in the train of the modern Edd., hazards the observation that the *genitive* "best maintains the obvious poetic parallelism"! If the reader be not satisfied of the exact contrary, let him consult Bp. Jebb's *Sacr. Lit.* Sectt. ii. and ix., for the nature and examples of Hebraic triplets. Cf. *e.g.* Jo. 3. 36; Eph. 5. 14.] As to the sense: The Heavenly Warriors (στρατιὰ οὐράνιος), on the announcement of a *Saviour*,

celebrate the praise of God in an expository ode of *Glory*, *Peace*, and *Divine Good Pleasure*. It is inappropriate, (especially in S. Luke's Gospel for Universal Humanity,) and it is derogatory to the Saviour's Mission and the Divine love, that the Heavenly *declaration of peace* should be limited to the *elect* (Jo. 3. 16, 17; 2 Cor. 5. 19). More than this, even *peace among men* is evidently an inadmissible restriction. The "*peace*" of the Saviour's Advent is a peace between *God and man* as much or more than a peace between *man and man*. The Latins felt this so strongly that, with the gen. εὐδοκίας, they often ventured to ignore (if they had it) the prep. ἐν, *in*, and to render, *pax hominibus*, *peace* TO *men*. But further. The designation of *men of the Divine good pleasure* (for the meaning of εὐδοκία, see Refs. *in loc.*) is too exalted even for the *elect ones*. Still less is it applicable to *mankind* generally. *One only* of the human family can be thus characterized, even "*the Dearly Beloved Son, in whom the Father is* WELL PLEASED" (εὐδόκησα, Mt. 3. 17. Cf. Col. 1. 13). The nom. εὐδοκία therefore is every way to be retained.

Our next concern is with its interpretation. We must of course, as already indicated, understand the word not (as the Latins) of *bona voluntas*, *good will* (εὔνοια, *benevolentia*), but of the *good pleasure* or *delight of God* (see Refs.), and must also substitute *in* or *among*, ἐν, for the *unto* or *towards* of the English Versions. It will then be perceived that the common view, which makes the *third* clause Hebraically parallel with the *second* only, is onesided and inadequate. Rather it explains *both* the preceding clauses, and sets forth the *foundation* or *efficient cause* as well of the *Glory in Heaven* as of the *Peace on Earth*. Now this foundation or cause cannot be *God's delight in mankind*, even as viewed in the Beloved. As already noticed, the existence of such *delight* is doctrinally questionable, nor is it sufficiently sublime for the Angelic theme. It results therefore that the reference is to the *Saviour himself*, as the personal εὐδοκία, רָצוֹן, *Good Pleasure* or *Delight* of the Father, (just as he is likewise the personal *Peace*, *Truth*, *Redemption*, &c.), and to *his habitation among the sons of men*. The ἐν ἀνθρώποις εὐδοκία, in other closely related words, is ἐναν θρώπησις τοῦ ἀγαπητοῦ. In this way the choral Hymn closes with a theme worthy of the highest rapture, furnishing a magnificent parallel to the title of *Emmanuel*, "*God with us*" (Mt. 1. 23), and exultingly confirming the Herald Angel's tidings of *the Christ's birth:—God's* GOOD PLEASURE *born to dwell* WITH MEN! Cf. Cyr.Alex. *Comm. in loc.*, Payne Smith's Trans. i. 17, "*It pleased God the Father to form into one new whole all things in Him*, &c.: CHRIST *therefore has been made for us both Peace and* GOODWILL." [We note with much gratification that Dr Scrivener, after Mr Burgon, App. (A), has introduced into the new ed. of his *Introd. Crit. N. T.* pp. 513 sqq. a courageous vindication of the Text. Rec., which, as regards the reading, thoroughly confirms our own conclusion, and vigorously condemns "the conclusion of Lachmann, Tischendorf, Tregelles, Westcott and Hort" on the grounds of "pure taste and solid reason." Cf. Burgon, *l. c.*]

II. 49. at my Father's business] ἐν τοῖς τοῦ πατρός μου. Similarly Tyn Crn Gnv A.V., *about my Father's business;* Rhm, after Vulg, *about those things which are my Father's;* Cmp, *at my Father's;* Alf, *among my Father's matters* (!). But Wkf Nwc Am.Rev, as also Meyer, Trench, *al.*, after Syr and Orig Theoph, *in my Father's house.* The words themselves admit of either meaning:—*c.g.* (1) Rom. 2. 14; 14. 19; 1 Cor. 2. 11; 7. 32, 34; 13. 5; Phil. 2. 21; esp. 1 Tim. 4. 15, ἐν τούτοις ἴσθι· and (2) Gen. 41. 51, Gr.; Esth. 7. 9, Gr.; Jos. *Ant.* 1. 26, πανταχοῦ ἐν τοῖς τούτου ἐστέ, sc. τοῦ Θεοῦ· id. *c. Ap.* i. 18, τὸν χρυσοῦν κίονα τὸν ἐν τοῖς τοῦ Διός (see Krebs); esp. Iren. *c. Hær.* v. 36, ἐν τοῖς τοῦ πατρός μου μονὰς εἶναι πολλάς, paraphrasing the ἐν τῇ οἰκίᾳ of Jo. 14. 2; and cf. Jo. 2. 16. Upon a superficial view therefore *house* seems the better supported and more natural rendering, and the one more agreeable to the question "*How is it that ye sought me?*" But a deeper consideration reveals that such a sense is too restricted for the profound and mysterious utterance (cf. *v.* 50), and insufficient for the solemn *obligation of duty* (δεῖ, *must*) now for the first time enunciated (Cf. Lk. 4. 43; Jo. 4. 34; 9. 4; 17. 1, 4). This will be strongly felt if we attempt to render, "*Knew ye not that I* MUST *be* IN THE TEMPLE?"

III. 1. the fifteenth year of the reign of Tiberius] For discussion of the date, see Introd. Harm. pp. 402 sqq.; where we have shewn that S. Luke has reckoned from the beginning of the *joint reign* of Tiberius in 765 A. U. C. Wieseler, as there noted, was one of the leading recent opponents of this view. We were unaware, until after the sheet was printed off, that, more recently still, this distinguished sacred Chronologist has *retracted* his opposition, and now unreservedly "*preacheth the faith which once he destroyed*" (See his *Beiträge, &c.*, pp. 177 sqq., referred to by Sanday, *Fourth Gospel*, p. 65, n. 2). This is an unexpected and valuable confirmation of the soundness of our results. Would that Wieseler had retracted other points on which he is as undoubtedly wrong!

III. 23. beginning to be about thirty years of age] Reading, as Txt. Rec, ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, as also Grb Ln Alf Wdw, after ΛΔΓΔ most unc. and curs., Ital[a] Goth Syr.Hcl, Cyr.Alex. But, transposing, ἀρχόμενος ὡσεὶ ἐτῶν τρ., Trg Tdf WH, after (for easier construction) ℵBLX 1. 33., Ital[bc] Vulg, Orig Eus Athan Epiph; and 13. 69. and Epiph *semel* supplying εἶναι after ἀρχόμενος. Also ἀρχόμενος, *beginning*, omitted (perhaps, rather, not expressed) by Syr.Pst Æth. For the interpretation, see Introd. Harm. pp. 404 sq.

IV. 44. the Synagogues of Galilee] As Txt. Rec; so also Grb Ln Trg Tdf Wdw Am.Rev, after ADXΓΔ 33. *rel*, Ital Vulg Syr.Pst Goth Æth Arm Syr.Hcl *marg.* But, incredibly, in utter defiance of context and harmony, *the Synagogues of Judæa*, Alf WH, after ℵBCLQR 1. *al pauc.*, Memph Syr.Hcl *txt.* (ℵ as marvellously reads *Judæa* in Mk. 1. 28, Lk. 1.

26!) Perhaps we ought to be thankful that ℵB have perpetrated so glaring and egregious a blunder, and that the critical principles of Alford and Westcott and Hort have admitted it into their Texts, as we are thus enabled to form a truer estimate of the value of these MSS. and the principles of these Editors in dealing with other and more important passages.

V. 36. No one putteth a patch from a new coat, &c.] See Note on Mt. 9. 16, p. 650.

VI. 1. the second-first Sabbath] σαββάτῳ δευτεροπρώτῳ. The epithet has created great difficulty, there being only one other known instance of its use, *viz.* in δευτεροπρώτη κυριακή, *Low Sunday*, cited by Sophocl. *Lex. s. v.* from Eustrat. 2381 B. (Cf. δευτερέσχατος, *second-last, last but one*). We regret to note that Mey Trg WH expunge the word, after ℵBL 1. 33. 69. *al. pauc.* Ital^{bc} Syr.Pst Memph Æth Syr.Hcl *marg.;* a transparent escape from the difficulty of interpretation, and another certain instance of error in ℵB. Its genuineness is supported by ACDEHKMRSUXΔ, almost all other unc. and curs, Ital^{a} Vulg Goth Arm Syr.Hcl*txt*, Epiph Chrys *al.*, and after these by Grb [Ln Alf] Lng Ellic Scrv Wdw Am.Rev. (Cf. Scrivener's excellent discussion, *Introd. Crit. N. T.* p. 515). The interpretations have been very numerous (See Wolf, *Curæ, in loc.;* à Lapide, *Comm. in loc.;* Gresw. *Diss.* xxiii.; Wies. *Synops. Eng. ed.* pp. 203 sqq.; Tisch. *App. Crit. in loc.*). We select the following:—(1) *first in relation to a second*, sc. with a *feast following:* Chrys. *in Matt. Hom.* xxxix. (2) *second in relation to a first*, sc. with a *feast preceding;* Theophylact. Both these lack precision. (3) *second of principal Sabbaths*, sc. the *Pentecostal Sabbath;* on the *supposition* that there were certain principal Sabbaths, of which the Paschal was the first, the Pentecostal the second, one in Tabernacles the third; à Lapide, Lightf. *Hor. Heb.*, Valckenaer, Wordsworth; cf. Cranmer's Version, *on an after principal Sabbath.* (4) *first Sabbath after the second day* of the Passover, sc. after Nisan 16; *assuming* from Lev. 23. 15 that this day was the beginning of a second cycle of weeks; first Scaliger, after him very many others, including Lange. But the sense is extravagantly far-fetched, and the assumption erroneous (See pp. 477 sq.). (5) *second of two first Sabbaths* of the Passover, sc. Nisan 15; *assuming* that Nisan 14 in our Lord's time always fell on a weekly Sabbath, and that the festal rest of Nisan 15 was therefore the *second-first* Sabbath; proposed by Hitzig. Purely imaginary (Cf. pp. 477, 485 sq.). (6) *sabbath next after the Paschal weekly Sabbath;* after the analogy of δευτεροπρώτη Κυριακή, *Low Sunday.* In A. D. 28 this would be Apr. 10. But this view has not yet met with any advocate. (7) *first Sabbath of second year* of the cycle or week of seven years, sc. first Sabbath in Nisan; first Wieseler, who fixes it on Nisan 6, Apr. 9, of A. D. 29, and after him Tischendorf, Ellicott, Oosterzee. Wieseler's attempted confirmations of this exposition are drawn from his own erroneous views of the Harmony and Chronology, and fall with them; the true year being A. D. 28, the *first* of the

cycle, if A.D. 29 be the *second*. We should therefore have required *first-first*, not *second-first*. But, independently of this, S. Luke's object evidently is to explain the *time of year*, not the *particular year of the cycle*. (8) *first Sabbath of second month* of the year, sc. first Sabbath in Iyar; Van Til, Wetstein, Lewin. This is our own view; it is easy and natural, and appears to us, both philogically and chronologically, unobjectionable. Wieseler indeed objects that "it blends the predicate of the *month*, δεύτερος, with that of the *Sabbath*, πρῶτος." But this is incorrect. The δεύτερος, just as in his own reference to the *second year*, is, in the compound, "merely a closer definition of πρῶτος." There being a *first Sabbath* in each month, or twelve *first Sabbaths* in the year, they might be distinguished, "according to their sequence," as *first-first* Sabbath, *second-first* Sabbath, *third-first* Sabbath, and so on. It is a strong confirmation that this interpretation harmonizes with the Chronology (Harm. § 42, p. 553, n.c); and it is at least a very noteworthy coincidence, if not a corroboration, that this Sabbath, in our year of A.D. 28, was the 31st Sabbath of the civil year, and thus *the very Sabbath for which* (according to the existing ancient Calendar, though not demonstrably so in the time of our Lord) *the Jewish Proper Lesson from the Law*, Lev. 21. 1—24. 23, *contains the ordinance of the Shew-Bread* (Lev. 24. 5—9) *which is referred to in the narrative* (Lk. 6. 4).

VI. 5. And he said, &c.] D substitutes a remarkable interpolation: "*The same day, having seen one working on the Sabbath, he said unto him, 'Man, If indeed thou knowest what thou doest, blessed art thou, but if thou knowest not, cursed art thou and a transgressor of the Law.'*"

VI. 17. on a place *which was* **in a plain**] See Introd. Harm. III. § 7, esp. p. 446.

VI. 48. because that it was well built] διὰ τὸ καλῶς οἰκοδομῆσθαι αὐτήν. So also (var. of -εῖσθαι for -ῆσθαι) Lng Trg Tdf Alf Millig WH Am. Rev, after ℵBLΞ 33. 157., Memph Syr.Hcl *marg*, Cyr.Alex. But τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν, *for it was founded upon the rock*, Txt.Rec Grb Ln Wdw Scrv, after ACDXΔ almost all unc. and curs, Ital Vulg Syr.Pst Goth Arm Syr.Hcl*txt*. Æth both readings in one, *for it was built upon the rock and was well built*. A good instance of very early *conformation*, in which ℵB preserve the original reading. The substitution is taken from Mt. 7. 25; but note that in *Matthew* there is the *special mention of the foundation only*, whereas in *Luke* we have the "*digged and deepened and laid a foundation on the rock*" in *v.* 47, and here the *summary of the whole*, "*it was well built*." [We are sorry to differ here from Dr Scrivener, who, *Introd. Crit.* p. 473, calls this "a frigid gloss," and asserts that "the pres. οἰκοδομοῦντι early in the verse involves a plain contradiction of the perf. (*rather*, plupf.) οἰκοδομῆσθαι at the end." He overlooks the fact that *the foundation and building were* FINISHED *by the time the flood came;* and that, if the contra-

diction existed at all, it would be equally fatal to his own corresponding plupf. τεθεμελίωτο as in Text. Rec.]

VIII. 26. the country of the Gerasenes] So also Ln Trg Alf WH Am. Rev, after BC* *v.* 37 D, Ital Vulg Theb *v.* 37 Syr.Hcl *marg.* But *Gergesenes*, Tdf, after ℵC² *v.* 37 LXΞ 1. 33. *al. pauc.*, Memph Æth Arm Syr. Hier; and *Gadarenes*, Txt.Rec Grb Lng Wdw, after ARΔ 69. *al. plur*, Syr. Crt Syr.Pst Goth Syr.Hcl *txt.* See Note on Mt. 8. 28, p. 649.

IX. 3. neither staff] So also Grb Ln Trg Tdf Lng Alf WH Am. Rev. But *staves*, Txt. Rec Wdw. See Note on Mt. 10. 10, p. 651.

IX. 10. into a desert place of Bethsaida] εἰς τόπον ἔρημον Βηθσαϊδά, that is, *into a desert place belonging to Bethsaida;* the reading of Syr. Pst, also clearly of Ital (a *in loc. des. qui vocabatur B.;* b c *in loc. des. quod est B.;* e *in loc. des. quod appellatur B.; &c.*) and Vulg (cod. am. *in loc. des. qui est Bethsaida;* ed. Clem. *in l. d. qui est Bethsaidæ*). No extant Greek MS has preserved this reading, nor is it adopted by any of the principal Editors; yet the probability is very great that it is the correct and original reading, from which the many various readings of the passage have sprung. Thus easily (1) omitting *Bethsaida* (from confusion of this *Bethsaida-Julias* with the *Bethsaida on the W. of the Lake*), *into a desert place*, ℵ 69., Syr.Crt (Tert. *adv. Marc.* iv. 21, *in solitudine*, cited by Trg, is no evidence as to the full reading). (2) Introducing the words *a city called* (probably first a marginal gloss, to distinguish from the Western B.), *into a des. place belonging to a city called Bethsaida*, ACΔ most unc. and curs. (but 1. om. *desert*), Goth Æth Arm Syr.Hcl; as A. V., after Txt. Rec. also Ln Grb (but very doubtfully) and Wdw. (3) Omitting *a desert place* (although found in ℵACΔ almost all unc. and curs. and Syr.Crt Syr.Pst Ital Vulg Goth Æth Arm Syr.Hcl) and introducing *a city called* (from perplexity at union of *desert place* and *city;* see further below), *into a city called Bethsaida*, ℵ^ca BLΞ 33., Theb Memph (D *village* for *city*): the favourite of the Editors, adopted by Trg Tdf Lng Alf WH Millig, on the curious ground that it is the *most difficult;* the truth being that it is a manifest and stupid blunder, externally condemned by almost all MSS and Versions, and internally opposed to the very object of our Lord's *private retirement*, ὑπεχώρησεν κατ' ἰδίαν, and flatly contradicted by the implication and express statement of *v.* 12, "*Send the multitude away to the* TOWNS AND VILLAGES ROUND ABOUT, *that they may* LODGE *and* FIND VICTUALS: *for we are here* IN A DESERT PLACE."!! Really it is "criticism run mad" to adopt such a reading on such a ground. Is the certain voice of an Evangelist to have no weight as regards his own writing against the uncertain voice of some unknown transcribers? Are scholars prepared to admit that this is a reasonable *Canon of Criticism?* And are we to reconstruct the sacred Text of the N. T. on such a principle? God forbid!

IX. 31. his departure, which he was about to fulfil] *τὴν ἔξοδον αὐτοῦ ἣν ἔμελλε πληροῦν.* For *departure* and *fulfil* (both highly significant), see Refs. *in loc.* The early Eng. VV., Tyn Crn Gnv, *his departing which he should end;* Rhm first, and then A. V., *his decease that* (A. V. *which*) *he should accomplish;* Alf, *his decease which he was about to accomplish;* Am. Rev, rightly, as ourselves. The speakers, Moses and Elijah, look forward to a *fulfilment* of type and prophecy.

X. 42. one thing is needful] As Txt. Rec, also Grb Ln Trg Tdf Lng Str Alf Wdw Millig Scrv Am.Rev, after AC*Δ almost all unc. and curs., Syr.Crt Syr.Pst Vulg (correcting Ital) Syr.Hcl*txt*, Chrys. Omitted by D, Ital. Goth *deficit* from ch. 10. 30 to ch. 14. 9. But (from supposed restriction to the *provision for the table*, Bas. *Reg. Fus. Tr.* xx. 3, *ὀλίγων μὲν δηλονότι τῶν πρὸς παρασκευήν*), this curious variation, *few things are needful or one* (!), ℵBC²L 1. 33., Memph Æth Syr.Hcl*mg*, Orig*cat*, and unhappily substituted (though in double brackets) by WH. Bas Hier Aug have both readings; and Arm Syr.Hier and Cyr.Alex, *few things are needful.* Another outrage on the part of ℵB! And yet Westcott and Hort follow them!! Cf. Scriv. *Introd.* Crit. N. T. p. 517, who refers to S. Augustine's noble sermon, *De Verb. Dom. in Luc.* xxvii.

Carefully observe that, as so frequently, while there is a *spiritual application* of the Lord's *whole* answer, there is likewise *throughout a primary natural reference*, viz. to the *dishes.* It surprises us that Expositors generally have missed the fact that the phrase of "*the good portion*" was *suggested* by the supper-table (See Refs. *in loc.*) Thus do we directly confront Meyer's sarcasms, and confidently include even the *language descriptive of Mary's choice* in the primary reference no less than in the spiritual application.

XI. 53. to have grievous spite and to urge him to answer off-hand about very many things] *δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων·* Ital, *graviter habere et conferre cum eo de pluribus;* Vulg (degenerating), *graviter insistere et os ejus opprimere de multis.* See Refs. *in loc.* Tyn, *to wax busy about him and to stop his mouth with many questions;* Crn, *to wax busy about him and captiously to ask him many things;* Gnv, *to wax, &c., and to provoke him with divers questions to talk;* Rhm, *vehemently to urge him and to stop his mouth about many things;* A. V., combining the two last, *to urge him vehemently and to provoke him to speak of many things.* Later Versions: Cmp, *vehemently to press him with questions on many points;* Wkf (good), *to be greatly enraged and to provoke him to speak rashly upon further matters;* Nwc, *to be greatly incensed, and* [continuing as A. V.]; Alf and Am. Rev, as A. V. Clearly the object was not to *stop* his mouth, but, by provoking *off-hand answers*, to "*catch something out of it*" (*v.* 54).

XIV. 5. a son or an ox] So also Ln Trg Tdf Mey Alf Wdw WH

Millig, after ABEGHMSΔ the mass of MSS, Syr.Crt (adding *or an ass*) Syr.Pst Syr.Hcl Theb, Cyr. Alex. But D, *a sheep or an ox;* and similarly *an ass or an ox*, A. V. from Txt. Rec, as Grb Lng Str Scrv (from erroneously supposed impropriety of *son*), after ℵKLXΠ 1. 33. 69 (ὄρος) *al. pauc.*, Ital Vulg Memph Æth (*ox or ass*) Arm Syr.Hier. The substitutions, *sheep*, *ass*, arose partly from dissatisfaction with the inequality of the two terms, *son*, *ox*, and partly from the seeming inconsistency of *son* with the argument *a minore ad majus*, and were borrowed from Mt. 12. 11, Lk. 13. 15. [Dr Scrivener, *Introd. Crit.* p. 474, strongly upholds the Text.Rec, stigmatizing the reading *a son or an ox* as "a bathos so tasteless as to be almost ludicrous," and maintaining that "we are safest in clinging to common sense against the preponderance of outward evidence." Not dissimilarly Lange and Stier previously. But surely, against these, there is no inappropriateness in appealing in this instance, in a *social company*, to the instinct of *fathers* as well as *masters*. S. Cyr. Alex. *Comm. in loc.* finely expands the argument: "*If the Law forbid shewing mercy on the Sabbath, &c.; then trouble not thyself about thy* SON'S *danger on the Sabbath, rebuke the sting of natural affection which incites thee to feel a* FATHER'S LOVE, *&c.*" And beside this, there is the seemingly unnoticed but probably of itself decisive consideration, *that, if 'ass' had been the true reading, the order of the words* (as in Ex. 20. 17; 21. 33; 23. 4; Lk. 13. 15) *would have been* descending, '*an ox or an ass*,' *not* ascending, '*an ass or an ox*.'] N.B. Here B is right, and ℵ wrong; but it is B with A and the mass of MSS.

XV. 21. am no more worthy to be called thy son...] Without addition, as also A. V., also Grb Ln Trg Tdf Alf Wdw Millig, after ALΔ almost all others, Ital Vulg Syr.Pst Memph Goth Syr.Hier Arm, Cyr.Alex and, very expressly, Augustine (See below). But, added to the son's *confession* (ignorant interpolation from the son's *resolution* in *v.* 19), *make me as one of thy hired servants*, WH (but in double brackets), after ℵBDUX 33. *al. pauc.*, 4 codd. of Vulg Æth Syr.Hcl. The striking and beautiful significance of the omission of the words in the *confession* itself was early perceived and commented on by S. Augustine, *Quæst. Evang.* II. 33 (cited by Trg Tdf and others): "*And now, restored to the unity of the Church, he begins to confess his sins. Yet says he not all that he had promised he would say, but only as far as those words, 'I am not worthy to be called thy son.' For he would have that done by grace, of which by merits he confesses himself unworthy. He* ADDS NOT *that which he had said in his meditation, 'Make me as one of thy hired servants.' For when he had no bread, then he desired to be even a hired servant: but now, after his Father's kiss, he most nobly scorns it.*" And, let us add, the Father himself will hear no more. While the penitent is yet making confession, the Father's "*Quickly bring forth the chief robe and put it on him*" stops his utterance of contrition, and restores him to his pristine dignity of a *son of God*. In our translation of

the verse, p. 231, we have exhibited this to the eye by marks of interruption. N.B. Another miserable and deliberate depravation of the Text by ℵB combined.

XV. 32. thou oughtest to have been merry] *εὐφρανθῆναι δὲ...ἔδει*, impersonally, and imperfect tense. Similarly Luther. But strangely A. V., and all the preceding Eng. Versions, as also later Cmp Wkf Nwc Alf Am. Rev, unanimously supply *we* instead of *thou*, thus destroying the very point of the Father's argument with the *angry son* ("*because this thy brother, &c.*"), and of the application to the *murmuring Pharisees* (*v.* 2). *They* ought to have rejoiced over their *restored brethren*, but did not.

XVI. 9. when ye fail] *ὅταν ἐκλίπητε*, var. *ἐκλείπητε*. So likewise A. V. from Txt. Rec, as also Grb Str Wdw, after ℵ^{ca}ΔEFGH *al. plur*, Ital^{bc} Vulg Goth Æth(?) Syr.Hcl*txt*, Iren*int* Clem Orig*int* Meth Bas Chrys. But (from slip or misunderstanding) *when it fails*, *ὅταν ἐκλίπῃ*, var. *ἐκλείπῃ* (cf. ch. 12. 33, *θησαυρὸν ἀνέκλειπτον*, "*unfailing treasure*"), now generally adopted by Edd., as Ln Trg Tdf Lng Alf WH Millig, after ℵ*ABDLRX 1. 69. *al. pauc.*, Ital^{ae} Syr.Pst Memph Æth(?) Arm Syr.Hcl*marg*, Cyr.Alex. Yet this is decisively condemned by the internal evidence of the verse itself and also of *v.* 4; the *hour of reception into the Eternal Tabernacles* being that of the *personal failure* or *quitting of this transitory life* (see Refs. *in loc.*), and the "*when ye fail*" being the counterpart of "*when I am removed from the stewardship.*" Similarly Str and Wdw.

XVII. 7. keeping sheep] *ποιμαίνοντα*, A. V. and previous Eng. Versions, from Tyn, *feeding* or *keeping cattle*; and similarly Cmp Nwc Alf Am. Rev. Only Wkf, *shepherd*. But why *cattle?* It is obvious that here, as elsewhere, *sheep* is more exact, and, for the application to the spiritual pastorate, infinitely preferable (See Jo. 21. 16 ref.).

XVII. 9. I think not] *οὐ δοκῶ*. Expunged by Trg Tdf Alf WH Millig, after ℵBLX 1. *al pauc.*, Ital^{ae} Memph Æth Arm Syr.Hier. But rightly retained by Grb [Ln] Mey Lng Str Wdw Am.Rev, after ADΔ, almost all other MSS, Ital^{bc} Vulg Syr.Pst Syr.Hcl Goth. The words bear little or no resemblance to an interpolation, whilst they are a fitting and almost necessary basis for the injunction that follows: "*So also ye, &c.*"

XVII. 11. between Samaria and Galilee] *διὰ μέσου Σ. καὶ Γ.*, as Txt. Rec Grb Wdw, after AXΔ 33. almost all other MSS; but Ln Trg Tdf Alf WH *διὰ μέσον*, after ℵBL 1. 69.; for which D *μέσον*, and 1. 69. and few other curs. *ἀνὰ μέσον*. For the signification, *between*, concerning which Lightf. *Hor. Heb. in loc.* needlessly hesitated, see Refs. *in loc.* The Eng. Versions are misleading: Tyn Crn Nwc, *through*; Gnv Rhm and A. V., as also Wkf Alf Am. Rev, *through the midst of.* Correctly Cmp, *through the confines of*; and Alf *in Comm.* and Wdw, as previously Syr and Arab, *between.* For the important bearing on the Harmony, see Introd. Harm. pp. 455, 465.

XVII. 21. the Kingdom of God is within you] ἐντὸς ὑμῶν ἐστίν. Vulg, *intra vos est*, that is, *within your hearts*. So rightly, *within*, all early Eng. Versions, as also Cyr., Chrys., Luther, Cmp Wdw Am. Rev (See Refs. *in loc.*; and cf. Rom. 10. 1—13). But (by reason of the difficulty of the words being addressed to the *Pharisees*), *in the midst of you*, as if μέση ὑμῶν (Jo. 1. 26), or ἐν ὑμῖν (Jo. 12. 35), Wkf Nwc Alf, as Lng Str Oost, also Trench [and Farrar]: but without warrant. In Xen. *Anab.* i. 10. 3 (ὁπόσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο πάντα ἔσωσαν), cited by Alford after Raphelius, also by Stier [and Farrar], the sense is not, as alleged, indefinitely *among*, but definitely (though locally) *within* their lines or camp; a meaning which leaves the difficulty of "*you*" as great or greater than before, viz. "*within the limits* or *habitations of the Pharisees*"! And when we look to the *context*, the impossibility of *among* is equally patent. The contrast is not between one local limit, and another local limit, but between *externality* and *internality*: "*The Kingdom cometh not* WITH OBSERVATION; *neither* HERE, *nor* THERE; *for it is* WITHIN *you*." Substitute the rendering given in Alford's Version of the verses, and the argument collapses: "*The K. cometh not* WITH OBSERVATION: *neither shall they say, See* HERE, *or* THERE; *for, behold, the K. is* AMONG *you*"!! The Pharisees, in that case, could at once have triumphantly exclaimed, *See here!*

XVIII. 7. though he be patient with them] καὶ μακροθυμεῖ, as Ln Trg Tdf Mey Lng Alf WH Millig, after ℵABDLX 1. *al. pauc.*, Syr.Crt Ital^{ef} Vulg Goth Syr.Hier Cyr.Alex. But Txt.Rec, μακροθυμῶν, as also Grb Wdw, after RΓΔ 69. most MSS, Ital^{abc} Syr.Pst Syr.Hcl. The interpretations have too generally introduced a novel sense into the Divine *patience* or *long-suffering*, μακροθυμία. Thus Tyn Crn Gnv, *though he defer them;* Rhm, *will he have patience in them?* A. V. *though he bear long with them;* Cmp, *will he linger in their cause?* Wkf, *though he delayeth their cause so long;* Nwc, almost as Cmp; Alf, *and he is long-suffering over them;* Am. Rev, *though he is long-suffering in respect of them;* Millig, *and is he long-suffering in their case?* [!] Unquestionably the "*long-suffering*" of God is his long-suffering, not with the *elect* (Stier, "letting them pray on without granting their *prayer*;" so Oost. *al.*), but with the *world;* that is, not a *delay of help*, but a *delay of wrath* (Rom. 2. 4; 9. 22; 1 Pet. 3. 20; 2 Pet. 3. 9, 15; Sirac. *ll. cc.* in Refs. *in loc.*) The καὶ, *and*, as the context demands, is the frequent *et tamen* of *apparent inconsistencies* (Mt. 6. 26; Lk. 21. 18; Jo. 5. 40: cf. Grimm, *s. v.*, I. 2. *e*), here answering idiomatically to *and yet* i. *at the same time, even though, though.* And the ἐπ' αὐτοῖς, *over* or *with them*, is either, as τῶν ἐκλεκτῶν and the following αὐτῶν almost decisively argue, *over* or *respecting the elect;* or else, as the ordinary usage of μακροθυμεῖν ἐπί τινι forcibly suggests (Mt. 18. 26; Jas. 5. 7; esp. Sirac. *ll. cc.*, of which there may be a reminiscence), *towards the adversaries* implied in the just *vengeance.*

XVIII. 13. to me a sinner] μοι τῷ ἁμαρτωλῷ, *me that am a sinner.* Not emphatically *the sinner* (as Wkf Gresw Am. Rev, also Str Oost Wdw), no, not even (as Alf *marg*) literally (See below). Hence we are compelled to reject two very beautiful expositions, (*a*) that which sees here a *comparison*,—"*me the sinner*," κατ' ἐξοχήν, "*the chief of sinners*" (cf. 1 Tim. 1. 15); (*b*) that which finds an *isolation*,—"*me the sole sinner*" (Wordsw.: "The Pharisee was *the saint* in his own eyes; the Publican was *the sinner*" Stier: "To the Pharisee all are sinners and he only is righteous; to the Publican all are righteous and he only *the sinner*. There stands the great word in all its luminous force, &c.;" calling attention to Thomas Scott's death-bed remark). The simple fact, destructive of these beautiful theories, is that τῷ is no part of the *predicate*. But as the idiom of the article with the *singular* pronoun, as here, is little recognized, we append sufficient illustrations. Rom. 7. 21, "ME THAT WOULD, τῷ θέλοντι ἐμοί, *do good*." Gorg. *pro Palam.* 188, "*Who was likely to trust* ME A TRAITOR, ἐμοὶ τῷ προδότῃ?" Prayer of Manass. 8, "*O Lord, thou hast appointed repentance unto* ME A SINNER, ἐμοὶ τῷ ἁμαρτωλῷ." Judith 9. 4, "*O God, give ear to* ME A WIDOW, ἐμοῦ τῆς χήρας." Esth. 14. 3, "*Help* ME WHICH AM ALONE, μοι τῇ μόνῃ (A.V. *me, desolate woman*), *and have none but thee*." Baruc. 4. 12, "*Let no one rejoice over* ME A WIDOW *and forsaken*, μοι τῇ χήρᾳ καὶ καταλειφθείσῃ." Phil. J. ii. 187, "*How doth it become* ME A MORTAL, ἐμοὶ τῷ θνητῷ, *to be proud?*" Æsop. 132, "*Woe betide* WRETCHED ME, μοι τῷ τάλανι." Justin M. *Dial. c. Tryph.* § 28, "*Believe* ME, A MAN WHICH AM UNCIRCUMCISED, τῷ ἀπεριτμήτῳ ἐμοί." Chrys. *Hom.* ii. *in Matt.*, "*The Divine Son endured that a servant should become his father, in order that he might make the Master Father to* THEE A SLAVE, σοι τῷ δούλῳ." With the *plural* the use of the article is well known.

XIX. 2. a Chief of the tax-gatherers] ἀρχιτελώνης· Vulg, *princeps publicanorum.* Tyn Crn, *a ruler among the publicans;* Gnv, *the chief receiver of the tribute;* A.V. *the chief among the publicans.* He was a *Jew*, not a *heathen* (*vv.* 7, 9); and was *a* chief, not *the* chief, of the *portitores*, or *Roman revenue-officers;* in modern official language, probably an *Imperial Commissioner of Customs*. There is an excellent article on the "*Publicans*" by Mr E. H. Plumptre in Smith's *D. B.*, *q. v.*

XX. 37. at the Evergreen Thornbush] See Note on Mk. 12. 26, p. 677.

XXI. 19. by your patience ye shall purchase your lives] κτήσεσθε, fut. indic., as also Ln Trg Mey Lng Alf WH, after A B 1. 33. *al.*, Syr.Crt Syr.Pst Ital Vulg Goth Æth Arm Syr.Hcl. But TextRec, κτήσασθε, imperat., *acquire, purchase*, as Grb Tdf Wdw Am.Rev, after ℵDLRXΔ most unc. and cursives. The latter is merely an erroneous interpretation, the former the emphatic concluding confirmation of the preceding assurance, "*there shall not a hair out of your head perish.*" But, with either reading, it is only

the sense of *acquire, purchase,* not *possess* (κεκτῆσθαι), that is admissible (Refs. *in loc.*). The A. V. and Am. Rev and early Eng. Versions therefore, like Vulg, *possidebitis,* are exegetically wrong,—*in, by,* or *with your patience possess your souls.* The following, like Ital, *acquiretis,* are more or less correct:—Cmp, *save yourselves by your perseverance;* Wkf Nwc, *by your persev. will ye preserve* [Nwc, *preserve ye*] *your lives;* Alf, *by your patience ye shall save your souls.* But as to ψυχάς, though there is also an ulterior reference to *souls,* yet *v.* 18 and ch. 17. 33 require *lives* (See Refs. *in loc.*).

XXI. 25. anxiety of nations in perplexity at the roar and raging of the sea, men swooning away] συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ἤχους θαλάσσης καὶ σάλου, ἀποψυχόντων ἀνθρώπων. A magnificent description, awful in its sublimity. The correct reading ἤχους, *roar,* is also adopted by Ln Trg Tdf Mey Lng Alf Millig WH Am.Rev, after ℵABCLRX 1. 33. 69. *al.,* (Syr. Crt, ἦχος ὡς) Syr.Pst Ital Vulg Memph Arm Syr.Hcl, Tert. [Goth breaks off at ch. 20. 46]. But Txt. Rec, ἠχούσης, ptcp. *roaring,* as also Grb Wdw, after (by ignorance of construction of ἤχους, and union with θαλάσσης) DΔ *rel.,* Æth, Eus.

As to the rendering, which has almost exhausted and defied the powers of translation, the various attempts deserve special consideration and comparison, especially those of Tertullian and Tyndale. Tert. *Resurr.* xxii., *conlisio nationum cum stupore sonitus maris et motus, refrigescentium hominum;* Ital Vulg, *pressura gentium præ confusione sonitus maris et fluctuum, arescentibus hominibus;* Syr. Pst, *distress of nations, and smiting of hands from astonishment at the voice of the sea, the commotion hurrying forth the souls of men;* Tyn Gnv (finely), *the people shall be in such perplexity that they shall not tell which way to turn themselves, the sea and the waters shall roar, and men's hearts shall fail them;* Crn, *the people shall be at their wits' end through despair, the sea, &c.,* as Tyn ; Rhm, *distress of nations for the confusion of the sound of sea and waves, men withering;* and next A. V., eclectically, *distress of nations with perplexity, the sea and waves roaring, men's hearts failing them.* After which Cmp, *the anguish of desponding nations, and roaring in the seas and floods, men expiring;* Wkf, *distress of nations perplexed by a noise and tossing of the sea, men expiring;* Nwc, as A. V.; Alf, *d. of n., with despair, for the roaring of the sea and waves, men's hearts failing them;* Am.Rev, *d. of n. in perplexity for the roaring of the sea and waves, men's hearts failing them.* In all these some one or more of the forcible terms of the original are meanly interpreted (See Refs. *in loc.*). Most, however, have rightly recognized that ἤχους depends on ἀπορίᾳ (not, as Wdw, upon σημεῖα); but, excepting Wakefield (cf. Tertullian), all the Eng. Versions (some indeed from their wrong reading) have committed the remarkable error of weakly and superfluously coordinating σάλου with θαλάσσης, *waves* with *sea.* But the *roaring* (ἦχος) and *raging* (σάλος) are

presented as *two* separate terrifying affections of the "*sea*;" whilst this element stands by itself in general contrast with "*earth*" *and* "*Heaven*."

XXI. 34, 35. that day come upon you suddenly: for as a snare shall it come] *αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμ. ἐκείνη· ὡς παγὶς γὰρ ἐπεισελεύσεται.* So also Grb Wdw Millig Am.Rev, after ACRXΔ almost all other MSS, Syr.Crt Syr.Pst Vulg (correcting Ital) Arm Syr.Hier Syr.Hcl. But (absurdly and impotently destroying the fine and emphatic enforcement) *ἐκείνη ὡς παγίς· ἐπεισελεύσεται γάρ, that day come upon you suddenly as a snare: for it shall come* (!), Ln Trg Tdf Alf and WH, after ℵBDL, Ital Memph Æth. Again a notable error of ℵB and of the modern Editors following them.

XXII. 19 *b*, **20. which is given for you, &c., which is shed for you**] So also Grb Ln Tdf Trg Alf Wdw *al.*, after nearly all MSS and Versions unanimously. But, deplorably, doubly bracketed by WH., after (ignorant artifice to evade the *mention of* TWO *cups at the Last Supper*, as Syr.Pst similarly omitted *vv.* 17, 18) omission by D only of MSS, and Ital$^{\text{abefil}}$ and Syr.Crt (*v.* 20) only of Versions; whereof Ital$^{\text{bc}}$ substitutes *vv.* 17, 18 for the whole, and Syr.Crt the same for *v.* 20 only. Dean Blakesley, in his *Prælectio*, 1850, had already vainly attempted to justify this omission (and even to add thereto the transposition of *v.* 19 *a* to before *v.* 17: see Treg. and Scriv. *in loc.*); but that Prof. Westcott and Hort should have repeated the attempt in 1874 is one of the many marvels of our modern "Textual Criticism."—On the *different cups*, and S. Luke's order of the incidents, see above, Harm. pp. 597 sqq. For the *Doctrine*, see Note on Mt. 26. 26—28, p. 665.

XXII. 31. And the Lord said] Retained also by Grb Ln [Trg] Wdw Am.Rev, after ℵADQXΔ *rel.*, Syr.Crt Syr.Pst (*Jesus*) Ital Vulg Æth Arm Syr.Hcl. But rashly expunged by Tdf Alf Millig WH, after (as if superfluous or introductory) BLT, Theb Memph. The case is different at Lk. 7. 31, where was the beginning of a new Church Lesson.

XXII. 43, 44. And there appeared unto him an Angel, &c.; and becōming in an agony, &c.] An indisputably genuine passage, which it is inexcusable to disparage by obelisks, brackets, or any such distinction. Retained also by Grb Trg Tdf Mey Lng Alf Scrv Wdw Millig Am.Rev, after the overwhelming evidence of internal considerations and of ℵ*DFGHKLX 1. almost all other unc. and curs., Syr.Crt Syr.Pst Ital Vulg Theb(?) Memph(?) Arm Æth Syr.Hcl Syr.Hier, Just Iren Hipp Dion Theod.Mops Hil Eus*canon* Did Greg.Naz Chrys Hier Arius *ap. Epiph* Epiph Theod (See the citations at length in Tisch. ed. viii.). Nevertheless bracketed by Ln, and doubly bracketed by WH, against internal considerations, and on the following sorry evidence: viz. omission only by ℵ$^{\text{b}}$A (yet with Eusebian reference to the passage; see Trg) BRT; obelizing or asterizing by a very few unc. and curs.; transposition by 69. and all the Evangelistaria (test. Scriv) to after

Mt. 26. 39 "as a regular part of the Lesson for the Thursday in Holy Week"; omission in certain MSS of Theb and Memph; omission of comment in the *Comm.* of Cyr and Amb (but both omit many others, *e.g.* the latter omits *vv.* 45—47); a marginal note or two stating that the words "*are not found in some copies*" nor "*in the Gospels among the Alexandrians*;" and the testimony of Hil. *Trin.* x. 41, "*Nor should you be ignorant that in very many copies [?], both Greek and Latin, there is nothing found concerning the Angel or the bloody sweat*" (Cf. Hier. *c. Pelag.* ii. 16). The Armenians are charged by Nicon (test. Tisch.) with expunging the passage, just as they are also said to have expunged the Section of the Adulteress (See Note on Jo. 7. 53—8. 11). But the explanation of the partial omission (though perhaps unfairly used in the Arian Controversy by certain over-zealous champions of orthodoxy) is probably, as Scrivener (p. 523) and Burgon (p. 217) represent, to be traced to the above noted *transposition* in the Ecclesiastical Lectionary, and the consequent "*omission* from the Lesson for the Tuesday after Sexagesima, when Lk. 22. 39—23. 1 was appointed to be read." This is at least a far more reasonable solution than Prof. Lightfoot's suggestion (*Rev. N. T.* p. 29) that "the Evangelist himself may have issued two separate editions" of his Gospel! In which of the two, let us ask, may the Evangelist have deemed the record unimportant? N.B. Grave error of ℵ*AB combined.

XXIII. 15. I sent you up to him] ἀνέπεμψα ὑμᾶς πρὸς αὐτόν, as also Grb Ln Trg Mey Lng Alf Wdw Am.Rev, after ADXΔ 1. almost all others, Syr.Crt Syr.Pst Ital Vulg Arm Æth Syr.Hcl*txt.* But ἀνέπεμψεν αὐτὸν πρὸς ἡμᾶς, *he sent him up* or *back to us*, Tdf (ed. viii) Millig WH, after (as if more cogent and agreeable to *v.* 11) ℵBKLMΓ *al.*, Theb Memph Syr. Hcl *mg*; and 13. 69., πρὸς ὑμᾶς, *to you.* The first and last clauses of the verse shew that the alteration is at once spurious and senseless.

XXIII. 17. And he had necessity to release, &c.] Entirely omitted by Trg Tdf Mey Lng WH Am.Rev, after ABKLT, Ital[a] Theb. But rightly inserted by [Grb] [Ln] [Alf] Wdw Millig, after ℵD (after *v.* 19) XΔ *rel.*, Syr.Crt (after *v.* 19, and var. *Pilate was wont*) Syr.Pst Ital Vulg Memph Arm Æth (after *v.* 19) Syr.Hcl, Eus*can.* The omission, like the transposition, arose from a fancy that the verse, which is parenthetical, interrupted the sequence. Alford well points out that the words are in S. Luke's style (cf. Lk. 14. 18), not in that of an interpolation (Cf. Mt. 27. 15, parall.).

XXIII. 34. But Jesus said, Father, forgive them, for they know not what they do] Injuriously bracketed by Ln, and doubly bracketed by WH, after omission by only BD*, two curs. of about 13th cent., Ital[ab] Theb Memph 2 *codd*, Cyr.Alex. But retained by Grb Trg Tdf Alf Wdw Am.Rev, after ℵACD[2]FGHKLQXΔ 1. 33. 69. all the rest, Syr.Crt Syr.Pst Ital[cef] Vulg

Memph Arm Æth Syr.Hcl, Const.App Act.Pil Heges.*ap.Euseb* Iren*int* Orig*int* Eus*can* Hil Chrys Clem*hom.* The omission cannot, we think, be explained (Tdf Alf *al.*) from Harmonic considerations. We can see no other solution than that *the prayer was too charitable* for those who omitted it. Mr Burgon (p. 219) adduces and explains by "the fact that the Eastern Lection for Thursday after Sexagesima *breaks off abruptly, immediately before these very words,*—to recommence at *v.* 44." N. B. Another fatal error of B, and of Westcott and Hort following.

XXIII. 38. in letters of Greek and Latin and Hebrew] Omitted (as if interpolation from Jo. 19. 20) by Trg Tdf Mey Lng Millig WH Am.Rev, after ℵ^{a}BC*L, Syr.Crt Ital^{a} Theb Memph, Cyr.Alex. But retained (differing in form from Jo., and, excepting *h* in Jo.'s form at Mt., not interpolated into Mt. or Mk., and most agreeable to Lk.'s Gosp. of Universal Humanity) by Grb [Ln] [Alf] Wdw, after ℵ* and^{cb} AC^{3}DQRXΔ *rel.*, Ital^{hc} Vulg Syr.Pst Arm Æth Syr.Hcl.

XXIII. 45. and the sun was darkened] Unhesitatingly retaining Txt. Rec, καὶ ἐσκοτίσθη ὁ ἥλιος, as also Grb Ln Trg Tdf Mey Lng Alf Wdw Millig Am.Rev, after AC^{3}DQRXΔ *rel.*, Syr.Crt Syr.Pst Ital Vulg Arm Æth Syr.Hcl*txt* (*the sun being darkened;* as Gest. Pil. xi), Act.Pil(c. xi) Jul. Afric also "*most copies*" ap.Orig Orig (see below) Chrys Marc *ap. Epiph* (allowed by Epiph) Cyr.Alex. But astonishingly substituting (a palpable and ignorant *interpretamentum;* see below) τοῦ ἡλίου ἐκλείποντος or ἐκλιπόντος, *the sun being eclipsed,* Tdf and WH, after ℵBC*L "*certain copies*" ap. Orig (see below), 11 evangg., Theb Memph Syr.Hcl *mg*, (Orig) (Cyr.Hier) Max *in Pseud. Dion. Ep.* vii. Moreover C^{2} and 33. omit the clause. The origin of the blundering alteration is evident enough, but is also easily traced from the *Gesta* and *Acta Pilati* and the full discussion by Origen. Thus Gest. Pil. xi.: "*On hearing of the marvels, the Governor and his wife were exceeding sorry, &c.; and Pilate, sending for the Jews, said unto them,* '*Ye have beheld the things that have happened.*' *And they reply,* 'AN ECLIPSE OF THE SUN (ἔκλειψις ἡλίου) *has happened as usual.*'" And Act. Pil. xi.: "*Pilate was sore astonished, &c.; and, when the High Council was gathered unto him, he said unto them,* '*Ye have seen how* THE SUN WAS DARKENED, *&c.*' *But the knaves replied,* '*Such a darkness is* AN ECLIPSE OF THE SUN, *as has happened also at other times.*'" But, very explicitly, Orig. *Comm. in Matt.* 27. 45: "*Here some calumniate the truth of the Gospels, saying that the assertion of the text as to the Darkness cannot be true, seeing that* NO HISTORY RELATES THE FACT; *and saying that there was only* AN ORDINARY ECLIPSE OF THE SUN. *But such eclipses only happen at* NEW MOON; *whereas, it being the paschal season, it was now* FULL MOON. *How then could there possibly have been an* ECLIPSE *of the sun? Certain believers, however,* HARD PRESSED *by the speeches of adversaries, and* WISHING TO INTRODUCE SOME DEFENCE, *have argued*

that the ECLIPSE, *like the rending of the Veil, &c., was novel and marvellous, &c. But the adversaries still urge the objection, that it is not mentioned by any historian. And yet* PHLEGON [see below] *indeed, in his Annals, has recorded the event as occurring in the reign of Tiberius Cæsar, but without signifying its occurrence at full moon, &c. But, regarding the above mentioned defence as imprudent and dangerous, &c., we ourselves say that neither Mt. or Mk. has spoken of an* ECLIPSE *of the sun, no, nor yet Luke, according to* MOST OF THE COPIES, *which run thus,* 'AND THE SUN WAS DARKENED.' *But in* CERTAIN COPIES, *it runs otherwise thus,* 'THE SUN BEING ECLIPSED.' *And perchance some one,* WISHING AS IT WERE TO SAY SOMETHING MORE PLAINLY, *dared to substitute 'the sun being eclipsed' for 'the sun was darkened;'* THINKING THAT THE DARKNESS COULD NO OTHERWISE HAVE HAPPENED THAN BY AN ECLIPSE OF THE SUN. *But I am rather of opinion that the* CRAFTY FOES OF THE CHURCH *made the alteration in order the more readily to substantiate their calumnies. I think therefore that the Darkness, like the other signs, was* NOT UNIVERSAL, *but confined to 'the whole land' of Judæa &c., and so was not noticed by the historians, &c.*" Thus, although Origen himself had occasionally elsewhere loosely used the very phrase *eclipse* to denote the phenomenon before us (I. 853, 857; III. 56; ed. Migne), it is yet very clear that he had no doubt whatever about the genuineness of the received reading, *and the sun was darkened*, and that he was ready to deal severely with the spurious substitution. The testimony of Julius Africanus, A. D. 220, though brief, is quite as decisive: "*This darkness Thallus, in the third of his Histories, styles* AN ECLIPSE OF THE SUN; *in my judgment,* UNREASONABLY. *For it was* FULL MOON, *&c. Rather it was a supernatural darkness,* σκότος θεοποίητον." (Routh, *Rel. Sacr.* II. 297.)

The testimony of Phlegon of Tralles, A. D. 150, referred to by Origen (*l. c.*, as also *c. Cels.* ii. 33, 59), requires further notice. It is still extant in an extract from Eusebius' *Chronicon* preserved in the original by Syncellus:—"*Our Lord Jesus Christ suffered in the 19th year of the reign of Tiberius; at which time other Greek records relate that 'The sun was eclipsed, Bithynia shaken with earthquake, the greater part of Nicæa fell;' facts which correspond with the events at the Passion. But* PHLEGON *also, the computer of Olympiads, records the same facts, word for word, as follows: 'In the 4th year of the 202nd Olympiad there happened the greatest* ECLIPSE OF THE SUN *ever known, and it became night at the sixth hour of the day, insomuch that even stars appeared in the sky, and a great earthquake throughout Bithynia overturned the greater part of Nicæa.' So far the aforesaid Annalist*" (Frag. Hist Græc. III. 607, ed. Didot). The passage also exists in Jerome's Latin version of the *Chronicon* (Hieron. VIII. 445 sq., ed. Migne): but the pretended extracts occurring in the remains of Julius Africanus and the Frag. Galland. of Origen, contradictorily attributing to Phlegon the statement that the said eclipse happened at *full moon*, are undoubtedly spurious (See Routh,

Rel. Sac. II. 298, 479). The appeal, however, to Phlegon's testimony, and its reference to the extraordinary Darkness at the Crucifixion, is repeated and defended by Lewin (*Fast. Sac.* § 1442), on the ground that during Ol. 202. 4, sc. between July A. D. 32 and July A. D. 33, according to Pingré's Table (*L'Art de vérifier les Dates*), there was no *natural* solar eclipse; Lewin further inferring accordingly that A. D. 33 must be the year of the Crucifixion. But the reliance upon Phlegon, whether by the above cited Fathers or by Lewin, was necessarily unprofitable. Phlegon distinctly speaks of an *eclipse*, and, by his silence (except in the interpolations) as to any such astounding phenomenon as the simultaneous fulness of the moon, plainly intimates that the eclipse was natural, and consequently that it cannot possibly be identified with the darkening of the sun at the full moon of the Crucifixion. Hence, as Wieseler holds (*Chron. Syn.* p. 354, and note), "there is much more reason, according to the calculations of Wurm, with whom Ideler agrees, to identify the eclipse of Phlegon with the great eclipse of the sun on Nov. 24, A. D. 29, which was *total in a large portion of ancient Babylonia and Chaldæa and Western Persia*, and the greatest darkness whereof was about 11 A.M. In this case Phlegon himself must have written the *first* year of Ol. 202." We will only add that, whether this view be correct (as we believe) or whether it be otherwise, in the great eclipse of Nov. A. D. 29, "*total in Chaldæa, &c.*", we see another confirmation of our own date of A. D. 30 for the year of the Crucifixion; there being thus to "*the Wise Men of the East*" a forerunning sign in the Heavens of Messiah's death, as there was vouchsafed to them a sign of his birth (See Introd. Harm. pp. 399 sqq., 491 sqq.).

XXIV. 1. at early dawn] See Introd. Harm. pp. 521 sqq.

XXIV. 13. threescore furlongs] So also now all Edd. after nearly all MSS and Versions. But (from erroneous geographical identification, see below) *one hundred and threescore furlongs*, ℵIK*N*Π a few cursives, Arm Syr.Hier Syr.Hcl*marg*, Eus*onom*, certain scholia concurring and claiming the support of "*the accurate copies and the confirmation of Origen*"! Soz. *Hist. Eccl.* v. 21 expressly identifies *Emmaus* with the later *Nicopolis;* repeating what was doubtless an early error, and the cause of the alteration of the true reading. It is noticeable that, from excessive devotion to ℵ, Tischendorf adopted its erroneous reading in his *Synopsis*, 1864, but has now abandoned it. Cf. Note on Jo. 1. 28, p. 708.

XXIV. 17. and are of a sad countenance] καὶ ἐστε σκυθρωποί. So also, as Txt.Rec, Grb Ln Mey Lng Wdw, after A²NPXΓΔ *rel.*, Syr.Crt Syr.Pst Ital Vulg Arm Æth Syr.Hcl, Cyr.Alex. D omits the words *and are.* But, curiously, καὶ ἐστάθησαν σκυθρωποί, *and they stood still* or *halted of a sad countenance* (blundering and senseless alteration), Trg Tdf [Alf] Millig WH, after only ℵA*(*probably; five letters being erased after* ἐστε) and B, Ital^{e} Theb

Memph, and L ἔστησαν. We must again protest against the wanton depravation of Holy Scripture in obedience to the palpable error of ℵB. It is evident from *vv.* 15, 16 that, for some little while at least before the incident of this verse, the Lord had been the accepted and listening companion of the two disciples: "*he went with them.*" And the intention of the Evangelist, therefore, in what follows, manifestly is to convey that the *sadness of countenance* of the disciples was an *already existing* feature, helping to prompt the kindly enquiry into the subject of their discussion, not (as the alteration makes it) a sullenness *newly assumed* to resent a stranger's interruption! [Farrar, ii. 438, "They stopped and looked at this unknown traveller with a dubious and unfriendly glance"!]

XXIV. 40. And when he had thus said, &c.] The whole verse omitted by Tdf, suspected by Mey, and doubly bracketed by WH (as if interpolation from Jo. 20. 20), after omission by D, Syr.Crt and Ital$^{\text{abef}}$. But rightly retained (emphatic action of the Lord himself, suited to *v.* 39; details different from Jo. 20. 20) by Grb Ln [Trg] Alf Wdw Millig Am.Rev, after ℵABLN ΧΔ *rel.*, Ital^{e} Vulg Syr.Pst Theb Memph Syr.Hcl, Tert Eus Ath Chrys Cyr. Alex.

XXIV. 42. and of a honey-comb] Retained also by [Grb] [Trg] Mey Lng [Alf] Wdw Am.Rev, after EHΚMNXΔ *rel.*, Syr.Crt Syr.Pst Ital Vulg Memph Arm Æth Syr.Hcl* Syr.Hier, Just Tert Ath Cyr.Hier Cyr.Alex. But omitted by Ln Tdf Millig WH, after ℵABDLΠ, Ital^{e} Syr.Hcl*txt*, and silence of Clem Orig Eus Cyr.Alex*comm* Epiph. The almost unanimous witness of the Versions, as well as the matter of the clause, forbids us to suppose the words to be an interpolation. The Patristic omission may have arisen from *summary citation*, in which it was thought sufficient to mention the *fish;* and that of the copyists, as Mr Burgon exhibits (*Last Verses of Mark*, p. 74), from *homœoteleuton.*

XXIV. 43. and gave them the remains] καὶ τὰ ἐπίλοιπα ἔδωκεν αὐτοῖς. A clause which, wonderful to relate, has almost disappeared from the MSS., and is not *now* found in Syr.Pst or Ital, except as below, and is rejected accordingly by Text. Rec and the Edd. generally, as Grb Ln Trg Tdf Mey Lng Alf Wdw Millig WH Am.Rev. But on the other hand, against this *consensus*, the genuineness of the clause is decisively supported by the improbability of interpolation, by KΠ* and a few cursives, by the Versions generally, as Syr.Crt Ital^{el} Vulg (*sumens reliquias dedit eis*) Memph Arm Æth Syr.Hcl Syr.Hier, and by the Fathers Ath Epiph Aug. The Versions, as a body, must have obtained the clause from MSS more ancient than those which we now possess; but, appearing to weaken the fact of the Saviour's *eating*, it was afterward disfavoured and expunged.

I. 1. the Word] ὁ Λόγος, *the Logos;* Vulg, as Ital, *Verbum;* Beza, more happily, *Sermo;* still better Tert. *Apol.* c. xxi., *Sermo atque Ratio.* A comprehensive title of Messiah, with which even the Jews, from the O. T. and the Targums, were already acquainted. Wkf unwarrantably renders it *Wisdom,* as if σοφία. See Refs. *in loc.,* esp. the citations from Philo; and consult Meyer, Lange, or Wordsworth's *Comm. in loc.* For an analysis of this grand Prologue, see pp. 275 sqq., and Harm. § 2, p. 539.

— was God] Θεὸς ἦν. Without the definite article (contrast πρὸς τὸν Θεὸν, *with God*), yet not *a* God, nor implying *inferiority* to the Father (cf. Phil. J. i. 655), but signifying *identity of substance* with Him notwithstanding *distinction of person* from Him. That no *inferiority* is implied will be shewn by the following examples, where the same phraseology is used of *God the Father* himself:—Jos. *Ant.* vi. 9. 5, "*David met the foe* [the Philistine, Goliath of Gath] *with an unseen ally: and this ally* WAS GOD, Θεὸς ἦν οὗτος." Phil. J. i. 62, "*Hence we perceive the folly of those who enquire concerning the substance of* GOD, περὶ Θεοῦ οὐσίας· *for they who know not the substance of their own soul, how shall they attain unto exact knowledge concerning the soul of the universe? For the soul of the universe* IS GOD, Θεός ἐστι." In the oblique cases the instances of the anarthrous Θεὸς for or including *God the Father* are almost innumerable. Take, *e.g., v.* 18, "*No one hath seen* GOD, Θεόν" (Cf. *v.* 14, παρὰ Πατρός). Jos. *Ant.* ii. 14. 1, "*The river of the Egyptians, at* GOD'S *command,* Θεοῦ κελεύσαντος, *flowed with blood.*"

I. 3. was not anything made that hath been made, no, not one] Punctuating the original of *vv.* 3, 4 thus: ἐγένετο οὐδὲ ἓν ὃ γέγονεν. ἐν αὐτῷ ζωὴ ἦν, So also A.V., as Grb Tdf Mey Alf Wdw Am.Rev, after C^3EX I. 33. most others, Ital^e Vulg Memph Georg, "*Alexandrini et Ægyptii*" *et* "*plerique docti et fideles*" ap. Amb Theod.Mops Chrys Epiph Theod Hier *al.* Undetermined in ℵBΔ 69. *al.*, as also in Syr.Pst Syr.Hcl Arm. But, rashly putting a full stop after οὐδὲ ἕν, and joining ὃ γέγονεν with the following ἐν αὐτῷ,—either *That which hath been made in him, the same was* (var. *is*) *life,* or *That which hath been made, in him it was life,*—Trg and WH, after A (?) C*DL *al. pauc.*, Syr.Crt Ital^{abef} Theb Æth, Valentinn *ap. Iren* Macedonn *ap. Chrys* Ariani *ap. Amb* Manichh *ap. Aug* Iren Tert Clem Orig Hippol Ath Hil Eus Cyr.Hier Cyr.Alex Greg.Naz Greg.Nyss Amb Aug *al.* The orthodox interp. of the verse thus punctuated is given by Clem. *Pæd.* i. 6, ii. 9, thus: "*They who are enlightened, made in Christ by Holy Baptism,*

live in him." By Amb. *in Psal.* xxxvi. differently: "*Flesh was made in him; it is life: death was made in him; it is life: redemption was made in him; it is life: &c., &c.*" Among heretics, by the Valentinian Gnostics the passage was thus wrested to teach the creation of their *æon of Life* (Iren. *Hær.* i. 8. 5); by Arius to oppose the eternal generation of the Son (Amb. *l. c.*); and by the Macedonians to include the Holy Spirit, as Life, among things created (Chrys. and Theophyl. *in loc.*). But, although this punctuation, as we have seen, had the general support of the majority of the early Fathers, no less than of the early heretics, it was stoutly opposed by Epiphanius, *Hær.* lxix. 56, and also by Chrysostom, *in loc.*, as follows: "*We will not put the full stop after* οὐδὲ ἕν, *as do the heretics. For they, wishing to speak of the Holy Spirit as a thing created, say, 'That which hath been made, in him it was life.' But thus the sentence becomes unintelligible, and absurdity upon absurdity follows, &c., &c.*" Its antagonism to the mind of the Evangelist is most manifest, (1) confounding his carefully observed distinction between γέγονε and ἦν, *creation* and *being;* and (2) "causing," as Lange observes, "the derived life of the creature to be designated as the light of men." We scarcely know how to express our regret that these and other "absurdities" should appear to be revived by the needless adoption of this punctuation in the critical edd. of Tregelles and Prof. Westcott and Hort. On the other hand the other punctuation gives a sense which is thoroughly agreeable to the parallelism and progress of thought of the Prologue: "*Nothing whatever that hath been created was created without the Word. In the Word himself was ever life; and, even before the Incarnation, the life which was in the Word was the light of mankind.*"

I. 4. was Life] So also Grb Trg Mey Alf Wdw WH Am.Rev, after ABCLXΔ all others excepting two, Memph Vulg (corr. Ital) Syr.Pst Syr.Hier Syr.Hcl Georg, Iren *lat* Thdot *ap. Clem* Clem (but both also otherwise) Orig (*sæpe*) Eus Chrys Cyr Theod. But (error springing from erroneous punctuation of *v.* 3: see Note preceding) *is Life*, Ln Tdf, after only ℵD (a poverty on which Tdf, *Tauchnitz ed. of Eng. N. T.* p. xiv., seems fondly to pride himself), "*some copies*" *ap.* Orig (who adds the really damaging remark, "*perhaps not improbably*"), Ital Syr.Crt Theb, Valentt *ap. Iren* Thdot *ap. Clem* Clem (but both also *was*, as above) Hippol and (*i. q.* Ital) Cyp Hil Aug.

I. 5. comprehended it not] κατέλαβεν. So rightly all the Eng. VV. to A. V., as also Luther, and Alf Wdw Am.Rev. Beware of later alterations, as Cmp, *admitted;* Wkf (as Orig Chrys, and recently Lng), *hindered, suppressed;* Nwc, *overspread.* See Refs. *in loc.*, and Harm. § 2, p. 539.

I. 9. The True Light, &c., was coming into the world] ἦν τὸ φῶς τὸ ἀληθινὸν...ἐρχόμενον εἰς τ. κ. Joining ἐρχ., *coming*, with τὸ φῶς, *the Light.* So Theod. Mops; so also Ln Trg Tdf Lng Alf Schlf; also Cmp Wkf. But by

A. V., as early Eng. VV. and Luther, joined with *man*, thus,—*which lighteth every man that cometh into the world;* that is, according to a common Hebrew paraphrase (Lightf. *Hor. Heb. in loc.;* Vorst. *de Hebr.* p. 713), *every man that is born*, or *when he is born.* So indeed the ancient Versions and Fathers almost unanimously, as Ital Vulg Syrr Memph Æth, Orig Eus Epiph Chrys Cyr Aug, as signifying that *Christ alone* had light *before birth*, or (but less frequently) that *Christ's* light-giving functions, unlike those of *John*, were "wide as the world itself." So also, of later VV. and Edd., Nwc Grb Mey Wdw Am.Rev, and Sanday. But the insuperable objection to this construction is, that the burden of *vv.* 6—13, in preparation for the announcement of the Incarnation in *v.* 14, is the *coming Advent* of the Light *into* the world in contrast with his *pre-existence in* the world. In this connection the phrase "*coming into the world*," side by side with "*was in the world*" in *v.* 10, is too significant to be referred to mankind generally, and is heraldic of the Christ alone. The same considerations, however, shew that "*was coming*" does not (as Alford) signify the impf. *came*, "was in process of manifesting himself when John bore this witness" [!]; nor (as Bengel, Lange) *was ever coming*, "continually on his way," "in continuous manifestation," (as Sanday has it in his objections), but *was about to come*, that is, in immediate reference to the Baptist's preparatory *birth* and *mission for witness* (*vv.* 6—8), the Christ himself *was about to be born*, and, by and after his baptism, *about to be manifested in the world.*

I. 18. the Only-Begotten Son] Rejecting the important doctrinal correction, μονογενὴς Θεός, *Only-Begotten God*, and retaining the Txt. Rec. μονογενὴς υἱός, *Only-Begotten Son.* So also Grb Ln Tdf Mey Alf Wdw Scrv Am.Rev, after AC³XΓΔ 1. 69. almost all other MSS (D wanting from ch. 1. 16 to ch. 3. 26), Syr.Crt Ital Vulg Memph (see Malan's *S. John*) Arm Æth Georg Syr.Hier Syr.Hcl*txt*, Tert Hippol Eus Ath Hil Chrys Aug. (Iren Orig Bas Cyr, citing sometimes one way, sometimes another, must be considered doubtful: but see below). But μονογενὴς Θεός, *Only-Begotten God*, by Lng Trg Millig and WH, after only ℵBC*L 33., Syr.Pst Syr.Hcl *mg*, Valentinn *ap. Clem* Did Clem (?) Greg. Nyss (?) Ep.Syn.Anc *ap. Epiph* Epiph. And Prof. Lightfoot (*On Rev. of N. T.* p. 27) considers that this reading "would seem to have equal or superior claims" to the former. But now, however much the true Doctrine of the Trinity might appear to gain therefrom, on full consideration the reading *Only-Begotten God* has little or no claims to acceptance, and ought not to be exalted even to a place in the margin. For (1) though, in the present case, the point is only subordinate, yet the external evidence of MSS. for it is very weak. The uncial change, only of ΥC into ΘC, is very slight; and, as we must again repeat, ℵB are unreliable (See Preface). Even here ℵ omits the important ὁ ὤν. (2) The Versions are almost unanimously in favour of *Son;* the extant contrary reading of Syr.Pst in all probability is not original. (3) The

Fathers (against Tregelles) are really in favour of *Son*. This point has been ably and fully argued by Mr Ezra Abbot in the Andover *Bibliotheca Sacra* for Oct. 1861, summarized by Alford *in loc.* But, owing to *uncertainty of texts* and the high probability that the Fathers when citing "*Only-Begotten God*" were really *uniting the "God" of v.* 1 *with the "Only-Begotten" of v.* 18, the supposed testimony from the Fathers in favour of the word *God* ought probably to be still further reduced. Thus even S. Aug. *in Joh.* Tract. lxvi., "*Whoso denieth that Christ is man, will not rise again to the resurrection of life, &c. Through what is He the Head of the Church, except through the manhood*, per hominem, *because the word was made flesh? That is, God the Only-Begotten of God the Father was made man*, Dei Patris Unigenitus Deus homo factus est." (4) The chief and really decisive point is the internal fact that the phrase *Only-Begotten God* is an expression utterly out of harmony with the verse and with the whole style and tenor of S. John's Gospel. In the verse itself the introduction of the term "*God*" into the second clause would confuse the clear statement concerning "*God*" in the first clause: "*God no one hath ever yet seen.*" But if introduced at all with the *Only-Begotten*, it must have been added also in the parallel case of the *Father*,—"*the Only-Begotten God who is in the bosom of the Father God*" (Cf. the extract from S. Aug. above). On the other hand, the term *Father*, standing without the addition of *God*, is rightly balanced by the correlated term *Son*, which *Only-Begotten* particularly defines. And, as to the Gospel generally, we can only say that we are satisfied that no one deeply conversant with its thought and style can help feeling that *Only-Begotten God* cannot have been the expression of S. John (Cf. ch. 3. 16, 18; 1 Jo. 4. 9).

I. 28. in Bethany, on the other side of the Jordan] So also Grb Ln Tdf Trg Alf Wdw WH Millig Am.Rev, after ℵ*ABC*ELΔ *al. plur.*, "*almost all the copies*" ap.Orig "*other copies*" ap. Epiph, Ital Vulg Syr.Pst Memph Arm Syr.Hier Syr.Hcl*txt*, Chrys. But A.V., from Text.Rec, *Bethabara*, after (with var. *Betharaba*) ℵ^{cb}C^{2}K 1. 33. 69. *al. pauc.*, "*the more accurate copies*" ap. Chrys, Syr Crt Syr.Hcl*marg*, Orig Epiph. The latter apparently no more than a conjecture of Origen's from geographical uncertainty. His words, *Comm. in loc.*, are: "'*Bethara.*' *We are aware that 'Bethany' stands in* ALMOST ALL THE COPIES, *and this appears to have been the case formerly also, and in Heracleon at all events we have read 'Bethany.' But, having visited the localities, &c., we are persuaded that we ought not to read 'Bethany,' but 'Bethabara'* (var. *Betharaba*)*; for Bethany is near Jerusalem, &c., nor is there even any place of the same name near the Jordan.*" Somewhat similarly Chrys. *in loc:* "'*Bethany.*' *But the* MORE ACCURATE COPIES [?] *say, 'Bethabara.' For Bethany is not 'on the other side of the Jordan,' but near Jerusalem.*" The reasoning is weak: there may originally have been *two* Bethanies. Cf. Notes on Mt. 8. 28, and Lk. 24. 13.

I. 31, 33. *I knew him not] The Baptist received commission to pre-

pare the way for the *Pre-existent Spirit-Baptist*. Who this one might be he knew not. The appointed sign led to his identification with *Jesus*. See Harm. p. 544, n. c.

II. 3. when there lacked wine] ὑστερήσαντος οἴνου. So also all Edd., excepting Tdf, after (with scarcely any exception) all the MSS, Versions, and Fathers. But, with incredible infatuation, Tischendorf, ed. viii., οἶνον οὐκ εἶχον ὅτι συνετελέσθη ὁ οἶνος τοῦ γάμου, *they had no wine because the wine of the marriage was finished*, (a mere childish explanation of the *lack of wine*,) after only ℵ, Ital$^{abff^2}$ Syr.Hcl*marg*, Gaud (after Ital), and similar despicable paraphrases in Ital^{ql}, viz. *it came to pass that by reason of the multitude of the guests the wine was finished* (!), and in some copies of Æth, *they had no wine because their wine failed* (!). N.B. Ital shares the discredit of ℵ. And so must Tischendorf.

II. 20. Forty and six years was this Temple in building] ᾠκοδομήθη. So also A. V., after Tyn Crn Gnv; so also Cmp Alf Am.Rev. But rather (see *Errat.*), as Wkf Nwc, *hath been in building*. Cf. Ezr. 5. 16, "*From that time even until now* HATH IT BEEN IN BUILDING, ἀπὸ τότε ἕως τοῦ νῦν ᾠκοδομήθη, *and yet it is not finished.*" See Introd. Harm. p. 406. N. B. The calculation of Eusebius, cited in Refs. *in loc.*, who erroneously refers the words to the *Temple of Zerubbabel*, is contrary to chronological fact. The interval between the *first year of Cyrus*, B. C. 536, when the decree for the building of that Temple was made, and the *sixth year of Darius*, B. C. 516, when it was finished, being only 20 years (See Ezr. 5. 13—16; 6. 15).

III. 3. born over again] γεννηθῇ ἄνωθεν. One of the cardinal passages for the doctrine of *Baptismal Regeneration* (See *v.* 5, and Refs.; and cf. Note on ch. 6. 53, p. 713). But, as Chrys. *in loc.* states, two distinct interpretations of ἄνωθεν have been advocated from early times:—(1) ἐξ ἀρχῆς, *a principio, anew, again:* so A. V., as also Wyc Tyn Gnv Rhm, also Cmp Wkf Nwc Alf Am.Rev, also Luther, Grotius, Stier, after the ancient Vulg Syr Memph Æth, Just (who substitutes ἀναγεννηθῇ, *be regenerate*) and Chrys (who expounds, "*except thou partake of the Spirit 'by the Laver of Regeneration'*"). (2) ἐκ τοῦ οὐρανοῦ, *cœlitus, from heaven, from above:* so Crn, also A.V. marg., Bng Mey Lng Wdw Lft, after the ancient Goth Arm, Orig Cyr. Now, undoubtedly, the former (in the stronger form, *over again*) is the correct signification. For (*a*) the order of the words, ἄνωθεν *after* γεννηθῇ, is in its favour. (*b*) The phrase was certainly so understood by *Nicodemus*, who simply answers, "*How can a man be* BORN *when he is old?*" And, as Grotius observes, "*Significatu vocis dubio falli non potuit, cum in Hebræo aut Syriaco non sit ea ambiguitas.*" (*c*) The Lord's answer, *vv.* 7, 8, implies that Nicodemus' misapprehension concerned not the ἄνωθεν, but the γεννηθῇ. (*d*) The ΠΑΛΙΓγενεσία, RE*generation*, of Tit. 3. 5, and 'ΑΝΑγεννᾶσθαι, *born* AGAIN, of 1 Pet. 1. 23, 24, are Apostolic interpretations. (*e*) The phrase, so

interpreted, has the clear support of usage. See fully (against Meyer) in our Refs. *in loc.* (*f*) On the other hand the expression *born* FROM *above* is unexampled and discordant (that in *v.* 31, "*cometh from above*," appealed to for support by Meyer, Prof. Lightfoot, and others, not being parallel; similarly as to phrases of *descent*): and, so far as it is at all intelligible, it is doctrinally inexact; the birth "*of Water and Spirit*," which is the Lord's own exposition, being effected by the operation of the already descended Holy Spirit *in the Church on earth*. On S. John's silence as to the historical institution of Holy Baptism, cf. Note on ch. 6. 53, p. 713.

III. 13. the Son of Man that is in Heaven] So also [Grb] Ln Tdf Trg Lng Mey Alf Wdw Am.Rev, after A (A* om. *is*) EGHKMΔ 1. 69. almost every other MS (C *hiat* ch. 1. 41—3. 33; D *hiat* ch. 1. 16—3. 26; F *hiat* ch. 3. 3—14), all Ancient Versions but Æth, as Syr.Crt Ital Vulg Memph Syr.Pst, &c., and all Fathers, as Orig*lat* Hipp Dion Aphr Did Hil Epiph Chrys Theod Cyr *al.* Yet, perversely omitting the important doctrinal statement *that is in Heaven*, WH and Millig ("ought to be omitted"!), after only (blunder or malicious mutilation) ℵBLT^{b} and one cursive, viz. 33., one MS of Memph, one Version, viz. Æth, and no Father! N.B. Another fatal error of ℵB and of Westcott and Hort following.

III. 16 sqq. For God so loved the world, &c.] Prof. Westcott (*Introd. Gosp.* p. 292, n.), like Erasmus, Tholuck, and others, (not Meyer, Lange, Stier,) maintains that *vv.* 16—21 are the words not of *our Lord* but of the *Evangelist;* and similarly, as to *vv.* 31—36, "that the Evangelist is in part commenting on and explaining the testimony which he records." This idea rests upon the assumption that "St John nowhere attributes to our Lord the Key-words of his own terminology." In reply we might well ask, Whence did St John obtain his terminology, if not from the Lord's own words? But the view is completely refuted by the contents of the verses, which appropriately carry forward the teaching of *vv.* 11—15, and aim so many manifest home-thrusts against the carnal prejudices (*vv.* 16—18) and nocturnal visit (*vv.* 19—21) of the particular hearer *Nicodemus*. Moreover *S. John himself* in 1 Jo. 5. 9—13 decisively implies that the words are the words of *Christ*. (See Harm. § 21, p. 546.)

IV. 35. white to harvest already] This "*already*," which is the clear and emphatic opposition to "*yet four months*" in the previous clause, is, to the great detriment and falsification of the sense, irrationally *transferred to the beginning of v.* 36 by Tdf Millig WH, after the blunder of ℵBC*DE L 33., Ital^{bl} Syr.Crt. Retained in its proper place (cf. 1 Jo. 4. 3) by Grb Ln Trg Mey Alf Wdw Am.Rev, after AC^{2}GHKΔ 69. *rel.*, Ital^{ef} Vulg Memph Syr. Pst Syr.Hcl, Orig Eus Aug. Omitted by Ital^{a} Arm Æth Syr.Hier, Hil Chrys. On the chronological aspect of the verse, see above, Harm. p. 549, n. b.

IV. 42. the Christ, the Saviour, &c.] Lit. *the Saviour, &c., the Christ.* So also Txt. Rec, as also [Grb] Wdw, after AC^3DLΔ 1. 69. *rel.*, Ital^{ff} Syr.Pst Syr.Hier^2 Syr.Hcl, Chrys Cyr. But omitting (as superfluous) *the Christ*, Ln Trg Tdf Mey Lng Alf Millig WH, after ℵBC*T^b, Syr.Crt Ital Vulg Memph Arm Æth. But the words do not savour of marginal explanation. They probably represent the exact expression of *one portion* of the "*many more*," *v.* 41, who declared their belief in Jesus (cf. *vv.* 25, 29); while they close the record of the two days' ministry with the most appropriate definiteness and power—"*the Christ.*" (Cf. ch. 20. 31.)

V. 1. a Feast of the Jews] The Pentecost. See the discussion in Harm. p. 554, n. d. [Farrar, I. 369, and II. 467 sqq., Excurs. viii., must now be added to the advocates of *Purim.*]

V. 3, 4. waiting for the moving of the water. For an Angel... holden] A notable instance of the recklessness of omission by modern criticism. The whole omitted by Trg Tdf Mey Alf Millig Lft WH, after ℵBC*D (om. *v.* 4 only) 33. a few others, some with asterisks or obeli, Syr.Crt Theb Memph*most mss* Arm. Bracketed, Grb Am.Rev. Similarly Sanday, "on documentary grounds certainly spurious." [And Farrar, I. 372, "a very early popular legend which has crept by interpolation into the text."] And with what explanations of its supposed interpolation? That it is "an insertion to complete that implied in the narrative with reference to the popular belief of the Jews" (Alford, *in loc.*); or, that it is due to "the desire to bring out the presence of a *supernatural agency*" (Prof. Lightf. *Rev. N. T.* p. 30). May it not be retorted, that a desire to *suppress* the presence of a *supernatural agency* may have led to the omission? And is not the insertion manifestly the work of the Evangelist himself, without which his own narrative is "*blind, lame, withered*"? Clearly the words are indissolubly wrought in with the context, and absolutely necessary to explain the presence of the sick in the cloisters in *v.* 3, the Lord's question in *v.* 6, and the sick man's answer in *v.* 7. (Cf. also *vv.* 9, 14.) With this overwhelming internal evidence the passage is rightly retained by Ln Lng Str and perhaps Scrv, after also the strong external evidence (with varr.) of AC^3D (*v.* 3 only) EFGHIKL (*v.* 4 only) Δ nearly all other MSS, Ital Vulg Syr.Pst Memph*few mss* Æth Syr.Hier, and the Fathers Tert (much earlier even than ℵB) Did Chrys Cyr Amb Aug. [Cf. the Author of the new work, *Supernatural Religion*, II. 421, "We must believe that this passage did originally belong to the text, and has from an early period been omitted from MSS. on account of the difficulty it presents. Ver. 7 absolutely implies its existence, &c."] On the unreliableness of ℵB see Preface; and on the agency of Angels (personal and impersonal) cf. 1 Chr. 21. 14—16; Ps. 87. 49; 104. 4; Dan. 6. 22; Heb. 1. 7; and see Refs. *in loc.*

V. 35. the burning and shining Lamp] ὁ λύχνος ὁ καιόμενος καὶ φαίνων.

So also Am. Rev, and similarly Wkf. But A. V., like Tyn Crn, *a burning and a shining light;* which neglects the definite article, and mars the contrast between the Baptist, *the Lamp*, "comparatively pale, flickering, transitory," and Christ, *the Light* (ch. 1. 8), "the glory of the Eternal Flame from which the Lamp is kindled" (Lightf. *Rev. N. T.* p. 118). Gnv substitutes *candle;* but Rhm better, *the lamp burning and shining.* Scarcely, as Alf, *the lamp that burneth and shineth*, as if still present; nor, as Prof. Lightf. (*Rev. N. T. l. c.*), *the lamp that is lighted and then shineth* (it is not καυθείς, but καιόμενος); but *the lamp that until recently was both burning and freely shedding around its light of witness to Christ.* The Baptist had but lately been imprisoned. Cf. Harm. p. 548, n. a; p. 554, n. c.

V. 39. Search the Scriptures] ἐρευνᾶτε τὰς Γραφάς. In *form* the Greek verb ἐρευνᾶτε is either *indicative, Ye search*, or *imperative, Search ye.* The *imperative* signification is given by A. V., as previously by Wyc Tyn Crn Gnv Rhm, and later by Nwc Alf Am.Rev, also by Luther, Calvin, Stier, Wdw, after all the ancient Versions, as Ital Vulg Syrr Memph Arm Æth, and (excepting Cyr) the Fathers generally, as Tert Chrys Aug, &c. The *indicative* is substituted in the VV. of Cmp Wkf, as anciently adopted by Cyr, and, of moderns, by Beza, Lightf. *Hor. Heb.*, Bng Thol Lng Mey Schf. But the *imperative*, "*Search*," is unquestionably correct, as alone agreeable with fact and the context. For (a) the Jews, as a body, were not entitled to the high praise that they *searched* the Scriptures generally, much less that they *searched* them on the particular point in question, viz. to test the claims of Jesus to Messiahship (Cf. Acts 17. 11). (b) The action taken by the Jews in this matter is rather represented as being confined to their mission of enquiry to the Baptist (*vv.* 33, 34). (c) Such utterances as that of the text appear to have been according to a common formula for the examination of evidence (Cf. ch. 7. 52, "*Search and see, &c.*"). (d) The *imperative* is required by the whole argument, which is to disprove the assumption that the Lord's witness was *self-witness.* Beginning with *v.* 31, briefly and substantially the argument is this:—"My witness is not my own (*v.* 31), but the witness of One that cannot lie, viz. of the Father himself (*v.* 37 *a*); not indeed audibly nor visibly (*v.* 37 *b*), but in his Word, in the Scriptures (*v.* 38). This Word ye let slip; these Scriptures ye heed not (*v.* 38). *Search them* (*v.* 39 *a*). *Search them*, I say, for three reasons: first, because, even in your own judgment, Eternal Life is contained in them (*v.* 39 *b*); second, because they themselves are the witness which speaks concerning me (*v.* 39 *c*); and third, because, notwithstanding, ye are unwilling to come to me for the gift of Life (*v.* 40). Therefore I say, *Ask the witness; be ever asking the witness;* SEARCH THE SCRIPTURES!"

VI. 51. the bread which I shall give is my flesh, which I shall give for the life of the world] A verse which the modern Editors have, as we shall see, almost unanimously and inexcusably mutilated. Thus Tdf, assert-

ing that "the Sinaitic Codex alone among all Greek MSS has the undoubtedly right reading" (*Tauchnitz ed. of Eng. N. T.* p. xiv), curtly reads ὁ ἄρτος ὃν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς, ἡ σάρξ μου ἐστίν, *the bread which I shall give for the life of the world is my flesh*, after ℵ only. And, similarly omitting the second *which I shall give*, but retaining the common order, ὁ ἄρτος ὃν ἐγὼ δώσω ἡ σάρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κοσμοῦ ζωῆς, *the bread which I shall give is my flesh for the life of the world*, [Grb] Ln Trg Lng Alf Millig WH, after (early blunder of copyists from *homœoteleuton* or *like ending*) BCDLT 33. one or two others, Ital Vulg Syr.Crt Theb Æth. The Patristic citations are either co-existent (Orig Cyr) or consistent (Ath) with the full text, or (Tert Cyp) borrowed from Ital. Now there is no room whatever for any reasonable doubt about the right decision. Plainly and utterly condemning the above MSS and Editors stands the Evangelist's own context, which, if carefully followed through its *gradual development*, renders it *perfectly certain* that the latter part of the verse contains *two distinct* announcements, the first concerning the surprising *nature of the bread to be given*, "*it is my flesh*;" the second concerning the surprising *universality of the gift*, "*which* (ἣν, *which flesh*) *I shall give for the life of the world.*" The latter, against B &c., requires the repetition of the emphatic *which I shall give;* and both, against ℵ, peremptorily forbid the intrusion of *for the life of the world* into the former announcement. Hence Thol Wdw Am.Rev, though few, are undeniably right in following Text. Rec, after EGHKMSUVΓΔΛΠ 1. 69. *rel.*, Ital[q] Memph Syr.Pst Goth Arm Syr.Hier Georg Syr.Hcl, Clem Orig Chrys Cyr Theod.

VI. 53—58. Except ye eat the flesh of the Son of Man, &c.] One of the cardinal passages alleged for the Romish doctrine of *Transubstantiation.* What is the meaning of these sayings? Are the *eating* and *drinking* at all *oral* (with or by the *mouth*), or are they solely *spiritual?* Is there any reference to or connection with the *Lord's Supper?* All-important questions, which have long agitated Expositors and divided Churches. There are three general views, with numerous varieties:—(a) First view: "That the eating and drinking are oral, but sacramental, and that there is a prophetic and exclusive reference to the Lord's Supper." The chief exponent of this view is S. Chrysostom: "*Let the initiated follow what is said, &c. Christ hath mixed himself with us, he hath mingled his body with us, that we may be one, &c. He hath given himself to us not only to behold, but to touch, to eat, to fix our teeth into his flesh, &c. Awful therefore are the Mysteries,* or *Sacraments, of the Church*"(*Comm. in loc.*). Yet he had just said: "*Seek not* HOW: *with the entering in of* HOW *cometh also unbelief.*" And he adds: "*The words must be understood not carnally, but* μυστικῶς καὶ πνευματικῶς, *mystically and spiritually.*" More boldly the Romish *Cat. Counc. of Trent:* "When in terms so clear and explicit the Lord calls his flesh '*meat indeed,*' and his blood '*drink indeed,*' he gives us sufficiently to understand that the

substance of the bread and wine no longer exists in the Sacrament." Similarly the Schoolmen and Papists generally, and (excepting the maintenance of Transubstantiation) most of the Fathers, the Ritualists, and Wordsworth. (b) Second view: "That the eating and drinking are solely spiritual, and that there is no allusion, or a very slight and tacit allusion, to the Lord's Supper." Thus Tertullian, *de Res. Carn.* c. xxxvii.: "*They thought his saying 'hard,' as if he had resolved that his flesh should verily and truly be eaten by them, &c. Therefore he adds, 'The flesh profiteth nothing;' sc. for giving life. He explains what 'Spirit' means, &c. Therefore appointing his words for the giving of life, he also called the same his 'flesh,' because also 'The Word was made flesh,' to be hungered after for life, to be devoured by the hearing, to be chewed again by the understanding, and to be digested by faith.*" On the same side (with varieties) are Clement of Alexandria, Origen, and S. Basil; also Luther, Calvin, Zwingli, Grotius, Lücke, Meyer, Tholuck, Sanday. (c) Third view: "That the eating and drinking are solely spiritual, but there is a direct reference to the facts set forth by the Lord's Supper and its future institution." This view, equally with the first, holds "that the Evangelist John, who has historically recorded neither the appointment of Baptism nor the institution of the Lord's Supper, has exhibited to us instead how the Lord in ch. iii. prophetically spoke of the essential nature of Christian Baptism, and here in ch. vi. of the Lord's Supper" (Stier, *in loc.*). "As Baptism is the Sacrament of 'regeneration of water and of the Spirit,' so the Holy Supper is the Sacrament of the 'quickening and renewal through the flesh and blood of Christ,' and therefore stands in the same relation to this discourse which Baptism does to the conversation with Nicodemus" (Gerlach, cited by Stier). Accordingly this chapter and the Lord's Supper are commentaries one upon the other. Thus S. Augustine, *Comm. in loc., Tract.* xxv. sqq.: "'*To believe in him whom he hath sent.*' *This therefore is to eat the bread which perisheth not, &c. Why makest thou ready teeth and belly?* CREDE ET MANDUCASTI, BELIEVE, AND THOU HAST EATEN. ...*To* BELIEVE *in him, this is to* EAT *the Living Bread...We take visible bread; but the Sacrament is one thing, the virtue of the Sacrament another. ...He tells them he will ascend with his whole body into Heaven, and they will then understand that his grace is not consumed by biting with the teeth, &c. The words are to be understood* SPIRITUALLY." And Meyer (cited by Stier): "Is then the external participation in the Sacrament absolutely necessary to the effect of being united to Christ, so that we become partakers of his glorified humanity? The entire ch. vi. of S. John opposes such a notion, as well as the true life which we discern to be enjoyed by people who from erroneous principles reject altogether the external Sacrament, only being the more eager on that account for the internal eating and drinking of Jesus Christ." So, beside S. Augustine, (but again with varieties), Bengel, Olshausen, Stier, Lange, Alford.

Of these three general views the last is to be preferred. It is the only

one which combines the great truth of the *spirituality* of the manducation with the great fact of an afterward appointed *symbolical celebration*. But, to establish this *spirituality*, and to arrive at a right *particular interpretation*, we must carefully attend to the following considerations. (1) The Discourse was uttered in the Synagogue at Capernaum, *v.* 59; and "*without a parable spake he not unto them*," Mt. 13. 10—17; Mk. 4. 34. (2) The figure of *eating and drinking*, applied to Teachers and Doctrines, was well known to the O. T. Scriptures and Jewish writers (See Refs. *in loc.*). (3) Beside the said figure, applied to Christ, there is likewise the corresponding figure of *putting on of raiment*, also applied to Christ, Gal. 3. 27, &c. Cf. also Jo. 4. 14, "*Drink of the* WATER *which I shall give him*," and ch. 7. 37—39, "*come unto me and drink*," in reference to the Spirit. (4) From the moment that Christ reveals *himself* to be the Bread of Life, he declares that *faith in himself*, alone and by itself, is that *eating* which secures the full benefit of that Bread, viz. Eternal Life, *vv.* 35, 40. (5) This he emphatically repeats and confirms in *vv.* 47, 48: "*Verily, verily I say unto you, He that* BELIEVETH IN *ME HATH *Eternal Life: *I am the Bread of Life.*" (6) Next he proceeds to particulars, and specifies that by *himself* is meant in particular his true *flesh* which shall *suffer death*, that is, whose *blood* shall be *shed*, *v.* 51; whence, by analysis, *faith in himself* is resolved into both *eating his flesh* and *drinking his blood*, or (resuming the original expression) *faith in his flesh and blood*, *vv.* 53—55. (7) Finally he rebukes the folly of all sensuous conceptions of the *eating and drinking* by intimation of the total withdrawal of his *humanity* from amongst them by Ascension into Heaven, and by the absolute declaration that, even if communicated, his actual *flesh* itself could not, so far forth, be of any avail for Life Eternal, *vv.* 63, 64: "*It is the* SPIRIT *that giveth life; the* FLESH *profiteth nothing...But there are even of you some that* BELIEVE NOT."

In conclusion, then, as to this *eating and drinking* we must hold that our Lord himself identifies it with neither more nor less than *believing*. Therefore, sweeping away a thousand errors, S. Augustine's *crede et manducasti*, "*believe and thou* HAST EATEN," was perfectly right; and the modification of Alford, as Calvin, *crede et manducabis*, "*believe and thou* SHALT EAT," is radically wrong. Next, as to the *flesh and blood*, the *flesh* being declared by the Lord to be *that which should be given by him for* (ὑπὲρ) *the life of the world*, in other words *that which should die and its blood be shed upon the cross for man's redemption*, (so also in the words of Institution of the Lord's Supper), it is his flesh *in its condition of liability to death*, that very condition *which existed only before and unto his death, and which his resurrection for ever destroyed: "Christ being raised from the dead dieth no more"* (Rom. 6. 9). Hence if Christ's words be the truth of God, Transubstantiation, though supported by Papal Infallibility, must be a "dangerous deceit." But, on the same grounds, we must no less thoroughly reject as pernicious every idea which, as Alford's, makes this flesh to be "the *glorified* substance of the

Lord's Resurrection-Body." The *glorified substance* was NOT "*given for the life of the world.*" (Alford adds, with emphasis, that Christ "*did not resume his blood*" after death. How does he know this? Contrà, see S. Thom. Aq. *Summ. Theol.* III. 54. 2; and Ch. of Eng. *Art. of Rel.* Art. iv.). The only admissible view must be that "*flesh*," as in ch. 1. 14 ("*the Word became flesh*"), signifies the *true* UNGLORIFIED *humanity of his humiliation and passion;* and "*blood*," as unfolded at large in the Ep. to the Hebrews, the *blood of his atoning sacrifice*, or the *atoning sacrifice itself.* The full interpretation therefore is this: "Except ye heartily and truly *believe* in the fundamental doctrines of the *Incarnation* and *Atonement* of the Divine Word in the person of Jesus of Nazareth, ye have no life in you: but whoso heartily and truly *believes* these doctrines, to him Jesus is *ipso facto* the Bread of Life; *ipso facto* he *feeds* on *Christ*, on his *flesh* and *blood;* he has, in consequence, Eternal Life already within him, and Jesus will raise him again at the Last Day. '*He that* BELIEVETH *in the Son* HATH *Eternal Life*'" (ch. 3. 36. Cf. *vv.* 68, 69; ch. 3. 13—18; 20. 31; 1 Cor. i. 23; Heb. 2. 14, 15; 9. 11—12. 2; 1 Jo. 4. 1—5. 21). Of these truths the Holy Sacrament, the "perpetual *memory* of that his precious *death*" (see 1 Cor. 11. 26), is the Sign and Seal.

For the history of the numerous interpretations, see the Comm. of Lücke, Meyer, and Tholuck, together with Niemeyer's *Confessiones Eccles. Ref.;* and for much beautiful exposition, from their own standpoints, the Comm. of Bengel, Lange, Stier, and Wordsworth. Also cf. our Note on Mt. 26. 26, 27, p. 665.

VI. 69. Thou art the Christ, the Son of the Living God] So also A. V. from Txt. Rec, and so, of recent Edd., Wdw. But now, we admit, generally rejected, and the following inserted in its stead, σὺ εἶ ὁ ἅγιος τοῦ Θεοῦ, *Thou art the Holy One of God* (the suitable confession of the *unclean spirit* in Mk. 1. 24, Lk. 4. 34); so Grb Ln Trg Tdf Mey Lng Alf Millig WH and Am.Rev, after only ℵBC*DL (A is wanting from ch. 6. 50 to ch. 8. 52), *no ancient Version*, but partly Theb and Memph (both prefixing *the Christ*), and *no Father* of the first four centuries. On the other hand, in defence of the Txt. Rec, ὁ χριστὸς, *the Christ*, is attested by C³Δ almost the entire mass of unc. and curs. MSS, by all the ancient Versions except Ital[b] Syr.Crt, viz. by Ital Vulg Syr.Pst Goth Theb Memph Arm Æth Syr. Hcl, also by the Fathers Tert Cyp Bas Chrys (all as early or earlier than ℵB) Aug Cyr. Likewise all these, with the loss of Theb Memph and Tert, but with the addition of Syr.Crt, attest *the Son of God.* The addition of *Living* has less external support, viz. ΓΔΛΠ 69. and the mass of MSS, the Versions Ital[ff] Syr.Pst Syr.Hier Syr.Hcl Goth Æth (Platt's ed. ap. Malan, but cited on other side by Trg Tdf), and the Fathers Cyp Bas Chrys: in ℵBCDL 1* 33. *al. pauc.*, Syr.Crt Ital Vulg, &c., it is omitted. Thus at least *the Christ the Son of God* has more ancient, and far wider, and more authoritative *external* support than *the Holy One of God.* What of the *internal* evidence? This is simply overwhelming in favour of the Txt. Rec.

The supposition of the critics is that *the Holy One of God* is the *more difficult* and *therefore* the *genuine* reading, which was easily supplanted by the others from Peter's later Confession (Mt. 16. 16)! But had it been genuine, is it conceivable that the ancient *Versions* and *Expositors* should have substituted a later Confession for an earlier, and consented needlessly to obliterate one form of Apostolic Confession from the sacred page altogether? It is not conceivable. But, far more than this, there is the irrefragable evidence of the context. The phrase *the Holy One of God* is not only alien to S. John (whose wonted phrase is *the Christ*, ch. 20. 31 ref.), but it is out of all harmony with the present circumstances. It has no direct reference to the points of the discourse and discussion out of which the Confession sprang, viz. the *True and Living Manna*, the *parentage* of the Lord, his *life by the Living Father*, his *words of Eternal Life* (*vv.* 32, 41, 42, 51, 57, 58, 68). The other, as *must* have been the case with the *original* Confession, embraces them all. Hence S. Chrys. *in loc.* well observes: "*Mark how Peter follows the very words of the Teacher, not speaking as do the Jews: they said, 'This is the son of Joseph;' he said,* 'THOU ART THE CHRIST, THE SON OF THE LIVING GOD.'" And this, in full, for the said reasons, in face of the opposition of modern Edd., we are satisfied is the true reading. In citation it might be abridged, and even (as by Tert) summarised into *the Christ* alone: but the substitution of ℵB (*the Holy One of God*) is an absurd incongruity, which only adds another to their many blunders and falsifications (Cf. Note on Lk. 9. 10, p. 692). It may have arisen from a desire to invest the form of the devils' true Confession likewise with Apostolic authority. On S. Peter's Confessions, see Introd. Harm. pp. 450 sq.

VII. 8. *I go not up unto this Feast] Omitting *yet;* that is, reading οὐκ, *not*, instead of Txt. Rec οὔπω, *not yet.* So also Grb Trg Tdf Mey Lng Str Alf Am. Rev, after ℵDKM *al.* (the whole ch. wanting in A), Syr.Crt Ital Vulg Memph Arm Æth, and with express comments Porph *ap. Hier* (see below) Hier Chrys Epiph Cyr. But οὔπω, *not yet*, A.V., as also Ln Wdw and (unexpectedly) Millig WH, after BLTXΔ the mass of MSS, Ital^{fq} Syr.Pst Goth Theb Syr.Hier Syr.Hcl, Bas. The latter is a transparent alteration to evade the early objection of infidels based on the word *not*, as mentioned by Jerome: "*Christ said he would not go; and then he did what he had formerly said he would not do. Porphyry barks: he brings the charge of inconstancy and changing*" (Hier. *c. Pelag.* ii. 17). We have already given the full explanation (See Introd. Harm. p. 459).

VII. 39. the Holy Spirit was not yet given] οὔπω γὰρ ἦν πνεῦμα ἅγιον δεδομένον. None of the Edd. adopt this reading in full, some omitting ἅγιον, *holy*, others δεδομένον, *given*, others again omitting both *holy* and *given*. The passage needs most careful scrutiny. (a) First, the very bald

reading οὔπω γὰρ ἦν πνεῦμα, *a Spirit was not yet*, or *as yet there was no Spirit*, is presented by Tdf and WH, after ℵKT *al. pauc.*, Memph Arm, Orig Cyr. This most certainly *cannot* have been the original reading. The Evangelist clearly intends the *Holy Spirit;* and the word πνεῦμα, *a spirit*, without the addition of a defining article, adjective, genitive, or after a preposition, never stands in the N.T. as the subject for *the Holy Spirit.* The phrases in use are τὸ πν., *the Spirit*, πν. ἅγιον, *the Holy Spirit*, &c. As to the context, see below. (b) Next, ἅγιον, *holy*, is added by A.V. from Txt. Rec, as also by [Grb] [Trg] Mey Lng [Alf] Wdw Am.Rev, after BDLXΔ 1. 33. 69. *al. plur.* Ital^{efq} Goth Æth Syr.Hcl, Did Ath Chrys Theod. It is omitted by Ln Tdf WH after ℵKT *al. pauc.*, Ital^{abc} Vulg Syr.Pst Theb Memph Arm, Orig Eus Cyr. For the exegetical and grammatical reasons above given, the genuineness of the addition of *holy* is beyond question. (c) Last, as to the addition of *given.* It is inserted only by Ln [Am.Rev], after B 254 (δοθέν), Ital Vulg Syr.Pst Syr.Hier Syr.Hcl Georg (*ap.* Malan), Eus Aug. But omitted by Txt. Rec, and so by A.V. (putting in italics), as also previously by Tyn Crn Gnv also by Edd. generally, as by Grb Trg Tdf Mey Lng Alf WH Scrv, after the MSS. and VV., excepting the above, and further excepting D and Goth which substitute ἐπ' αὐτοῖς, *upon them* (f *in eis*), and Theb, *received*. Confessedly, therefore, at first sight, this *given* has all the appearance of a gloss to explain the difficulty of the sentence, and its rejection by the Edd. (Ln excepted) accordingly appears to be warranted. But a closer view compels us to insist upon its genuineness, and to maintain that in this very *given* lay the difficulty which caused this dire confusion of the MSS and Versions (Cf. the omission of *before me*, in ch. 10. 8, by many MSS and VV., on account of its difficulty, and by Tdf; also the passage about the *Adulteress*, in ch. 8 ; see p. 719). The stumbling-block was, that, in fact, e.g. to the Prophets, the Holy Spirit *had been given*, whereas the verse asserted that "*the Holy Spirit had* NOT YET *been given.*" Hence, in spite of the allusion being to the *outpouring* of the Spirit on the day of Pentecost, various remedies were rashly attempted, on one side the despairing omission of *holy*, on another the omission of *given*, or the sorry substitution of *upon them.* But, as we have seen, *holy* is certainly genuine ; a fact which considerably reduces the value of the external authority also arrayed against *given;* and *given* is the *natural and necessary completion* of the Evangelist's sentence : "*This he said of the Spirit* (τοῦ πν.) *which they were* ABOUT TO RECEIVE : *for the Holy Spirit* (πν. ἅγ.) *was* NOT YET GIVEN, *because Jesus also was not yet glorified.*" In which sentence two separate statements need a counterbalancing expression. Why *about to receive?* Because *not yet given.* Why *the Spirit not yet given?* Because *Jesus not yet glorified.* The assertion of the *non-being* of the Spirit, which is the other reading, is no adequate expression of the fact intended, and S. John especially could not so have described it : it answers to neither of his two points; neither to the *receiving* by the believers, nor to the *glorification* of Jesus :

but the *gift* is adequate, and answers to both. We contend therefore, even if we be alone, that the genuine reading is the full one, *the Holy Spirit was not yet given.* Cf. Acts 8. 15—17; 19. 1—7, esp. *vv.* 2, 6.

VII. 53—VIII. 11. And they went each unto his own house: but Jesus, &c....sin no more] The famous disputed *Section of the Adulteress.* It is our painful duty once more solemnly to protest against the conclusions of most of our modern critics, and earnestly to warn both learned and unlearned against being led away by their authority. Prof. Tischendorf *ad loc.* declares it to be "most certain that this passage was not written by S. John." Prof. Milligan (*Words of N. T.* p. 207) affirms that "its exclusion from the text is at length adopted by all textual critics" (?), adding that "nevertheless, by reason of its historical truth and beauty, it might with all propriety be given in a note."!! Even Bp. Ellicott (*Hist. Lect.* p. 253) would "remove it from the place it now occupies in the Received Text;" and Prof. Lightfoot (appending an incorrect note about the evidence of Papias, for which see below, p. 721) would, as in the case of the close of S. Mark's Gospel (above, p. 680), "place the passage in brackets for the purpose of shewing, not indeed that it contains an untrue narrative, but that evidence external and internal is against its being regarded as an integral portion of the original Gospel of S. John" (*Rev. of N. T.* p. 28). Dr Scrivener (*Cod. Bezæ, Introd.* p. l.), leaning to the visionary hypothesis of *two editions* of S. John's Gospel, says: "It was probably not contained in the first edition of his Gospel, but added at the time when his last chapter was annexed to what had once been the close of his narrative" [another visionary hypothesis: see p. 744]. And similarly in his *Introd. Crit. N. T.* pp. 530 sq., adding, "It must be in this way, if at all, that we can assign to the Evangelist ch. vii. 53—viii. 11; on all intelligent principles of mere criticism the passage must needs be abandoned." Notwithstanding that the four last mentioned distinguished scholars are members of the N. T. Revision Committee, we earnestly trust that the Committee and the Church at large will refuse to listen to counsels which we hope to shew are no less opposed to the clear voice of the evidence than they are perilous to the faithful teaching of the Church.

The constantly recurring fault of the critics, their ready subservience to a crude and erroneous method of interpretation of the external evidence in defiance of irresistible claims of the internal evidence, is the bane of the modern treatment of the passage. It is doubly obelized by Grb, and unanimously rejected by Ln Trg Tdf Lüc Mey Alf Millig Scrv WH Sanday and even (so far as not holding it for a *part of S. John's Gospel*) by Wdw; as also previously, *inter al.*, by Calvin, Beza, Grotius, Wetstein. But it is retained and defended as genuine by Bengel, Scholz, Wieseler, Ebrard, Lange, Stier, as previously by Mill, a Lapide, Lampe, Michaelis, &c. [Farrar, II. 61, is doubtful.] Proceeding as in the somewhat parallel case of Mk. 16. 9—20

(pp. 680 sqq.), we shall examine and carefully review the ancient evidence, both external and internal; and we undertake to shew that both separately and jointly they establish the genuineness and authenticity of the Section.

I. EXTERNAL EVIDENCE. The MSS, Ancient Versions, and Early Fathers. (1) *MSS.* (a) *Against:* Omitted by the uncials ℵBTX and about 50 cursives; also by L and Δ, yet leaving small gaps to notify omission; also, as asserted from calculation of lines, by A and C, both which however have here much larger deficiencies. Also, although inserted, yet asterized or obelized by the uncials EMSΛ and about 40 cursives; also removed to the end of the Gospel by about 10 cursives, as similarly ch. 8. 3—11 only in about 3 cursives; also placed immediately after Lk. 21. 38 by 4 cursives. Also, of divers marginal notes (yet flatly contradicted by others given hereafter), that of Cod. 1 testifies to its being "*absent in the* GREATEST NUMBER *of copies, and not mentioned by the divine Patristic Commentators, viz. Chrysostom, &c.*" And Cod. 237, "*This Gospel for the Penitent is not found in the* MORE ACCURATE *copies.*" (b) *For:* Inserted by the uncials DF (from *v.* 10) GHKUΓ and upwards of 300 cursives; also, as S. Jerome testifies (*c. Pelag.* ii. 17), by "*many copies, both Greek and Latin*" in his day, i.e. by *many Greek copies as old or even older than* ℵB. Also, though with asterisks or obelisks, by uncials EMSΛΠ and about 40 cursives. Also, though omitted by LΔ, yet recognised by the *small gaps* left in them to mark an omission; Δ remarkably having begun to write ch. 8. 12 immediately after ch. 7. 52, and then *deliberately erased it, so as to leave the space.* Also about 100 Greek Lectionaries which contain the passage, as against about 30 which omit it (Tdf. *in loc.*). Also the testimony of marg. notes: that of Cod. 34, that "*though not contained in the* GREATER NUMBER *of copies, it is nevertheless found in the* MORE ANCIENT;" that of Codd. Λ and others, that "*though not contained in* SOME *copies, it is found* ENTIRE *in the* ANCIENT *ones.*" Also the fact that while some MSS omit or transpose the whole Section, some omit or transpose *only the portion* ch. 8. 3—11 (Cf. the case of *b* of the Old Latin below). Also the weighty fact that in all the uncials which insert the Section, and nearly all the hundreds of cursives, it is inserted in the *same Gospel,* and in the *same particular part* of that Gospel, viz. after ch. 7. 52.

(2) *Ancient Versions.* (a) *Against:*—Omitted by Ital^{aflq} Goth Theb (extant fragments) Memph (oldest copies) Syr.Pst Arm (old copies and Lect.: see below) Syr.Hcl. (b) *For:*—Inserted by Ital^{bcegal} Vulg Memph (later copies) Æth Arm (most copies; also originally, according to Nicon: see below, p. 723) Georg (*ap.* Malan) and Syr.Hier. But in Arm often at end of the Gospel (Treg. *Printed Text N. T.* p. 238). Also the fact that, as in the case of certain MSS, whereas it originally existed in *b* of Ital, *the whole was afterwards wilfully erased even as far back as* ch. 7. 44, thus discovering *moral* reasons for the omission.

(3) *Early Fathers.* (a) *Against:*—Not one expressly: only not cited

(like Mk. 16. 9—20) in Tert and Cyp, where it might have been expected (but see pp. 681 sq.), nor commented on by Orig Theod.Mops Chrys Cyr. But this is not clear as regards Origen, a large portion of whose work is here lost (viz. tom. xiv.—xviii.; tom. xix. beginning with ch. 8. 19, and the later recapitulatory comments on ch. 7. 40—52 and 8. 12 sqq. being only in reference to particular matters); and, even if it were, it does not prove rejection, inasmuch as he also omits to comment on ch. 8. 26—36, and various other passages. Similar, we have elsewhere seen (p. 700), was the procedure of S. Ambrose: and the same remark will apply to the rest above mentioned. But, further, against the Johannean origin it is often alleged, as by Prof. Lightfoot, *On Rev. of N. T.* p. 28, n., and similarly by Tregelles, that "from Euseb. *H. E.* iii. 39 the account of the woman taken in adultery is known to have been related by Papias in 2nd Cent." Yet it is *certainly not* so known. The whole passage from Eusebius is simply this: "*About Mark Papias relates thus, &c. But concerning Matthew the following is said, &c. The same Papias uses testimonies taken from* 1 *Ep. of John and likewise of Peter. And* HE EXHIBITS ALSO ANOTHER HISTORY [*sc.* in addition to certain *apocryphal* histories already transcribed by Euseb.] CONCERNING A WOMAN SECRETLY ACCUSED [διαβληθείσης, *secretly accused;* see Lk. 16. 1 ref.] BEFORE THE LORD OF MANY SINS, WHICH IS CONTAINED IN THE GOSPEL ACCORDING TO THE HEBREWS." What vestige of evidence is there (except perhaps a mistranslation of Jerome's antagonist Rufinus) that this "*other history*" relates to the canonical history of *the Adulteress* (apparently always so specified); who was accused not *secretly*, but *face to face;* whose guilt charged, moreover, was not *many sins* (cf. rather Lk. 7. 47), but *one commission of one particular sin?* And, if contained in the apocryphal *Gospel according to the Hebrews*, how could it have been (with some trifling exceptions) universally transferred to the *Gospel of S. John*, and never once to the more kindred *Gospel of S. Matthew?* Surely more caution is needed in matters of so great seriousness; and the Church has a right to demand that, except upon cogent evidence, it shall never be affirmed that "the account of the Adulteress is *known* to have been related by *Papias*." It was related by S. John. (b) *For:*—The Greek *Constitut. App.* ii. 24, about A. D. 250, concerning reception of Penitents: "*Let a Bishop heal and receive them that turn from sins, &c.: else will the Lord be provoked to anger, who said to one sinful woman, 'Thy many sins are forgiven, &c.' And another woman which had sinned the Elders placed before him, and left the judgment in his hands and went out; but the Lord which knoweth the hearts, having enquired of her whether the Elders had condemned her, and she having said 'No,' said unto her, 'Go then; neither do I condemn thee.'*" Also (passing over the perhaps spurious notice in Synops. Pseudo-Ath) the express, positive, and luminous testimony, about A. D. 400, of the celebrated Latin Fathers Amb Hier Aug. On the positive evidence of these Fathers it is necessary to dwell. Thus S. Jerome (himself

an ascetic, whose prejudices would be against the Section; who was well acquainted with the *Gospel acc. to the Hebrews*, p. 635, and not likely to be imposed on by it, p. 655; who spent a large portion of his life among the *Greeks* and *Syrians*, at Constantinople, Antioch, and Bethlehem; who was the intimate friend of so noted a *Greek* Father as S. Gregory Naz.; whose chief labours were devoted to securing the integrity and purity of his immortal edition of the Scriptures); this S. Jerome not only, as we have seen, inserts the passage in its place in S. John in the Latin Vulgate, but also in his *Dial. c. Pelag.* ii. 17 introduces nearly the whole, and cites one of the particular Greek words, ἀναμάρτητος from *v.* 7. S. Ambrose, *de Spir. Sanc.* iii. 3. 15, remarks upon the mystic *writing with the finger on the ground* in *v.* 6. Also in *Epist.* 25 he recites the principal portions to impress upon a Judge the Christian duty of lenity to transgressors; and again in *Epist.* 26, with the same object, introducing the case as the "*ever-repeated question and celebrated absolution of that woman which in the Book of the Gospel according to John was brought before Christ on the charge of adultery*," comments at length, line by line, upon the principal parts of the Section. And again (mark this well) in his *Apol. Alt. Dav.* i. 1: "*Many may have been* OFFENDED *by the title of the Psalm concerning David's adultery; and at the same time the inexperienced may have been stirred by no little scruple by the Lesson of the Gospel, which has been gone through, wherein you have observed an adulteress brought to Christ, and the same sent away without condemnation. For at once* IF ANY ONE RECEIVE THESE THINGS WITH IDLE EARS, HE MEETS AN INCENTIVE TO ERROR, *when he reads of the adultery of a saint and the absolution of an adulteress, &c. Now, although we have gone through a* SERIES OF DIVERS LESSONS, *the purport is the same in all, and especially the title of the Psalm and the* GOSPEL LESSON." With this cf. the use of the Section as the Lesson for S. Susanna at Rome in the 6th Cent. (Tdf. *in loc.*). And next the still more memorable evidence of S. Augustine. He expounds it fully, verse by verse, after ch. 7. 52, in *Comm. in Joh. Ev.* Tract. xxxiii. He illustrates the divine mercy by it in *Comm. in Psal.* cii., § 11. He preaches upon its particulars *ad Mensam S. Cypriani* as a lesson to Magistrates in his *Serm.* xiii.; and similarly again *in Solemnitate Martyris Laurentii* in *Serm.* cccii. He recounts it in order among the peculiarities of S. John's Gospel in *de Cons. Evang.* iii. 10. And remarkably in his *de Conj. Adult.* ii. 6 he testifies thus: "*Now after that Christ says to the adulteress, 'Neither will I condemn thee: go, and henceforth sin no more,' who will not understand that a husband ought to pardon that which he sees the Lord of both has pardoned, and that he ought no longer to call the penitent an adulteress, whose sin he believes to have been washed out by divine mercy? But, forsooth, this is abhorrent to the feelings of unbelievers, insomuch that* SOME OF LITTLE FAITH, *or rather* ENEMIES OF THE TRUE FAITH, (*fearing, I believe, that an impunity of sinning should be granted to their wives*), REMOVED FROM THEIR COPIES *of the Scriptures*

that which the Lord did of indulgence to the adulteress." This clear *assertion of the fact* of abstraction, together with *belief of the reason* for the abstraction, is the key of the whole difficulty. We shall return to it hereafter. Meanwhile we may compare the remark of the Armenian Abbot Nicon in the 10th Cent., cited by Tischdf. and Wordsw., "*that the passage formerly existed in the Armenian Version, but was expunged on the ground that the reading thereof was injurious to the common people.*"

Review of External Evidence. To sum up, then, so far. (1) Of the *MSS.* we have a majority of about 300 *cursives* in favour of the passage. But, passing these by, we seem to have 12 *uncials* more or less *for*, with only 8 at most *against*. But this does little justice to the case. Of those reckoned *against*, we are entitled, nay we are *bound* entirely to throw out ℵB as already discredited and worthless witnesses in a matter of this kind in consequence of their ignorant or criminal omission of Mk. 16. 9—20 (See p. 680). Also of A and C the negative testimony is precarious, as the measurement of the *large deficiencies* does not preclude the possibility of *small gaps* having existed to mark the *place* of the Section, as in L and Δ. And, further, the *small gaps* in L and Δ are even positive testimonies to the omission of a recognized portion of the Gospel. T is a Thebaico-Greek fragment, of little or no *negative* value: and X (as Mr Burgon, cited by Scriv. p. 531, n. 2) "is nothing else than *a commentary on the Gospel, as the Gospel used to be read in public.*" We believe therefore that the case of the uncials really stands thus: *against* (negatively), 0, or 1, or, including A and C, 3; *for* (positively), 14, including D (which however admits interpolations, yet *much shorter* and of a *very different kind*, at Mt. 20. 28, Lk. 6. 4, *al.*), the important K, and (except ℵB) *every one of the other complete uncial* copies of the Gospels, MSU. This K moreover is the *earliest* extant MS containing the *Table of Lessons* of the Greek Church; which Lessons "having varied but slightly in the course of many ages throughout the whole Eastern Church" (Scriv. *Introd. Crit. N. T.* p. 65), and embracing this *Section of the Adulteress* (id. p. 69, and n. 1), we have our evidence *inferentially* carried upward in the *Greek* Church to the age of the Primitive Fathers. After their time it was certainly used on the Greek Festivals of SS. Pelagia, Theodora, and others (Tdf. *in loc.*). For the *Latin* and *Syriac* uses, see sub-section following. (2) As to the *Ancient Versions*, the Curetonian Syriac being deficient, fragments only of the Thebaic remaining, and the Memphitic copies varying, it is *impossible* to infer the *original omission* from the Syriacs and Coptics, even if from any Version whatever, from the *present state of the copies.* At most therefore there are *against*, (negatively), 3 only; *for* (positively), 5 certainly, probably 7, and not improbably 9; the certain ones including the weighty Old Latin and Latin Vulgate and the Jerusalem Syriac Lectionary of about A.D. 500, where "the Lesson for Pentecost ends at ch. 8. 2, the other *vv.* 3—11 being assigned to S. Euphemia's day" (Scriv. p. 533). (3) Of the early *Fathers*, though, as

in the case of other passages which are yet undoubted, the Greek Commentators, or most of them, as S. Chrysostom, *publicly passed it over in silence*, yet absolutely *not a single Father has expressly rejected it:* and this too although its claims were asserted in the *Apostolic Constitutions* (p. 721); although it was already received in many Greek and Latin MSS (p. 720); although, as inferred from Cod. K, it already existed in the Greek Lectionary (as above); and, finally, although the three most distinguished Latin contemporaries of S. Chrysostom, Fathers whose writings were well known and widely circulated, *all positively supported it*, received it in their Scriptures, expounded it in their Commentaries, argued from it with heretics, preached from it in their Churches. The above *silence* therefore cannot be admitted as any indication either of *ignorance* or of *rejection* of the passage. Similarly as to the *silence* of those two Latin Fathers, Tertullian and Cyprian; the passage undoubtedly existing in many Old Latin copies of their times in their own very country. Moreover the Fathers who so positively attest the passage are nearly as ancient as the very oldest MSS. The external evidence therefore is abundantly in favour of the Section; pointing indeed to its temporary *omission* or *prætermission by some* for reasons easily suggested (pp. 725 sq.), but establishing to a moral certainty its *general reception*, not as a *novelty*, but as an *original portion* of the Gospel by the Greek, Latin, and Syriac Churches.

II. INTERNAL EVIDENCE. (1) *Against:*—(a) "Unparalleled variety of readings." But, in the present case, this is only natural, and easily accounted for (See p. 726). (b) "Use of various words and phrases foreign to S. John." Thus esp. "*the Mount of Olives;*" to which Alford adds that "when S. John introduces a new place it is his habit to give explanations." But similarly *Gennesaret* only once occurs in each of the Synoptists, *Kidron* only once in S. John, and then, as here, *without explanation:* besides, what need of *explanation* existed for so well known a place as *the Mount of Olives?* Also "the title '*the Doctors of the Law.*'" But the question was one *of the Law.* Also "*all the people.*" But this contrasts with *the Doctors.* Also "*dawn,*" "*condemn*" (κατακρίνειν), and "*sat down and taught;*" of two of which Alford, as against S. John, says, "they are found in Luke." But of all three *there is exactly*, mark this, *exactly the same variety in S. Luke.* Yet, even had it been otherwise, did not our Lord "*sit down and teach*" many times? And, if he did, is it, forsooth, any more inconsistent with S. John's style than with S. Luke's or with any other writer's *once* to say so? Also "καταγράφειν, ἐπιμένειν, ἀναμάρτητος, καταλείπεσθαι," on the solitary use of which no well-instructed critic dare for a moment rest an adverse argument. A parallel may be found in ch. 11. 31—44, where besides *five* words which only occur *once else in this Gospel*, there are no less than *ten* words which are *solitary instances!* But it is further urged by opponents that "the connecting particle used in the narrative is δὲ, *but, and*, not

S. John's *usual* particle οὖν, *therefore*." But it so happens that S. John's use of δὲ and οὖν in this Gospel is numerically *almost exactly the same*, the former occurring about 204 times, and the latter about 206 times! And, what is far more than a set-off, this very οὖν *never once* occurs in the first *twenty* verses of ch. 1; *never once* in the first *twenty-four* verses of ch. 3; *never once* in ch. 4. 12—27, or ch. 11. 22—30; and *never once* in the *whole of* ch. 14, ch. 15, ch. 17!! So much for such flimsy argument. And, even otherwise, do not special cases occasion special words and special style? See also below; and cf. pp. 683 sq. (c) "The passage," it is alleged, "gratuitously interrupts the narrative." But, as we shall soon shew, the fact is exactly the reverse.

(2) *For:*—(a) The disputed passage does not begin at *v.* 3 of ch. 8 ("*and the Doctors of the Law and Pharisees bring, &c.*"), but at *v.* 53 of ch. 7 ("*and they went each unto his own house*"); and it is inconceivable that an independent interpolated story should almost invariably have been introduced by such a beginning. (b) The peculiar phrase, "*cast* THE *stone*," in *v.* 7, would not occur to an interpolator. (c) The context supports and imperatively demands the passage. One day appropriately closes with ch. 7. 52—8. 1; another as appropriately opens with ch. 8. 2, and with the spreading light of day corresponds with incomparable beauty the divinely produced effect of spiritual light on the hearts of the accusers: "*being convicted by conscience, they went out one by one, beginning with the Elders.*" The true light shone: and almost immediately, with the Lord's wonted felicity of illustration and comment, begins in *v.* 12 the didactic application of the incident, "*Again* THEREFORE *Jesus spake unto them, saying,* *I AM THE LIGHT OF THE WORLD." And in *v.* 15 follows the further pertinent and stinging reference to the *judgment* thus recently sought but not given, "**Ye judge after the flesh;* *I JUDGE NO ONE." (See above, Harm. p. 574.) But if *v.* 12 be placed, as by opponents, immediately after ch. 7. 52, there is a perplexing lack of continuity; no explanation of the *therefore;* no recorded occurrence, as in ch. 9. 1—5, accounting for the Lord's announcement of his *light-giving* office; no foundation for his negation of *judgship* (Cf. ch. 3. 17; 12. 46, 47). As so often, then, the context is again an irrefragable witness. On this ground alone we are fearless as to the issue. There is no room for an atom of doubt or misgiving. (d) As is generally acknowledged, the action and sentiments breathe of Christ himself, and the style is worthy of Inspiration. (e) The nature of the contents; plainly supplying, as remarked by S. Ambrose and S. Augustine (pp. 721 sq.), more than one motive for omission or transposition. As the *harmonical* difficulty operated against Mk. 16. 9—20 (pp. 682 sqq.), and the *doctrinal* against Jo. 10. 8 (p. 728), so the *moral* difficulty operated against Jo. 7. 53—8. 11. On this head Lange well says, "It is easy to imagine that the two centuries of ascetic austerity from the end of the 2nd Cent. to the end of the 4th might scruple to *read in public* this passage,

in which the guilt of adultery *seemed* to be so leniently dealt with." And this view, as noticed by Bp. Wordsworth, is strongly confirmed by the severity of the early ecclesiastical discipline on this subject. "Whereas S. Basil's Canons appoint seven years' penance for fornication only, they prescribe fifteen and sometimes thirty for adultery. The council of Ancyra [*in Galatia*, A.D. 314] imposes seven years. The council of Eliberis [*in Spain*, A.D. 305] appoints five years penance for a single act of adultery; and ten years, if repeated, &c. And in some of the *African* churches before the time of S. Cyprian [A.D. 250] the common punishment for all adulterers was to be deprived of the Communion even at their last hour. For he says [*Ep.* 52, ed. Migne], '*Mœchis a nobis pœnitentia conceditur... Et quidem apud antecessores nostros quidam de episcopis istic in provinciâ nostrâ dandam pacem mœchis non putaverunt, et in totum pœnitentiæ locum contra adulteria clauserunt.*' And it appears plainly from Tertullian [A.D. 200], who lived before Cyprian and wrote his book *On Chastity*, as a Montanist, against the Catholics, for receiving adulterers to their Communion" (Bingh. *Antiq.* xvi. 11, partly cited by Wordsw.). The said ecclesiastical discipline, it must not be forgotten, was discipline for *baptized Christians;* the adulteress brought to our Lord was a *Jewess*.

Review of Internal Evidence. Thus the internal evidence, penetrating deeper than the external, is altogether decisive. Connexion, context, and contents unite to establish the passage in its present position as *an integral part of the original Gospel of S. John.*

Conclusion. Taking therefore both the external and internal evidence together *we have a body of proof in favour of the Section which is perfectly irresistible.* And whereas, on the one hand, the enquiry has revealed that the *interpolation* of the passage (whether as a "true history" or an "apocryphal legend," matters not), that its *interpolation*, we say, if spurious, in so many different directions, and into S. John's Gospel, is utterly inexplicable; on the other hand it has furnished us, not with "a desperate resource" such as Alford confesses himself driven to adopt, but with a *natural solution* which fully explains all the present phenomena. That solution (essentially the same as that of Lange and others after SS. Ambrose and Augustine, but differing in important details) is this: That from about the middle of the 2nd Cent., as well from a consideration of the special appropriateness of its consolation and counsel to the case of penitents, as from a desire to guard against and restrain any abuse of the Saviour's indulgence, the passage was *omitted from public reading*, saving the greater part (ch. 8. 3—11) on special occasions as a "Gospel for Penitents;" that, in consequence of this comparative disuse in the Churches, the passage, whilst (as regards the said part) inserted in most of the Lectionaries, was in a gradually increasing number of newly made copies of N. T. removed to the end of S. John's Gospel, ch. 7. 53—8. 2 generally marking at once the beginning of the common omission and the original connection; that, as asceticism and a severer ecclesiastical dis-

cipline developed, the whole passage, at first merely transposed, was in many, and perhaps most new MSS, entirely omitted, and in ecclesiastical teaching rarely, if ever, referred to (a warning to be taken to heart by modern Churches); until at length, from about the end of the 4th Cent., chiefly through the greater faithfulness and courage of the great Latin Fathers, the passage began to re-assert and gradually to regain in different directions its rightful position and authority. This solution, we have said, is natural and explains all the phenomena. It explains the omission in certain MSS and Versions, and the partial appearance in Lectionaries. It explains the silence of the early African Fathers and the Greek Commentators, and the hesitation of those who (like Theophylact) were influenced by such silence. Tertullian in particular, having lapsed into Montanism, would not be likely to give his orthodox opponents the advantage of a passage, which, from mistaken and unfaithful prudence, they themselves had concealed. Finally it explains the unusual variety of readings; transcribers, from the nature of the case, having extraordinary temptation (perhaps, in some instances, a necessity) to reform their copies at discretion, and there being at the same time an extraordinary lack of the usual safeguards.

Is it too presumptuous to express our sanguine expectation that, as the evidence comes to be better understood, the Church will soon cease to hear assertions of the spuriousness of Jo. 7. 53—8. 11? (See Tisch. *in loc.;* and cf. Lücke, Meyer, Lange, and Wordsworth).

VIII. 25. Originally what I also speak unto you] τὴν ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν. The Lord's mysterious answer to the Jews' question, "*Who art thou?*" The interpretations, both ancient and modern, have been very various. (1) As an interrogation, or exclamation, with τὴν ἀρχὴν as *omnino*, "*Why should I*, or *That I should talk to you at all!* So S. Chrysostom, "*You are not worthy even of my words!*" So also S. Cyril, Lücke, Ewald. (2) Taking the acc. τὴν ἀρχὴν as if it were the nom. ἡ ἀρχὴ, *The Beginning*, viz. *the Logos, the Christ;* and this in three ways, either *Principium qui et loquor vobis, The Beginning who also speak unto you*, as Vulg Goth, and so Rhm; or, as if ὅτι, not ὅ τι, *The Beginning, because I also speak unto you*, that is, *because I have humbled myself to speak unto you*, as S. Augustine, Fritzsche, *al.;* or again, *The Beginning, what I am also declaring to you*, as Wdw. (3) Joining τὴν ἀρχὴν adverbially, as if ἐξ ἀρχῆς, ἀπ' ἀρχῆς, with *I speak*, declaratively: and this either interrogatively, *Ask ye what I say to you from the beginning?* as Meyer; or else, which is the common view, without interrogation, *Even the same that I say unto you from the beginning*, as (with slight variations) Gnv and A. V., and the ancient Theb Memph Syr, also Cmp Nwc Am.Rev, also Calvin, Beza, Tholuck. (4) Joining τὴν ἀρχὴν adverbially with the following verse: either *I have in very deed, as I also assure you, many things to say unto you*, as Wkf; or *Altogether* [Bengel, *Now for the first time*], *because I even speak unto you, I have, &c.*, as

Raphelius, Bengel. (5) Joining τὴν ἀρχὴν adverbially with the εἰμι, *I am*, understood from the question proposed; and this in at least six senses: either first, *I am even the* VERY SAME *thing, sc. precisely, that I say*, as Tyn Crn Godet; or second, *I am* ESSENTIALLY, *sc. in very deed, what I speak*, as Alford; or third, *I am* ALTOGETHER *what I say*, as Winer, Farrar; or fourth, *I am* FIRST OF ALL, *sc. before adding more, what I say*, as Erasmus, Grotius, Lange; or fifth, *I am* BEFORE ALL, *sc. beyond any name whatever, what I speak*, as De Wette, Stier; or sixth and last, *I am* ORIGINALLY *what I speak*, as ourselves only. Possibly a seventh might be added: *I am* IN SUM TOTAL *what I speak* (Cf. Num. i. 2, Gr.).

Of this surfeit of renderings all but those of the last class, and some of them also, are peremptorily set aside either by the *general sense*, as (1) (4); or by the *position* of τὴν ἀρχὴν first in the sentence, as (3); or by its *case*, as (2). In the last class alone is the true idea seized, that *Christ's speech is set forth as a revelation of his eternal Being.* Yes, his *speech*, λαλῶ, which is the manifestation of the *Word*, λέγω (cf. pp. 383 sqq.): his *speech*, concerning which, in contrast with his *Word*, he enquires and answers in *v.* 43, "*Why know ye not my* SPEECH, λαλίαν? *Because ye cannot hear my Word*, λόγον." The ὅ τι, "*what*," (not ὅπερ, *quod maxime*), is designedly indefinite; and the καὶ, "*also*," before "*speak*," expresses, as Lücke and Stier remark, "the correspondency of the Being and the Speaking." The chief point of difference in this class is the signification assigned to τὴν ἀρχὴν. Now the meanings of *precisely* and *essentially* are foreign to the word, and the latter even superfluous, being already implied in the understood *I am* of the Lord's essential Being. That of *altogether* is entirely limited to *negative* and *quasi-negative* sentences, and here therefore inadmissible. Those of *first of all* and *before all* are neither in harmony with the presumable character of the Lord's reply, nor sufficient to account for the use of the profound term before us: πρῶτον, Grotius' *primum*, would have answered such meanings. In *originally* alone we believe we have a meaning which satisfies all the demands of grammar, position, usage, and sense. The usage is clear from Refs. *in loc.* (p. 309): the sense, in harmony with our Lord's method and majesty, darkly presents the Doctrine of the Incarnation. The irreverently curious question of the Jews was designed to penetrate deeply into the "*I am*" of *v.* 24, and it is answered with fitting sublimity and mystery: "ORIGINALLY *I am what also my speech revealeth unto you.*"

IX. 4. *I must work the works of him that sent me] Reading ἐμὲ...με, So also A.V. from Txt.Rec, as also Grb Ln Alf Wdw Scrv Am. Rev, after ℵ*ACXΔ mass of MSS, Ital Vulg Syr.Pst Goth Æth Arm Geor Syr.Hcl, Chrys. But (plainly against *v.* 5, and simply a *practical generalization*) a first ἡμᾶς...,*WE *must work*, Tdf Trg Millig WH, after only ℵ*BDL, Theb Memph Syr.Hier, Cyr Nonn; and (which has at least the merit of

consistency) a second ἡμᾶς likewise, *sent* US, Tdf only, after only ℵ*L. Memph, Cyr. As a similar *practical application* Origen and Jerome cite the text thus, "*Work ye the works, &c.*, ἐργάζεσθε," and S. Cyril, "*Let us work*, ἐργαζώμεθα." But this unjustifiable "emendation [?] of the text by the best authorities" [ℵ*BDL!] is commended by Prof. Milligan (as indeed by S. Cyril) "as beautifully pointing out the identification of the Redeemer with his people." Why then did it not proceed in *v.* 5, "*As long as* WE *are in the world*, WE *are the Light of the world*"?

IX. 35. the Son of God] So also Grb Ln Trg Thol Mey Lng Str Alf Wdw Am.Rev, after ALXΓΔ 1. 33. and mass of MSS, Ital Vulg Memph Syr.Pst Æth Goth Arm Syr.Hcl, Tert Chrys Cyr; as the context plainly demands. But *the Son of Man*, Tdf Millig and WH, after another glaring blunder of only ℵBD and Theb!

X. 8. came before me] This passage is very remarkable as furnishing a notable instance of rash tampering with an original reading on doctrinal grounds. The words "*before me*" evidently furnished the Gnostic and Manichæan heretics with a text for denying the divine mission of the ancient Jewish Prophets (See Hippol. *Hær.* vi. 35; Aug. *c. Adv. Leg. et Proph.* ii. 16; Chrys. and Theoph. *in loc.*). The orthodox accordingly *dropt these words* in order to throw the whole emphasis of the declaration on the word "*came*," and thus establish a strong contrast between the unauthorized advents of False Prophets and the authorized appearance of the Prophets of the O. T., as well as between False Christs and the True. Thus S. Augustine, *l. c.*, "*The adversary asserts that the Lord said, &c. But it is not so written, but thus*, ALL THAT CAME *are thieves, &c.; and by* CAME *the Lord would have us understand those who were* NOT SENT, *whom Jeremiah thus reproves, &c*," as in Jer. 14. 14. Similarly Theod.Herac *in cat.*, Cramer's ed. p. 300. Hence the words are omitted in all these, ℵ*EFGMSUΓΔ and about 100 cursives, Ital Vulg Theb Syr.Pst Goth Syr.Hcl, Bas Chrys Cyr Aug; and expunged by Tdf. But, as internal evidence demands (the contrast being not between *came* and *sent*, but between the *coming* of *pretended* DOORS and the *coming* of *the true* DOOR; see *v.* 10), the words are found in ℵᶜABDKL ΧΑΠ 1. 33. 69. many others, Memph Æth Arm, Clem Orig Did Hier *al.*; and rightly retained by Grb Ln Trg Alf Wdw Millig WH, and indeed, as far as we know, by all but Tischendorf.

X. 22. But there came to pass...the Dedication] ἐγένετο δέ. So almost all MSS, Versions, Fathers, and Editors. But, in obedience to the ignorant blunder of a few copyists (mistaking the ...τόδε, and not knowing that "the Dedication" always fell *two months or more* later than "the Tabernacles:" see Harm. §§ 100, 101), WH set harmony and evidence and syntax alike at defiance by substituting ἐγένετο τότε, *There came to pass* AT THAT TIME...*the Dedication*, on the miserable authority of BL 33., Theb

Memph Æth Arm. The error is so gross and so patent, that but for its important bearing on the Gospel Harmony, we should have passed it over in silence. The able joint Editors WH can never seriously intend to maintain it. But it is another instance of the depravity of B.

XII. 1. six days before the Passover, &c.] See above, Harm. p. 587, n. c.

—— **Lazarus, that had been dead**] *ὁ τεθνηκώς*. So also Grb [Ln] [Trg] [Alf] Mey Lng Wdw Am.Rev, after ADΔ 1. 33. 69. the mass of MSS, Ital^{bfg} Vulg Memph Goth Arm Geor Syr.Hcl. But omitting *that had been dead*, Tdf WH Millig, after ℵBLX, Ital^{aeq} Theb Syr.Pst Syr.Hier Æth. As an introduction to the clauses that follow, the words are really of great force; while their *primâ-facie* superfluity easily led to their omission, and, had they not been genuine, would have been a sure bar (except, perhaps, ecclesiastically) to their insertion.

XII. 2. made him therefore a supper] See Introd. Harm. pp. 472 sqq.

XII. 7. Suffer her to have kept it] Reading *ἄφες αὐτὴν ἵνα τηρήσῃ*. So also Ln Trg Tdf Mey Lng Alf Wdw WH, after ℵBDKLQX 33. *al*., Ital Vulg Memph Arm Syr.Hier Syr.Hcl *mg*, also (cited by Trg Tdf, but otherwise by Malan) Theb Æth. With this reading the subj. *τηρήσῃ* must be taken as *past* (which is not *ungrammatical*, as Alford alleges, but *retrospective*, like *ποιῆσαι ἵνα μὴ ἀποθάνῃ*, "*that he should not* HAVE *died*," in ch. 11. 37), and the sense is, "*Chide her not for having kept it for this use upon me this very day.*" The rendering (Prof. Milligan), "*that she* MAY *keep it against, &c.*," totally contradicts the sense; for the unguent was *already consumed*. But Txt. Rec, *ἄφες αὐτήν· τετήρηκεν*, *let her alone: she hath kept it* (an explanatory alteration, assimilated to Mk.), as A. V., as also Grb Am.Rev, after AΔ almost all other MSS, Syr.Pst Goth Geor Syr.Hcl *txt*, and (according to Malan, but otherwise in Trg Tdf) Theb Æth.

XIII. 1. before the Feast of the Passover] See Introd. Harm. pp. 482 sq.

XIII. 2. supper being come] *γενομένου*. The var. reading *γινομένου*, *going on*, (Trg Tdf Millig WH after ℵ*BLX, Ital^{d} Æth), is a manifest gloss, albeit well intended to prevent the error of translation about to be mentioned. A. V., after Tyn Crn Gnv, erroneously gives, *supper being ended;* and Rhm similarly, *being done:* renderings which have mischievously entangled the Harmony. Alf Millig, *being begun;* Am.Rev, *being served*. But, simplest and most accurate, *being come*, as also Wkf Nwc. See Refs. *in loc.;* also p. 597, n. b.

XIII. 24. that he should enquire who it was] *πυθέσθαι τίς ἂν εἴη*, as Txt.Rec. So also Grb Wdw, after (ℵ)ADΓΔ almost all MSS, Syr.Pst Memph

Goth Arm Geor Syr.Hcl, Theod.Mops Cyr. (Theb deficient, and Chrys silent.) But, quite differently, καὶ λέγει αὐτῷ, Εἰπὲ τίς ἐστιν, *and saith unto him, Tell who it is*, Ln Trg Tdf Lng Alf WH Millig Am.Rev, after (ℵ)BCLX 33., (Ital) (Vulg) Æth, Orig. Of these ℵ remarkably unites both readings, thus, *that he should enquire who it was of whom he said it, and he saith unto him, Tell who it is of whom he saith it;* and Ital (c. var.), as if marking a transition, *and saith unto him, Enquire who it is, &c.;* Vulg, *and said unto him, Who is it, &c.* Moreover S. Augustine's comment *in loc.* is, "*He beckoneth and saith; that is, he saith by beckoning, &c. What then did he say by beckoning? 'Who is he, &c.' These words Peter beckoned.*" Hence, one of the two principal readings being necessarily a deliberate substitution by way of explanation for the other, we cannot entertain the slightest doubt that the latter, with its suggestive varieties, is the *interpretamentum* (esp. in regard of νεύει, *beckoneth*, preceding), and that the former, as in Txt. Rec, is the genuine original. As already pointed out, ℵ actually inserts the gloss as an *addition* to the true Text.

XIV. 2. I would have told you that I am going to make ready] This exceedingly beautiful passage has caused great perplexity both as to the reading and the interpretation. The readings are two, with and without the particle ὅτι, and either of them admitting a diversity of punctuation. i. Without ὅτι, thus: εἶπον ἂν ὑμῖν πορεύομαι, κ. τ. λ., as Txt. Rec, also Wetstein Grb Thl Str *al.*, after $C^2N\Gamma\Delta$ the mass of later MSS, $Ital^{aeq}$ Goth Æth, Orig*int* Chrys Theod.Mops *ut vid.* Whence, according to the punctuation adopted, spring three interpretations: (a) Putting a comma only at ὑμῖν, the earliest interpretation extant, even that of the Fathers generally, as Origen, Chrysostom, Theodore, and (with ὅτι) Cyril, Augustine, followed by Erasmus, Luther, Bengel, *al.*, "*I would have told you, 'I go'* (that is, *told you that I go*) *to prepare, &c.*'" Thus S. Chrys. *in loc.*: "*Lest they should suppose that the promise of following him was given to Peter only, he saith, 'In my Father's House, &c.;' that is, 'Ye shall be received into the same place as Peter. For there is great abundance of Mansions there, and it cannot be said that they need preparation, &c.: they were prepared for you long ago.'*" And S. Aug. *in loc.*, with the insertion of the word *that*: "*The Lord's two sayings cannot be contradictory; 'If not, I would have told you that I go to prepare, &c.;' and again, 'And if I go and prepare, &c.' Are the Mansions then both there already, and also to be prepared? For if they had not been there, he would have said, 'I go to prepare,' &c. How exist they already as they are not to be prepared, and exist not yet as they are to be prepared, &c.? On this wise: He* HATH *prepared them by* PREDESTINATION; *he* DOTH *prepare them by* OPERATION. *Therefore they already exist in predestination: if not, he would have said, 'I will go and prepare,' that is, 'I will predestinate.' But because they do not yet exist actually, he saith, 'And if I go and prepare, &c.'*" And Bengel, *in loc.*: "'*Would have told*

you.' Told what? The very thing that follows: '*I go, &c.*' The meaning is, '*I have not told you that I will prepare a place for you; for the Mansions* EXIST ALREADY, *and be many also.*'" The main objection to this interpretation will be noticed hereafter. (b) Putting a colon or period at ὑμῖν, that of A. V., as previously of Tyn Crn Gnv, "*I would have told you: I go to prepare, &c.;*" taking "*I go, &c.*" for an entirely independent declaration. So later, Cmp Nwc. Thus Calvin *in loc.*: "*If Heavenly Glory had awaited myself alone, I should have been unwilling to deceive you: I would therefore have told you that for no one but myself was there a place with the Father. But the case is otherwise: for I myself go before, in order to prepare a place for you.*" So also Beza, Grotius, Lücke, Tholuck, Stier. Putting the reading out of the question, the discordancy of this interpretation will be seen from a closer paraphrase, thus:—"*Be not troubled, &c.: if there had not been many Mansions in my Father's House, I would have told you there were but few Mansions, or one only, and not hidden your misery from you: I go to prepare a place for you.*" (c) Putting a comma only at ὑμῖν with an interrogation at the end of the verse: "*Would I have told you, I am going to prepare, &c.?*" Thus Lange, and a few others. This view has no merit whatever. The Lord had never yet so told his disciples. We pass on therefore to the other reading. ii. With ὅτι, thus: εἶπον ἂν ὑμῖν ΤΟΤΙ πορεύομαι, κ. τ. λ., as ourselves, as also Ln Trg Tdf Alf Wdw Millig WH Am.Rev, after ℵABC*DKLX 33. 69. *al.*, Ital^{bcffg} Vulg Theb Memph Syr.Pst Arm Syr.Hier Syr.Hcl, Cyr Theod. Of this, again, the interpretation is threefold:—(a) Regarding ὅτι as ὅτι *recitantis*, sc. *that*: "*I would have told you* THAT *I go, &c.*," as ourselves. So S. Augustine, S. Cyril, *al.*, as above; so also Æth, and probably the *quia* of Ital Vulg, as in S. Augustine, though Rhm differently, as in next. (b) Regarding ὅτι as ὅτι *causale*, sc. *because*, and putting a comma or colon at ὑμῖν: "*I would have told you:* BECAUSE *I go, &c.*" So Syr.Pst Theb Memph Geor Arm, and later Rhm; so also recent Edd. and Critics generally, as Ln Trg Tdf Alf Wdw Millig WH Am.Rev *al.* The insuperable objection to this interpretation, which does not differ much from i. (b), is its incoherence. It makes nonsense of the Lord's intended consolation; as if he had said, "*Be not troubled: had there been only a place for myself and Peter in my Father's House, I would have told you so, and not suffered you to be solaced with false hopes,* BECAUSE *I go to prepare a place for you.*"!! (c) Taking the whole as an interrogation; a view we just notice to dismiss as before (See above).

On the whole, therefore, we find (1) that the sense and the general Patristic interpretation point to the *implication* at least of τὸ or ὅτι *recitantis;* and (2) that, agreeing herewith, the *insertion* of ὅτι is supported by the great preponderance of the external evidence. The conclusion is that the true reading includes ὅτι, but ὅτι *recitantis*, not ὅτι *causale.* The Patristic interpretation however seems to us rather too abstruse, and (notwithstanding

S. Augustine's reconciliation) to be really opposed to *v.* 3. Therefore, whilst necessarily retaining the Patristic construction, we would interpret as follows: "*In my Father's House are many Mansions: if not—if I had not known your future was safe in my Father's care, as I have just urged yourselves to believe* ('*believe in God*')*—I would not even hitherto have concealed from you, but would have told you the consoling fact* (*upon which I now urge you to* '*believe also in me*') *that I am going to prepare a place for you: and this I add, that,* ἐὰν πορευθῶ, *if I carry out this design of going and preparing a place for you, I do come again and will take you unto myself, that ye may be with me for ever.*" Cf. *vv.* 27—29, and ch. 16. 4—7.

XIV. 16, 26. another Advocate...the Advocate, the Holy Spirit] παράκλητος, *paracletos*. For its use in N. T., of *Christ* and of the *Holy Spirit*, see Refs. *in loc.* In its application to the *Holy Spirit* it has received three leading interpretations:—i. *Advocatus, causæ patronus, Advocate, one who manages another's cause.* And this has been presented in two forms:—(a) In the stricter sense of *Representative, Counsel, Adviser,* and *Intercessor*, who speaks and acts *for* us, both in the world, and with the Father, in opposition to the Evil Spirit, the *Accuser* and *Adversary.* So Irenæus, *c. Hær.* iii. 17: "*The Dew of God, which is the Spirit of God, is necessary for us, that we be not burnt up, &c., and that where we have an* ACCUSER, *there we may have a* PARACLETUS *also.*" Similarly, S. Chrysostom, *in Joh. Hom.* lxxv. *ad fin.* (but otherwise also, below): "*Concerning the Spirit he said, Spirit of Truth, Holy Spirit, &c., and* παράκλητος, *in order that they might not be disheartened by thinking there would be none to be their* PATRON *and* HELPER." And S. Damasc. *de Fid. Orth.* i. 8: "*We believe in one Holy Spirit, &c.,* παράκλητον, '*entreated one*,' *as* RECEIVING THE ENTREATIES *of the universe.*" So the rendering *Advocatus* in Itala (Old African Latin Version), as also in Tertullian (*adv. Prax.* c. 9; but more frequently *Paracletus*), Novatian, Hilary. So also S. Augustine, *in loc., in Joh. Evang.* Tr. lxxiv. (but otherwise Tr. xciv., below): "*By the words* '*ANOTHER Paracletus*' *he shews that he himself also is a Paracletus. For Paracletus in Latin is called* ADVOCATE, *and it is said of Christ,* '*We have an* ADVOCATE *with the Father*'" (1 Jo. 2. 1). So also Calvin, Beza, Grotius, Wetstein, Suicer, Bengel, Tholuck, Stier, and the Version of Wakefield. Similarly Bp. Pearson, who prefers *Intercessor*, and Lange, who gives *Representative* and *Mediator.* (b) In the wider and more general sense of *Helper*, as *Director, Remembrancer, Teacher, &c.* So first, apparently, Knapp, *de Sp. Sto et Christo Paracletis* (*Scripta var. arg.* I. 115 sqq., A.D. 1805), as also Lücke, and others. ii. *Consolator, Consoler, Comforter*, as of mourners. Thus Origen, *de Princ.* ii. 7: "*The Holy Spirit is called Paracletus from* CONSOLATION. *For in Latin* παράκλησις *is called* CONSOLATIO, *&c. But in* 1 *Jo. Paracletus is used of the Saviour in the sense of* DEPRECATOR. *For in Greek* παράκλητος *signifies both* DEPRECATOR *and*

CONSOLER." S. Chrys. *Comm. in loc.* (but cf. above): "*He calls the Spirit* παράκλητος *because of the* AFFLICTIONS *that then beset them.*" Also S. Cyr. Hier. *Catech.* xvi. Pt. i. c. 20: "*The Holy Spirit is called* παράκλητος *because he* COMFORTS *and* CONSOLES *and* HELPS *our infirmities, as in Rom.* 8. 26." And even Theod. Mops. partly, as below. So likewise S. Aug. *de Serm. Dom.* i. 2: "'*Blessed are they that mourn: for they themselves shall be comforted.*' *They shall be* COMFORTED (consolabuntur) *with the Holy Spirit, who for this cause especially is called Paracletus, that is,* CONSOLATOR, 'COMFORTER;' *that is, that they may enjoy eternal gladness.*" And in his *Comm. in Joh. Evang.* Tr. xciv.: "*That* CONSOLATOR, 'COMFORTER,' *therefore, or* ADVOCATUS, 'ADVOCATE:' *for the Greek Paracletus has both interpretations.*" Similarly Isidorus Hispalensis. So the ancient Georgian Version (see Malan), *Giver of consolation.* So also the Ang.-Sax., *Frefriend*, and Luther's *Tröster*, and the A. V., as Wyc Tyn Crn Gnv, *Comforter;* as, later, Nwc Alf Am.Rev. So also Erasmus, and Archd. Hare, who, as Alford, nevertheless admits the superior philological claims of *Advocate.* iii. *Doctor, Teacher, Instructor.* So, but still with allusion to *comfort*, Theod. Mops. *Comm. in loc.*: "*By another Paracletus he means another* TEACHER, διδάσκαλος, *meaning instruction under their sufferings; to wit, that the Holy Spirit, by his own proper grace, should* LIGHTEN *for them the* MISERIES *brought upon them by men, and prepare them the more easily to bear them.*" So also Ernesti and Lösner, and Campbell's Version, *Monitor.*

In addition to the reception of one or other of these three interpretations, another method also has very widely prevailed, esp. in the Ancient Versions, *viz.*, as in the case of *Christ, Apostle, &c.*, that of simply reproducing the original word itself, *Paraclete.* Thus (in the Gospel) occasionally Ital, and so Vulg Syr Theb Memph Goth Æth. So also Rhm, and so apparently Wordsworth. The manifest objections to this course are that it deprives ordinary readers of all *definite* conceptions of the meaning, and, especially, that it *limits to the Holy Spirit* a designation which he only possesses *in common with Christ* (1 Jo. 2. 1).

We must therefore decide between the three interpretations; which, happily, is a very easy task. (a) First, as to the *etymology.* The word is *passive,* παράκλητος, *one prayed in aid*, exactly *advocatus* (see Refs. *in loc.*): it is neither παρακλητικός, *capable of comforting*, nor παρακλήτωρ, *comforter.* (b) As to *usage.* Among secular Greek writers invariably as *Advocate* (See Refs. *in loc.*). From the Greek the word passed into the Targums, פַּרַקְלִיט, *praclit* (Job 16. 20; 33. 23), but only as *Advocate.* And similarly in the Talmud, still only as *Advocate:* e.g. *Pirke Avoth*, c. 4: "*Whoso keepeth one precept gaineth one* PRACLIT, 'ADVOCATE;' *but whoso committeth one transgression, gaineth one Accuser.*" The usage of N. T. is equally decisive. This sense is most agreeable to the context in the Gospel (Jo. 15. 20—16. 2; 16. 7—10); it is distinctly alluded to in Rom. 8. 26, 27, "*the Spirit*

HELPETH *our infirmities, &c.*, MAKETH INTERCESSION *for us*" (cf. *v.* 34); and it is imperatively demanded by Jo. 14. 16 with 1 Jo. 2. 1, "*He will give you* ANOTHER παράκλητος...*We have a* παράκλητος, 'ADVOCATE,' *with the Father, Jesus Christ the righteous.*" As Bp. Pearson observes, *Creed*, Art. viii. Note: "When the word relates to the Holy Ghost, we translate it always *Comforter;* when to Christ, we render it *Advocate:* of which diversity there can be no reason, because Christ, who is a Paraclete, said that he would send *another* Paraclete; and therefore the notion must be the same in both." So, in Ecclesiastical writings, Clem. Rom. *Ep.* ii. 6, "*If we keep not our Baptism undefiled, with what confidence shall we enter the Kingdom of God? Or who shall be our* παράκλητος, ADVOCATE, *if we be not found holy and righteous in our works?*" And Eus. *Hist. Eccl.* v. 1, *Ep. Lugd.*: "*He claimed to be heard before the Tribunal in defence of the Brethren, &c., and was set among the Martyrs, being called the* παράκλητος, ADVOCATE, *of the Christians, but having the* Παράκλητος, *the Spirit, within him.*" The only original exception is the erroneous employment of the word by Theodotion and Aquila, about A.D. 150, as the rendering of the Heb. מְנַחֵם, *menahem, comforter*, in Job 16. 2; where the LXX. correctly have παρακλήτορες, and Symm. παρηγοροῦντες.

It is perfectly clear therefore that, of the three assigned interpretations (pp. 733, 4), that of *Advocate* (embracing *Patron, Intercessor, &c.*, though these are all too narrow) is the only admissible one. As to the other two, *Comforter*, and *Teacher*, lacking, as they do, all real support of etymology and usage, they are simply fictitious. Two plausible grounds are indeed often alleged for the retention of *Comforter*, which it is desirable to notice. (a) It is alleged, as was the view of Origen and many of the Fathers after him, and as is maintained by most of the advocates of this rendering, that it is "in harmony with the Hellenistic usage of παρακαλεῖν, *to comfort*, and παράκλησις, *comfort*." We answer, that *this usage* justifies the sense of *comforter* only for the *active* παρακλήτωρ, not for the *passive* παράκλητος, which would rather be *one comforted*. It would be just as reasonable to contend that in harmony with the use of καλεῖν, *to call*, the word κλητὸς, *called* (Rom. 1. 6, 7, &c.), signifies a *caller;* or that in harmony with the use of *parere, to bring forth*, the word *parens, parent*, signifies a *child!* (b) It is alleged, as by Archd. Hare, and, after him, by Alford, and others, that "the Eng. *Comforter* is derived from Wycliffe, and through him from the Lat. *confortari, to strengthen*, which Wycliffe often renders by the word *comfort* (Lk. 22. 43; Acts 9. 19, &c.); and that thus it includes the idea of *help and strength* sufficiently, with its sacred associations, to warrant its maintenance." We answer, that the Eng. *Comforter* is undoubtedly *not* derived from Wycliffe, but, like its Ang.-Sax. predecessor, stands as the representative of the ancient Latin *consolator;* and if it were not *consolator*, it would lose the only shadow of a claim that it here has upon our consideration. While therefore we fully admit that it is a part of the blessed functions of the Holy Spirit to

comfort and to *teach*, as it is to *inspire, enlighten, sanctify, &c.*, we can no more accept *Comforter* than we can accept *Sanctifier, &c.*, as the proper rendering of παράκλητος: we can only accept *Advocate.* (Cf. Suicer, *Thesaur. s. v.;* Buxtorf, *Lex. s. v.;* Pearson, *Creed*, II. 273, ed. Burton; Knapp, *de Sp., &c.*, above cited; Hare, *Mission of the Comforter*, Note K.)

A word or two, in conclusion, upon Doctrine. "*The marvel of the sentence*," says S. Chrys. *in loc.*, "*is that with one blow he has smitten down two opposite heresies. By saying 'another,' he shews the difference of his Person; by saying Paracletus, the sameness of his Substance.*" And Stier, *in. loc.*: "We have in this *v.* 16 very plainly the three acts of the three Persons of the Godhead,—*asking, giving, abiding.* So it goes on; and if we had only these three chapters of S. John, the Trinitarian dogma would be incontrovertibly evinced from them alone." Finally, if only *one* "*other*" Advocate beside Christ, viz. the Holy Spirit, what becomes of the Romish Legion of Angelic and Saintly Intercessors? With Christ and the Holy Ghost we may well rest content.

XVII. 11. Preserve them in thy name that thou hast given me] But see below and List of *Errata.* This rendering follows the reading αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκας, sc. *the* NAME WHICH *thou hast given;* which, with unwonted unanimity, is that of nearly all modern Edd. and Expositors, as Grb Ln Trg Tdf Thol Mey Lng Alf Wdw Millig WH, after the very strong external evidence of ℵABCKLMΔ 1. 33. *al.*, Arm, Ath*some mss* Cyr, to which Tdf Trg, followed by Alf *al.*, have erroneously added Theb Syr.Pst and Syr.Hcl (see below). The A. V., as also Am.Rev, follows the Txt.Rec, ʽΟΥΣ δέδωκας, WHOM *thou hast given*, after D^{c} 69., Ital^{fq} Vulg and also, perhaps, Goth Æth Georg, Ath Epiph. And still otherwise, ʽΟ δέδωκας, THAT WHICH *thou hast given*, sc. *the* BODY *of believers* WHICH *thou hast given;* defended by Bng Str only, after DUX a few cursives, Vulg^{fu} and (Malan's most important correction) Theb Memph Syr.Pst Syr.Hcl and perhaps Goth Æth Geor, Ath. The Ital^{abceff}, as also Chrys Hil, omits the clause entirely.

After weighing over again Mr Malan's corrected exhibition of the Egyptian and Syriac Versions, which entirely alters the aspect of the question of the reading, we have now no doubt whatever that the accusative neuter ὃ, referring to the *body* of believers, is the true reading, and that the dative ᾧ, referring to the *name* of God, is, as Stier, "a grammatical alteration which misunderstood the meaning," and the masc. οὓς, *whom*, as A.V., a correct *explanation*, and *possibly, for general readers, the best rendering.* First the neuter ὃ, *that which*, in apposition with the remote masc. αὐτοὺς, *them*, most easily accounts for the variations, as attempts to remove the difficulty of construction. *The evidence for* οὓς, esp. as regards the Versions, *is just so much additional evidence for* ὃ. Next, the *corporate unity* implied in the apposition is one of the leading thoughts in the Prayer, as already seen in *v.* 2, and repeated hereafter in *v.* 24, where there is a similar variety of

reading. Third, the facts of the *gift of the disciples themselves* to Christ by the Father, and their *separation from the world*, are evidently the strong grounds on which this portion of the Prayer relies in its appeal for their preservation. Lastly (not to speak of rhythm), it is almost, if not altogether, impossible to assign any satisfactory sense to the statement of the other reading, of the *gift of the Father's own name* to Christ, although S. Cyril attempts it. Now, with the reading ὃ, how affectingly does the intercession rise in fervour and power! How tenderly it pleads! How earnestly it wrestles! Yes, much more so even than with the *whom* of A. V., which yet happily retained the correct *personal* application: "*Holy Father, preserve them in thy Name—them, that gift of thine to me—that body, that little flock, which thou hast given me—that they may be one as we are!*"

A similar correction must be made in *v.* 12.

XVIII. 14. should perish for the people] Retaining Txt. Rec ἀπολέσθαι, *perish* (A. V. *die*), as also Grb Mey Lng Wdw, after AC²EKMΔ the mass of MSS, Goth Syr.Hcl *txt*. But ἀποθανεῖν, *die*, Ln Trg Tdf (ed. viii.) Alf WH, after ℵBC*D *supp* (D *deficit*) LX 1. 33. 69. some few others, Ital Vulg Syr.Pst Memph Æth Arm Syr.Hier Syr.Hcl*mg*, Chrys Cyr. But, nevertheless, ἀπολέσθαι, *perish*, is doubtless the genuine reading, both as the more difficult (ἀποθανεῖν, *die*, being the easy interpretation from ch. 11. 50), and as the more exact summary of the whole prophecy of Caiaphas (ch. 11. 50, "*that one man* DIE, *and not the whole nation* PERISH"). Its employment, as here, to denote the execution of capital sentences is well seen in Lk. 13. 33 ("*a Prophet cannot* PERISH *out of Jerusalem*") and Susan. 45 ("*when she was led away to* PERISH, ἀπολέσθαι," A. V. *to be put to death*).

XVIII. 17—27. The maid-servant therefore, &c.] On Peter's Denials, see Introd. Harm. pp. 494 sqq.; also Harm. § 154.

XVIII. 28. might not be defiled, but might eat the Passover] See fully in Introd. Harm. pp. 486 sqq.

XIX. 14. Passover Friday] παρασκευὴ τοῦ πάσχα, that is, *Friday in the Paschal Week*, as Olshausen, Robinson, *al.* But A. V., as also Alf Am. Rev, *the Preparation of the Passover;* and earlier, Tyn, *the Sabbath even which falleth in the Easter Feast;* Crn and Gnv, *the preparing-day of the Easter;* Rhm (Roman Catholic), barbarously and darkly, *the Parasceve of Pasche!* Later Cmp and Wkf, *the preparation of the Paschal Sabbath;* Nwc, *the preparation-day of the Passover.* But παρασκευὴ is simply the common Greek name for *Friday;* and thus, against an ignorant objection to the observance of *Good Friday*, that day of the week *is* mentioned in the Gospels. See Mt. 27. 62 ref.; also Introd. Harm. pp. 485 sq.

——— **it was about the sixth hour**] "*The* SIXTH *hour*" when "*Pilate sat down upon the Judgment-Seat*" to determine the cause. But according

to Mk. 15. 25 (confirmed by all the Synoptists' notes of time for the delivery to Pilate, Mk. 15. 1, parall., and the three hours' darkness, Mk. 15. 33, parall.), "*it was the* THIRD *hour when they* [that is, *the soldiers, vv.* 16, 24] *crucified Jesus.*" (It is scarcely worth while to notice the evasive reading of D Ital$^{\text{ffq}}$, ἐφύλασσον, *guarded*, for ἐσταύρωσαν, *crucified*.) The two statements, apparently so contradictory, have created great difficulty. The Sceptics, as also Meyer, declare them irreconcilable. Alford finds "an insuperable difficulty as the text now stands." But, as we hope to shew, of solutions which have been proposed, there is one, (which we shall examine last,) which presents a complete and unexceptionable reconciliation, viz., *that S.* MARK'S *hour is reckoned, as usual by the Synoptists, from the beginning of the* NATURAL DAY, *sc. from sunrise, S.* JOHN'S *from the beginning of the* ROMAN CIVIL DAY, *sc. from midnight.* But we will review the principal solutions. i. The first concerns the reading: "That in S. John the word *sixth* is an error of copyists for the word *third.*" Thus Eusebius, *Quæst. ad Mar.* (*Cord. Cat. in Jo.* p. 436, Migne's Eus. IV. 1009): "*Eusebius, in his Quæst. ad Mar., &c., also propounded that Mark said it was the* THIRD *hour when, &c., and John the* SIXTH *hour when, &c.: and he says that this is an* ERROR OF THE COPYIST, σφάλμα γραφικόν, *overlooked by those who originally copied out the Gospels: the Greek letter* Γ, *gamma, signifying the third hour, but the letter* Ϝ, *digamma, the sixth, and these letters closely resembling one another, &c.; the copyists having changed the gamma into the digamma.*" This explanation of the harmonist Eusebius is repeated by Ammonius, Severus of Antioch, Pseudo-Jerome (*Brev. in Psalm. lxxvii.*, Migne's ed VII. 1108), and Theophylact. On the testimony of Pseudo-Ignat., Const. Apost., see below (p. 739). Whence, probably, the reading τρίτη, *third*, in ℵ^{c}D *supp* (D *deficit*) LX *txt* Δ three or four cursives, and Nonnus; remarkably supported by *Chron. Pasch.*: "'*About the* THIRD *hour*;' *as the* ACCURATE *copies have it, and the* VERY AUTOGRAPH, ἰδιόχειρον, *of the Evangelist, which, by the grace of God, is kept to this day* [A.D. 400?] *in the Church of the Ephesians, and is there worshipped by the faithful*"! (Migne's ed. coll. 77, 533). This solution is adopted by Beza, Bynæus, Bengel, Patritius, Robinson, Alford, and Farrar, *Life of Christ*, II. 385, n. 1. But the solution is utterly untenable and worthless. The statement of Eusebius is wholly conjectural; that of the uncritical *Chron. Pasch.* is evidently a bare-faced imposture (cf. Routh, *Rel. Sac.* IV. 80; Gresw. III. 228, n.); the pretended *third* hour in S. John would be irremediably out of harmony with the *third* in S. Mark (who is dealing with a *much later event* than S. John), and also in conflict with ch. 18. 28 of S. John himself; and that the true reading is ἕκτη, *sixth*, (as Ln Thol Mey Lng Trg Tdf Wdw WH), is attested by almost every MS and all the ancient Versions, as ℵAB (*deficiunt* CD) EHKM *rel.*, Ital Vulg Syr.Pst Theb Memph (Goth *deficit*) Æth Arm Syr.Hier Syr.Hcl, Valentt *ap. Iren* Hippol Hesych. Hier Aug. ii. Retaining *sixth*, Hesychius of Jerusalem expounded thus: "*S. Mark says Jesus was*

crucified at the third hour, S. John at the sixth: Mark plainly exhibits the hour of the SENTENCE *of the Cross, John the hour of the* NAILING *to the Cross.*" Similarly Pseudo-Ignat. *ad Trall.* ix.: "*At the third hour the Lord received the sentence; at the sixth hour he was crucified.*" So also Const. Apost. v. 14; viii. 34. This solution is plainly negatived by the Evangelists themselves (See above, pp. 737, 8). iii. S. Augustine, *in. Joh. Evang.* Tr. cxvii., proposes the following, which is not very dissimilar: "*At the* THIRD *hour* [Mk.] *he was crucified by the* TONGUES OF THE JEWS, *at the* SIXTH *hour* [Jo.] *by the* HANDS OF THE SOLDIERS." And, *de Cons. Evang.* iii. c. 13, more fully and warmly: "*The third hour was when the Jews clamoured for his crucifixion, &c. Whosoever denies this, most madly shews himself an enemy of the Gospel, &c. And would indeed that more solutions of this question might be discovered by others, &c.*" Similarly *in Psalm. lxiii.* This likewise is negatived by the Evangelists (pp. 737, 8). iv. The same Father, *in Joh. Evang.* Tr. cxvii., suggests an alternative: "*There is also another solution of this question, that the* SIXTH *hour here be not taken for the sixth of the* DAY [that is, *the natural day*], *because neither does John say, 'It was about the sixth hour of the* DAY,' *nor merely, 'about the sixth hour;' but 'It was the* PREPARATION *of the Passover, about the sixth hour,' &c.; which Preparation if we compute from the ninth hour of the night (for then the Sanhedrin pronounced the Lord's immolation, saying, 'He is guilty of death,' &c.), then the sixth hour of the* PREPARATION *in John tallies with the third hour of the natural day in Mark, &c.*" But there is no evidence that the "*Preparation*" began at the "*ninth hour of the night.*" Nevertheless, in the opening sentence, S. Augustine meritoriously lays the foundation of the true solution (Cf. p. 742). Similarly, but wider of the mark, Stroud conjectures that S. John uses "some Levitical computation of hours" from 3 A.M.; and, yet still more widely of the mark, Da Costa, that S. John "counts *backwards*" from 3 P.M. [!], which Da Costa assumes to be the *beginning of the Preparation!!* As we have already noted, any computation which makes S. John's "*sixth*" *coincide* with S. Mark's "*third*" *must* be wrong. v. Grotius supposes in both Evangelists an *indefinite computation:* "That was said to happen *at* the third or sixth hour, which happened *between* those stated hours of prayer" (*Comm. ad* Matt. 27. 45.). And, "It was called the third hour until the trumpet sounded the sixth hour" (*Comm. ad* Mk. 15. 25). And as to S. John's "*sixth*" hour: "Not *precisely* noon, but that part of the day which is *between morning and evening*"! Similarly Lange: "The *third* hour of S. Mark may mean between 9 and 12 o'clock, and the *sixth* of S. John past 9 and approaching noon"! So also Andrews, Lewin, and (with misgivings) Ellicott. But this is outrageous. What sane writer, deeming it important to mention even the *hour* of a notable event, would say the *third*, if intending an approximation to the *sixth*, or "*about the sixth*" if little past the *third?* The hour of *nine* was ever easily distinguish-

able from the hour of *noon*. Moreover, if S. Mark be indefinite as to the *third* hour, he must be equally indefinite as to the *sixth* and *ninth* hours (Mk. 15. 33). The above solutions must "remain as trophies unto the enemies of truth." vi. We come now to the true solution, foreshadowed, as we have said, by S. Augustine (p. 739), but first openly, though not quite correctly, enunciated by Le Clerc (*ad Adnot. Hammond. in loc.*), *viz.* that *S. Mark's* THIRD *hour is reckoned, more judaico, from* SUNRISE ; *S. John's sixth hour, as is the custom of the moderns, from* MIDNIGHT. Le Clerc himself incorrectly described this reckoning of S. John as the "*prisca consuetudo Romanorum, the ancient custom of the Romans;*" and, afterwards, from the further erroneous supposition that it would require the substitution of *ninth* for "*sixth*," to bring it into harmony with the "*third*" in S. Mark, felt disposed to abandon it (See Cleric. *Harm.* p. 525). But, about a century ago, it was accurately taken up and ably defended by Dr Townson, *Discourses on the Four Gospels*, Disc. viii., and much more recently (but with revival of error regarding the *Roman custom*) by Rettig, *Stud. und Krit.* 1830, No. 1; and is adopted by Olshausen, Meyer, Tholuck, Ebrard, Tischendorf, Lee, *Inspir.* p. 390, Sanday, partly, *Fourth Gospel*, pp. 31, 251 (all these, however, with circumstantial error as to the Roman practice), and also (without this error) by Greswell, Jacobson, *Patr. Apost.* II. 613, n. 12, Wieseler, Ewald, and Wordsworth.

The preliminary objection to this solution (an objection now again repeated with great decision by Dr Farrar, *Life of Christ*, ii. 386, n.), *viz. that the Romans, like the Jews and Greeks, had no such civil reckoning of the* HOUR, pertinaciously confounds the solution itself with the circumstantial error of Le Clerc and Rettig. That the Romans reckoned their *hours* from *sunrise* might be shewn from Cosconius, ap. Huschke, *Jurisp. Antejust.* p. 8: "*In actions at law the Prætor was wont to command the Beadle, when it appeared to him to be the* THIRD *hour, to proclaim that it was the third hour, and so with* NOON *and the* NINTH *hour.*" (Cf. Mk. 13. 35 ref.; Jo. 11. 9 ref.) But, what the objectors overlook, even *Dr Townson himself* devotes eighteen pages to shewing that the Roman reckoning of the *hours* was from *sunrise* (Disc. viii. Pt. i. Sect. 3. Cf. Ideler, in Wies. p. 376). Disencumbering the solution therefore of the aforementioned error, the arguments in its defence may be stated as follows:—

(*a*) It is perfectly certain that the *Romans*, unlike the *Jews* and *Greeks*, computed their *civil days* from *midnight*. Thus, as Le Clerc, Plut. *Quæst. Rom.* 84: "*Why do the* ROMANS *begin the* DAY *at* MIDNIGHT? *Is it, &c.? Or is it that they made sunrise the beginning of action, and the night of* PREPARATION, παρασκευῆς?" (A curious coincidence of expression with S. John.) And Censor. *de Die Nat.* xxiii.: "*The* CIVIL DAY *is the time occupied by one revolution of the heavens. By astronomers and states this is limited in four ways. The Babylonians fixed their civil day from sunrise to sunrise; the Umbrians from noon to noon; the Athenians* [as the Jews] *from*

sunset to sunset; *but the* ROMANS [as the moderns] *from* MIDNIGHT *to midnight*." So also Plin. *Nat. Hist.* ii. 77: "*The* DAY *itself has been differently observed in different countries; by the Babylonians, between two sunrises; by the Athenians, between the two sunsets; by the Umbrians, from noon to noon; by all the common people, from light to darkness; by the* ROMAN PRIESTS, *and those who have defined the* CIVIL DAY, *as by the Egyptians also and Hipparchus, from* MIDNIGHT *to midnight*." Similarly Aul. Gell. *Noct. Att.* iii. 2, and Macrob. *Saturn.* i. 3, concluding, "*diem quem Romani civilem appellaverunt a sextâ noctis horâ oriri*." And in Mt. 27. 19 the Roman Governor's wife reckons her *day* after the same manner.

(*b*) S. John wrote his Gospel in Ephesus, the capital of the Roman Province of Asia, and therefore, in regard to the *civil day*, would be likely to employ not the Babylonian, nor the Athenian, nor the Jewish, but the *Roman* reckoning. And, as a matter of fact, he *does* employ it, extending his *day* till *midnight* (ch. 12. 1; 20. 19. See p. 587, n. e.). Alford's objection may here be noticed, that "it is impossible that S. John could have adopted an independent reckoning of his own, which would have introduced utter confusion into the history." The objection is futile. It is, as a matter of course, a part of the solution, that S. John's different mode of reckoning was that which was intelligible and prevalent in the "Seven Churches of Asia," for whom, in the first instance, S. John specially wrote. So "*the Churches of all Asia*," on the alleged authority of S. John, differed, as is well known, from the rest of Christendom as to the day of the celebration of the Passover (Eus. *Hist. Eccl.* v. 23 sq.). Cf. next sub-section.

(*c*) As Townson urges, the martyrdom of Polycarp being related by the Church of Smyrna to the Church of Philadelphia to have taken place "*at the* EIGHTH *hour*" (Patr. Apost. *de Polyc. Mart.* c. xxi.), and that of Pionius eighty-four years later in the same City "*at the* TENTH *hour*" (Acta Mart. p. 137, ed. Ruinart); and such exhibitions having usually taken place in the amphitheatre *before noon* (Phil. J. ii. 529); therefore it is at least a reasonable inference that there was an *Asiatic* (though not *Roman*) reckoning of the *hours* from the beginning of the *Roman civil day*, sc. from *midnight*.

(*d*) As is further urged by Townson, this reckoning of the *hours* (amending Townson's details; for his rendering of ὡς ἡμέρα ἐγένετο in Lk. 22. 66 by "*as day was coming*" is a gross error) is in thorough accord with S. John's own context and that of the Synoptists. It allows (and Farrar is wrong in denying this) a sufficient interval for the incidents between the *first appearance* before Pilate at *day-break* (Jo. 18. 28) and the proceedings at the *Judgment-seat* soon after *sunrise* (Jo. 19. 13, 14; cf. Macrob. i. 3, "*Magistratus post exortum solem agunt*"); and again a sufficient, but (against Alford, *al.*) not too great, interval for the events between the final sitting upon the Judgment-Seat and the execution of the sentence at 9 A.M. (Mk. 15. 25). These events were the completion of the judicial proceedings, the release of Barabbas, the writing of the Title, the mockery by the whole Regiment,

possibly the trial of the two Malefactors, the preparation of the Crosses, the arrangements for the fatal journey, the slow and halting procession to Golgotha ("*carrying the cross*"), with divers other not improbable occurrences (Cf. Harm. pp. 608 sq.).

(*e*) Townson still further adds that this is the reckoning followed by S. John in the other parts of his Gospel. He contends that in ch. 1. 39 the "*tenth*" hour signifies 10 A.M., not 4 P.M.; the context, *vv.* 35, 39, intimating that "*the two disciples*" followed the Lord *early* and spent *a good part of the day* with him. That in ch. 4. 6, 7, the "*sixth*" hour signifies 6 P.M., not 12 noon; the *evening* especially being "*the time when women went out to draw water*" (Gen. 24. 11; Jo. 4. 7 ref.): and Sychar (he might have added) being the *first daily stage* from Judæa, where accordingly the Lord would arrive "*weary*" not before *evening* (see Lightf. *Hor. Heb. on* Lk. 2. 44); and "*meat*" would be required, and the men would be "*in the City*" in the *evening* (*vv.* 8, 28, 30). Also that in ch. 4. 52, 53, the "*seventh*" hour signifies 7 P.M., not 1 P.M.; the servants' tidings ("YESTERDAY *at the seventh hour, &c.*"), when they met the returning Father, being thus in agreement with the fact that Cana was about *twenty miles* distant from Capernaum. Alford, who adversely maintains the 1 P.M., is forced into the damaging comment, "He appears to have gone *leisurely away* [this anxious father!]; for the hour (1 P.M.) was early enough to reach Capernaum the same evening." Similarly Farrar, I. 231, another advocate of the 1 P.M., "It would have been possible for the father to get to Capernaum the same day: but the father's soul had been calmed by faith in Christ's promise [what *promise?*] and he *slept that night at some intermediate spot upon the road*"!! Townson's view has a clear advantage over this "*leisurely away*," and this "*sleeping on the road.*" If the hour were 7 P.M. the staying the night at Cana was a matter of necessity: and necessity alone would restrain the Father from hastening to his child. But Jo. 11. 9, "*Are there not twelve hours in the day?*", is no exception, the reference obviously being to the *natural* day (Cf. Mt. 20. 3—6). Similarly Rettig. This argument ought to be considered decisive.

(*f*) To the foregoing arguments we add one which we hold to be of the highest importance, and which, though since generally neglected, was first brought into notice, but not properly applied, by S. Augustine (p. 739). The phraseology of our present passage is unique in the Gospels. The *hour* is mentioned *in conjunction with the day.* To cite again the words of S. Augustine, but with the correct rendering of παρασκευή, "*S. John does not say,* '*It was about the sixth hour of the day,*' *nor merely,* '*It was about the sixth hour;*' *but* [pointedly, and almost abruptly, introducing the *day*] '*It was the* FRIDAY *of the Passover; it was about the* SIXTH *hour.*'" Hence, in the straightforward sense of his words, the "*sixth hour*" that he means is the *sixth hour of the Friday;* and so it is rendered in the Thebaic Version. But (avoiding the errors of Wieseler, Hofmann, and Lichtenstein, that the *Paschal*

Feast is intended, and that *it* began at *midnight:* see Wies. p. 377, and Lange, Comm. *in loc.*) *Friday* in S. John is the name of the whole *Roman civil day*, and the *Roman civil days* are reckoned from *midnight* (p. 740). Hence the *sixth hour of the Friday* is the sixth hour from *midnight*, that is, 6 A.M.

Thus, then, is Le Clerc's and Townson's celebrated solution amply sustained, and the seeming discrepancy of the hours effectually removed.

XIX. 20. the place, &c., was nigh unto the City] ὁ τόπος τῆς πόλεως, not τῆς πόλεως ὁ τόπος. Altering indeed, as we must, the *order* of Txt. Rec, but without alteration of *rendering*. Prof. Milligan, misunderstanding the construction, unhappily renders, "*the place of the City, &c., was nigh*," as if the Lord had been crucified *within* the City!

XIX. 25. his Mother, and his Mother's sister, Mary the *wife* of Clopas] See Note on Mt. 13. 55, pp. 653 sq.

XX. 17. Touch me not] μή μου ἅπτου· Vulg, *Noli me tangere*. The rendering cannot be altered without loss (see Refs. *in loc.*), although, ἅπτου being the present tense, not the aorist, the Vulgate more finely marks the prohibition of the *actual attempt* to touch (Cf. other instances of the *de conatu* use of the *present* in S. John, at ch. 10. 32; 13. 16). Similarly the Syr.Pst and Arm have *Come not near me*. Dr Donaldson's explanation (approved by Farrar, *Greek Syntax*, p. 128, n.), that the present here signifies *do not be clinging to me*, is inaccurate, seeing that this would imply the error that Mary was *already touching* the Lord. (Curiously neither Winer nor Buttmann notice the passage.) We can now render the spiritual meaning, which underlies the literal prohibition, perfectly clear. It is a gentle *reproof of mistaken endeavour to retain the corporal presence* (See p. 534). As S. Augustine says, "*fidem docebat, it was a lesson of faith*" (*in Joh. Ev.* Tr. cxxi.); or, as S. Ambrose more fully, "*Rightly is she forbidden to touch the Lord; for it is not by the bodily touch that we touch Christ, but by faith: fide tangimus*" (*Expos. in Luc.* L. x. § 155). This meaning is fully and excellently drawn out by Bp. Wordsworth, who has also an admirable comment on *v.* 29, on the difference between the cases of *Mary* and *Thomas*, and the two distinct duties to be learned therefrom :—"*Mary* acknowledged the bodily Resurrection, &c., and was satisfied with his visible presence, &c. She had yet to learn to touch him by faith, &c. '*That* is the touch which I require, and by which you may have my presence with you.' *Thomas* would not believe his true bodily Resurrection, &c. He was to learn faith in the identity of Christ's risen body; faith in the identity of our own bodies to rise hereafter. Therefore Christ who had said '*Touch me not*' to Mary, said '*Touch me*' to Thomas. Thus are we taught the True Faith in his Divinity, Humanity, and Personality."

XX. 27. become not an unbeliever] μὴ γίνου ἄπιστος. Not, *be not*, as the Versions; but, *become not*, that is, *grow not into an unbeliever*. What a solemn warning is here! Thomas *was* not *faithless*, but was *in danger of becoming so*. The peril of *doubt* is *infidelity!* See Refs. *in loc.*

XX. 30, 31. Many other miracles therefore did Jesus indeed, &c.; but, &c.] πολλὰ μὲν οὖν καὶ ἄλλα, κ.τ.λ. From the time of Grotius, the author of the mischief, the nature of these two verses has been flagrantly perverted, and on the strength of this perversion, as the next Note will shew, the whole character of the concluding chapter, as an integral portion of the original Gospel of S. John, has been most unwarrantably assailed. As to the present verses Grotius' theory was thus propounded (*Adnot. in loc.*): "I altogether think, *omnino arbitror*, that the words which here follow are the *conclusion of the whole work, and that John here finished the Book which he published*." And this view has been adopted by Lücke, Tholuck, Ewald, Meyer, Davidson, Alford, Westcott, Sanday, and most other recent Critics and Expositors, even Stier and Scrivener (*Crit. of N. T.* p. 439); but not Lange or Wordsworth. Thus Alford's heading for the verses is, "FORMAL CLOSE OF THE GOSPEL;" and on ch. 21. 1—8 he says, with emphasis, "*The Gospel has already concluded by a formal review of its contents and object at* ch. 20. 30, 31." And Sanday, *Fourth Gospel*, p. 266, very decidedly, "The last two verses of ch. 20 are so evidently adapted for a conclusion that *we cannot doubt that the Gospel originally ended with them*." (The same author, on the next page, hazards another uncritical, if not irreverent, suggestion, "that the miraculous draught of fishes in S. Luke really belongs to the place of Jo. 21. 3—11; as S. Luke, not being an eye-witness, would naturally piece together the floating fragments of tradition that came to him very much by conjecture"!!). And, most recently, the author of the infidel work, *Supernatural Religion*, II. 431, "It is obvious that the Gospel is brought to a conclusion by *vv.* 30, 31 of ch. 20, and critics are universally [?] agreed at least that, whoever may be its author, ch. 21 is a supplement only added after an interval." So perilous are the rash admissions of the orthodox. Unhappily the English Versions have helped to strengthen this notion. Like most Expositors, they either totally neglect or seriously misrepresent the force of the particles μὲν οὖν (Alford even explains them by '*yea, and*, or *moreover*'!); and the majority, as A. V., transpose and exalt the καὶ into an introductory copula, beginning the verses thus, "AND *many other*." But, now, πολλὰ KAI ἄλλα, lit. *many* AND *other*, is the common Greek idiom for our *many other;* and μὲν οὖν, with the usual δὲ following, is *indeed therefore, indeed accordingly*, marking a simple direct application of the preceding statement of *v.* 29. The phraseology finds a parallel of irresistible force in Lk. 3. 18—20, to which we invite special attention: ΠΟΛΛΑ MEN OYN KAI ΕΤΕΡΑ, κ.τ.λ.· ὁ ΔΕ Ἡρῴδης, κ.τ.λ.· literally, "MANY AND OTHER *things* INDEED THEREFORE *did John preach*,

&c.: BUT *Herod, &c.*" Yet it is never contended that S. Luke's Gospel originally ended with ch. 3. 20 (Cf. also Acts 8. 4 sqq.; 17. 12 sqq.; 23. 31 sqq.; Heb. 9. 1 sqq.; *al.*). Rightly interpreted therefore our verses will be seen to lend no countenance whatever to the modern supposition that they are a "conclusion" or "formal review" of the whole Gospel; but, on the contrary, that they are a *passing remark of the Evangelist on the Lord's declaration to Thomas,* "*Blessed are they that have* NOT SEEN, *and yet have* BELIEVED." Upon this declaration, before passing on to the remainder of his narrative, the Evangelist pauses, and, *as frequently elsewhere* (cf. ch. 2. 11, 21—25; 4. 54; 6. 71; 7. 39; 11. 51, 52; 12. 37—43; 13. 11; esp. 19. 35—37, with "*after these things*" following in *v.* 38, as here) *introduces his own* PARENTHETICAL COMMENT, which, in the present case, is designed to shew how, through the divine plan of HOLY WRIT, the blessedness of which Christ spake may be *generally* obtained: "*Many other miracles therefore, &c.,*" which may be thus paraphrased: "*Accordingly* (οὖν), *whilst it is true* (μὲν) *that Christ wrought many other miracles in the presence of his disciples, beside* (καὶ) *those which are recorded in the Holy Scripture of this Book, yet* (δὲ) *these which are recorded in this Holy Scripture are recorded with this special object, that ye may believe in Christ though ye have not seen him, and that believing ye may have life in his name*" (Cf. ch. 19. 35). The appropriateness of the position and language of the comment in reference only to this one particular incident is obvious: and the "Conclusion" theory tumbles to the ground. With it deservedly perishes the dangerous "Appendix" theory concerning ch. 21; upon which see Note following.

XXI. 1—25. After these things Jesus manifested himself again, &c.] *The "Appendix" Theory.* The majority of "Modern Critics" allege that this Twenty-first Chapter is an *Appendix* or *Supplement* to the original Gospel of S. John, added some years after the completion of his Gospel, which, say they, had already concluded with ch. 20 31 (See previous Note). The theory has two forms:—i. "That the Chapter is not genuine, but an Appendix by a later hand." So Grotius, the originator of the theory, who attributes the Chapter to "the Ephesian Church, whose principal object in the addition was to shew the fulfilment of the Lord's prediction of S. John's long life and natural death" (*Adnot. in* ch. 20. 30, 31). So also Le Clerc, Lücke, Neander, De Wette, Bleek, Wieseler (who, as Voss previously, assigns the authorship to "John the Presbyter"), Keim ("a spurious Appendix which can hardly have been made long before the end of Cent. II."), Davidson (latterly), and others. ii. "That the Chapter is an Appendix by S. John himself." So Michaelis, who conceives that it was added "with the view of giving the reader some account of the author, and to refute the notion of some of the early Christians that S. John would live till the Day of Judgment." So also, and chiefly with the same explanation of its object, Tholuck,

Meyer, Davidson (formerly), Alford, Westcott, Renan, Scrivener, Sanday, and others. Thus Alford, *in loc.:* "It is evidently an *Appendix* to the Gospel ...written by *John himself*...added partly perhaps to record the miracle of the second draught of fishes, but principally to meet the error which was becoming prevalent concerning himself." And Westcott, *Introd. Gosp.* p. 254: "Differences of language, no less than the abruptness of its introduction [?] and its substance, seem to mark it clearly as an *addition to the original narrative, &c.* It is a ratification of the Gospel, and yet from the lips of *him who wrote it:* it allows time for the circulation of a widespread error, and yet corrects the error, &c." Ewald's view is peculiar, and nothing more than sheer caprice, *viz.* that the entire Gospel was *composed* jointly by S. John and friends, the rest earlier, and ch. 21 later, but all *published* simultaneously (See *Supernat. Relig.* II. 433 sqq).

But, now, in whichever form it is presented, this strange "Appendix" theory is utterly untenable. For i. *The Chapter is undoubtedly genuine.* Externally, there is not a single ancient MS., Version, or Expositor, against it: all are in favour of it. Internally, its ideas, style, and language, are unmistakably S. John's. The Critic who honestly denies this knows little of the features of S. John. "The style of the whole of the Twenty-first Chapter," says Michaelis, "is essentially S. John's." Even as to *vv.* 24, 25 (cf. ch. 19. 35) he well adds, "The testimony of '*we know*,' if made by unknown persons, could add no authority to S. John's Gospel." And Lücke, one of the chief assailants of the Chapter, himself maintains that these verses cannot be separated from the preceding (See also p. 621, n. b). ii. *The Chapter is an integral part of the original Gospel.* Unless there be any sound *internal* argument to the contrary, this is manifested by the *external* evidence, which, as we have seen, supports it in like manner with the rest of the Gospel. Nor *is* there any sound *internal* argument to the contrary. That the Gospel does not end with ch. 20. 30, 31 has been shewn (pp. 744, 5). And this Chapter, so far from beginning "abruptly," as Prof. Westcott above asserts, begins in S. John's *easy* and *wonted* manner of continuation, with "*After these things;*" sc. not, as Wordsworth, *after the things of v.* 31 (which are parenthetical, p. 745), but *after the things* of *vv.* 26—29, viz., *after the Manifestation to Thomas* (Cf. ch. 2. 12; 3. 22; 5. 1; and esp. 19. 38). It proceeds, in a manner strikingly indicative of *original design* in S. John (the lover of "trinities"; cf. Keim, I. 156 sq., Eng. Trans.), to complete the narrative of the post-resurrection Manifestations by the description of a "*third*" Manifestation (*v.* 14). And, although we are not inclined with Lange to regard the Chapter as an "Epilogue," corresponding to the "Prologue" in ch. 1. 1—18, nevertheless, both with him and Stier (who is more accurate) and Wordsworth, we discern clear marks of organic connection with the Gospel (See pp. 536, 621, nn. a, b). And the Chapter closes with an appropriate conclusion to the whole Gospel (*vv.* 24, 25), affirming the *continuing witness* (ὁ μαρτυρῶν, and therefore *still living;* cf. ch. 5. 32; 8.

18; Rev. 22. 20) of "*the beloved disciple*" to the historical contents of the whole Gospel, and his *personal identity* with the writer (καὶ γράψας). Finally, as to the specious "allowance of time for the circulation of a widespread error" before the addition of the Chapter (p. 746), the date of the *original publication of the entire Gospel* (even supposing it as early as A.D. 68; Smith's *D. B.* places it about A.D. 78; others as late as A.D. 100) allows the ample time of at least *thirty-eight years!* The error, if needing correction by *S. John* at all, must have needed it *then*, without postponement to an "Appendix": for the error "*went abroad*" forthwith! But it is really unnecessary and trifling to argue the matter any further. The whole theory of the "Appendix," as its advocates from Grotius downwards openly profess, sprang from the *supposition that the Gospel of S. John originally ended with* ch. 20. 30, 31. But for that hypothesis, the theory would never have been heard of; and with the utter collapse of that hypothesis it is shattered to atoms (See pp. 744, 5).

So perish, we may firmly believe, one after another, the conceits of "Modern Criticism."

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[N.B. *The reader is requested in all cases to consult also the Text of the Gospels and the References, and likewise, by Index I., the Harmony; also, in the case of S. Luke, the Conspectus, pp.* 427—438.]

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